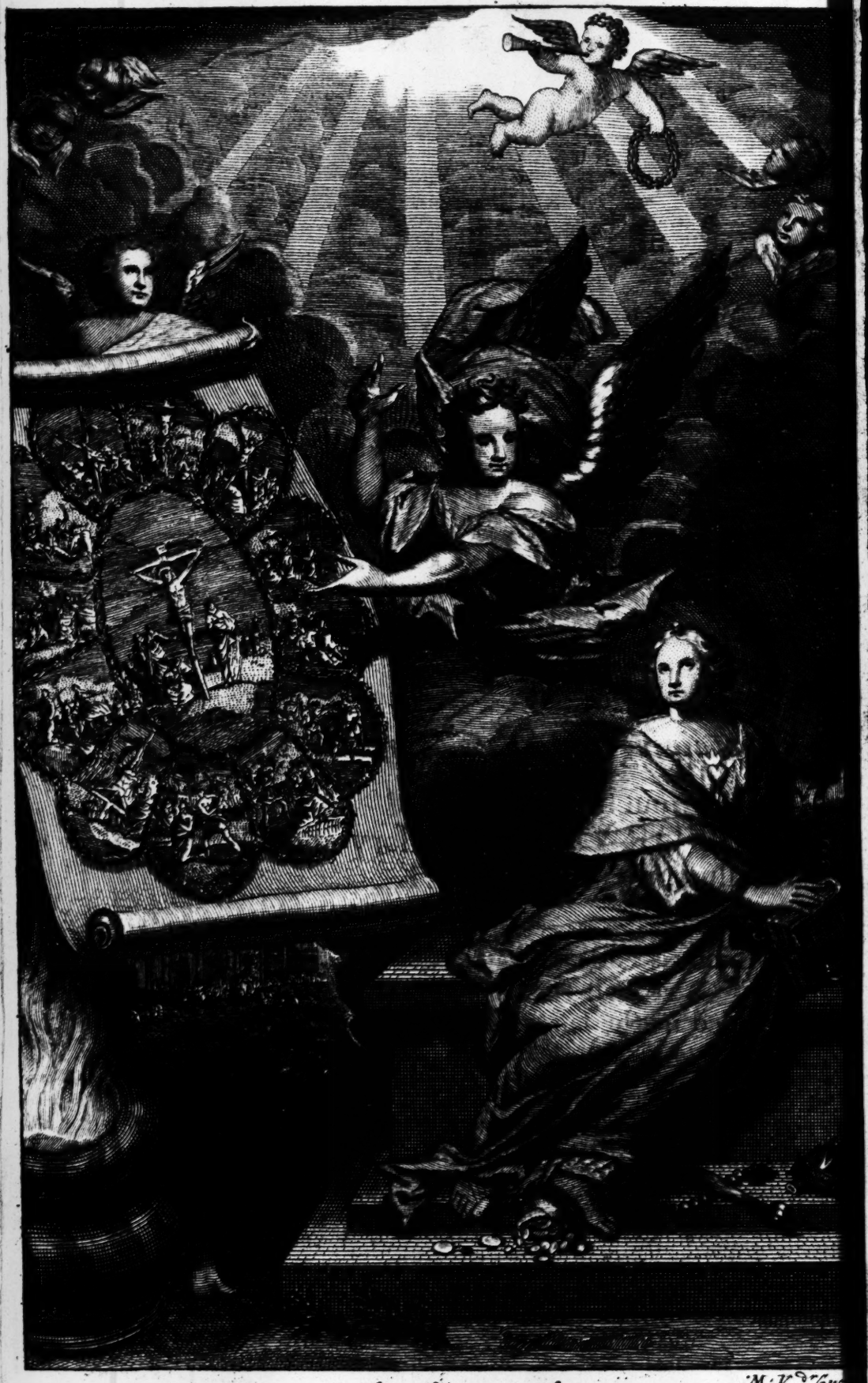
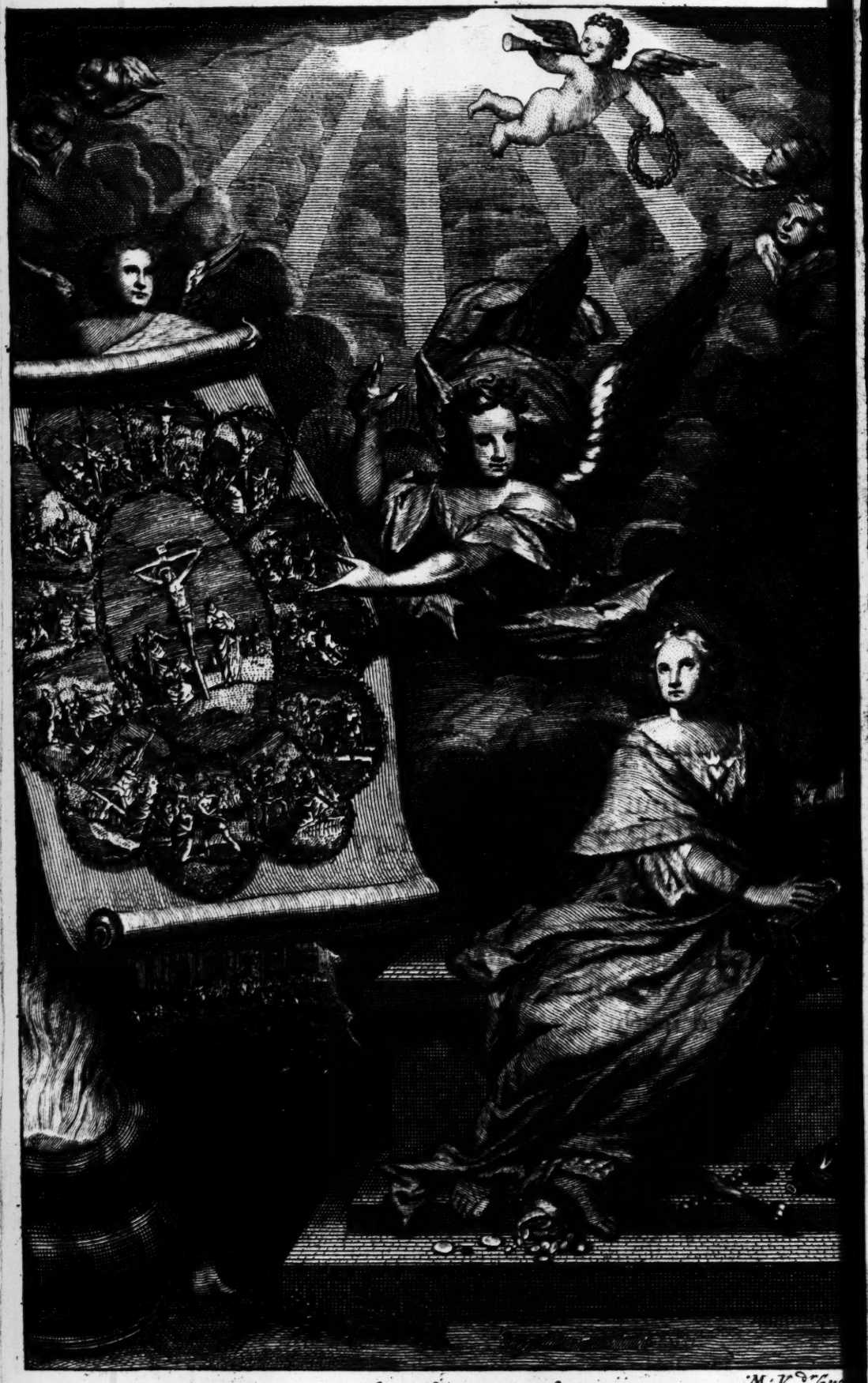


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M. Cowper.
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A GENERAL

ECCLESIASTICAL HISTORY

From the NATIVITY of our

BLESSED SAVIOUR

To the First ESTABLISHMENT of

Christianity by Human Laws,

Under the EMPEROR

CONSTANTINE *the Great.*

Containing the Space of about 313 Years.

With so much of the JEWISH and ROMAN HISTORY as is Necessary and Convenient to illustrate the WORK.

To which is added, A Large CHRONOLOGICAL TABLE of all the *Roman* and *Ecclesiastical* Affairs, included in the same Period of Time.

By *LAURENCE ECHARD*, A. M. Prebendary of *Lincoln*, and Chaplain to the Right Reverend *William*, Lord Bishop of that Diocese.

VOLUME *the* FIRST.

The SECOND EDITION.

LONDON: Printed for *Jacob Tonson*, within *Grays-Inn* Gate next *Grays-Inn* Lane. MDCCX.

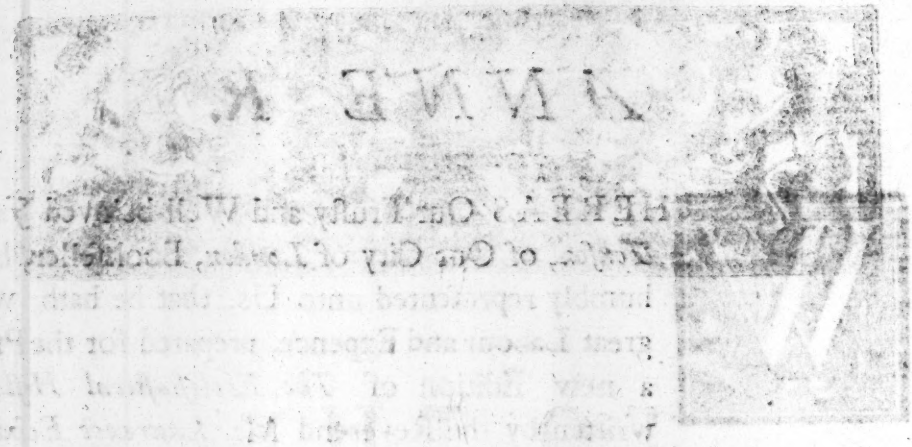

22
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MAY

ANNE R.

WHEREAS Our Truſty and Well-beloved *Jacob Tonſon*, of Our City of *London*, Bookſeller, hath humbly repreſented unto Us, that he hath, with great Labour and Expence, prepared for the Preſs a new Edition of *The Eccleſiaſtical Hiſtory*, written by the Reverend Mr. *Laurence Echard*, and has therefore humbly beſought Us to grant him Our Royal Privilege and Licence for the ſole Printing and Publiſhing thereof for the Term of Fourteen Years. We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Learning, are graciouſly pleaſed to condeſcend to his Requeſt; and do therefore, by theſe Preſents grant to him the ſaid *Jacob Tonſon*, his Executors, Adminiſtrators and Aſſigns, Our Royal Licence for the ſole Printing and Publiſhing *The Eccleſiaſtical Hiſtory*, written by the Reverend Mr. *Laurence Echard*, for the Term of Fourteen Years from the Date hereof; Strictly forbidding all Our Subjects within Our Kingdoms and Dominions to Re-print the ſame, either in whole, or in part, or to import, buy, vend, utter or diſtribute any Copies thereof Reprinted beyond the Seas, during the aforeſaid Term of Fourteen Years, without the Conſent or Approbation of the ſaid *Jacob Tonſon*, his Heirs, Executors and Aſſigns, under his or their Hands and Seals firſt had and obtained, as they will Anſwer the contrary at their Perils: Whereof the Maſter, Wardens and Company of Stationers are to take Notice, that the ſame may be entred in their Regiſter, and that due Obedience be rendred thereunto. Given at Our Court at St. *James*'s the 19th Day of *November*, 1709. In the Eighth Year of Our Reign.

By Her Majeſty's Command,

SUNDERLAND.




22
57
MAY

TO THE QUEEN.

MADAM,

WERE the Performance of this Work proportionable to the Dignity of its Subject, it might naturally hope for the Countenance and Protection of Persons of the highest Rank: Since it consists of

the principal Acts of the Church of God in the Times of its greateſt Purity and Perfection, ſhewing the ſtupendious Progreſs it made throughout the World, and the glorious Conqueſts it obtain'd over all the Powers of Darkneſs.

But Your Majeſty being no leſs remarkable for Goodneſs, than for Greatneſs, low as the Performance is, I am ſtill encourag'd to offer this Addreſs, and to lay this Hiſtory before Your Majeſty, as the great Protector and Nurſing Mother of the nobleſt Branch of that Church here treated of and deſcrib'd, and the true Defender of that Faith

which

which was deliver'd by the Mouth of our bleſſed Saviour, propagated by the Labours of his Apoſtles, and ſeal'd by the Blood of his Martyrs.

Your Majeſty having ſhewn a hearty Love for Your Subjects, and a generous Regard for Your Allies, is become not only the Joy and Delight of our Nations, but alſo the very Hopes and Life of *Europe*; and the Eyes of its Inhabitants are fix'd upon Your Majeſty, looking out for Protection and Aſſiſtance, as from a Deliverer ſent from Heaven to break their Chains, to diſſipate their Fears, and to ſecure to them the Bleſſings both of Peace and

Liberty. Theſe are noble Acts, the Compleating of which Providence ſeems to have reſerv'd for Your Majeſty's Reign, to render it glorious and triumphant: But Your Majeſty's tender and affectionate Care for the Church of God, and thoſe freſh Endeavours to deſtroy its greateſt Enemies, Vice and Immorality, raiſe Your Majeſty's Fame to the full Height, and cauſe it to triumph above all the Glories of this World.

The Freeing of *Europe*, and the Reſtoration of Peace, are Works truly great, and worthy of the Crown Your Majeſty wears; but the Nouriſhing God's Church,

Church, and the Extirpation of Impiety, ſurpaſs all Temporal Rewards, and will meet with an immortal and incorruptible Crown in the ineffable Glories of Eternity. The Former only makes this World happy, but the Latter adds Happineſs even to Heaven it ſelf; and whilſt the One gives Joy to the Inhabitants of the Earth, the Other bears it to the Angels and bleſt Spirits above; raiſing Tranſports of Joy in that Place where all Joys are to be found, and creating Pleaſures in thoſe peaceful Regions where no true Pleaſures can be wanting.

That

Epiſtle Dedicatory.

That Your Majeſty may ſucceed in all the great Works You have ſo happily begun, is the hearty Prayer of all good Men and true Subjects, and can be no leſs of him who with all poſſible Veneration is,

MADAM,

Your Majeſty's moſt dutiful,

moſt faithful and

May 29, 1702.

devoted Subject,

Laurence Echard.

THE PREFACE.

THE *great Uſefulneſs of the Subject of this Work, and the particular Incouragement it has met in the World, have ſtrongly ingag'd me to examine it a ſecond Time, and reviſe it carefully for another* Impreſſion. *And that nothing might be wanting towards a reaſonable Promoting of it, the* Publiſher *has perform'd his Part, in ſetting it forth in ſuch a due Compaſs, and ſuch a fair Letter, as may beſt contribute to the Eaſe and Conveniency, as well as Satisfaction, of the Reader. It is therefore hop'd, That the careful Endeavours of Both, will add new Life and Succeſs to the* Deſign *it ſelf.*

As to the Subject in general, it is the greateſt and moſt ſublime in its Nature, that ever I did, or can ever Hope to attempt; ſuch as deſerves

ſerves the nobleſt and moſt learned Pens of our Nation; as may appear only from the Title, *and the Beginning of the* Introduction. *It is a Hiſtory greater than that of the Creation, even of the Salvation of Mankind, of the wonderful Propagation of the Goſpel, and all the glorious Effects of it; which, IF DONE TO PERFECTION, might tend more to the Honour of God and the Chriſtian Religion, and the real Benefit of the World, both as to Faith and Morality, than all the Diſcuſſions, Arguments and Sermons that Men can invent; and would in true Excellency be inferior to nothing but the Holy Scriptures. It is the Hiſtory of* Chriſtianity *in its utmoſt Purity and Prevalency, while it continu'd independant of all human Supports; in which are to be found the beſt of Sermons, and the nobleſt Sufferings; the profoundeſt Myſteries, and the greateſt Miracles; beſides many other uncommon and ſurpriſing Events, the Object of Mens Faith and Admiration.*

Theſe were ſufficient Inducements to me formerly to undertake this Deſign, and now to reviſe and correct it; and tho' it be not brought to that Perfection as to deſerve the Commendation before-mention'd, yet, after naming the great Aſſiſtances I had from the moſt eminent Men, I may venture to recommend it as, at leaſt, an uſeful and laudable Performance; the Honour and Reputation whereof I freely ſurrender to Them. It is upon their Account alſo that, without Breach of Modeſty, I might mention the Approbation the firſt Impreſſion receiv'd from thoſe

of

of no little Worth and Knowledge; and likewiſe the Succeſs it had in ſupporting ſome againſt the Efforts of Deiſts *and others, who wou'd either undermine, or much weaken the Chriſtian Religion. I mention this to the Comfort both of my Aſſiſtants and my ſelf: And for this Reaſon, after imploring a Bleſſing upon it from Heaven above, I here beg the reaſonable Promotion of it from all pious Confeſſors, who are zealous for the Honour of their bleſſed Saviour, the glorious Apoſtles, and Evangeliſts, and the noble Army of Martyrs of thoſe Ages.*

I am ſenſible that ſince the firſt Appearance of this Work there have been ſome Writers, who have advanc'd ſuch Notions, as, if ſtrictly true, wou'd by conſequence invalidate many material Parts of my Hiſtory. But upon a ſtrict Review, in order to a more correct Edition, I did not find it neceſſary to alter any one Paſſage upon their Account. They did not immediately attack Me, *nor had I Leaſure, nor Inclination to ingage* Them. *I ſhall only ſay, I believe this Hiſtory ſtands upon a more ſure Foundation than to be overthrown by their Arguments, and that the Matters of Fact will out-ballance any Human Reaſonings: And I further hope that this Work may live, when the Occaſion of theſe Controverſies ſhall be dead and forgotten.*

But to come more immediately to the Particulars of this Hiſtory: The Introduction *is deſign'd to give a full Light to the ſucceeding Parts, that ſo all might be intelligible to the meaneſt*

meaneſt Capacity. It is a ſort of a ſmaller Explanation of the Old Teſtament, which illuſtrates many Paſſages in the New; and it is ſo neceſſary, and almoſt eſſential a Part of the reſt, that it cannot be ſeparated, without maiming the whole Body.

The firſt Book of the Three gives a compleat Account of all the Actions of our bleſſed Saviour, with ſeveral of the Jewiſh *and* Roman *Affairs. And tho' this in a manner is only taken from the four* Evangeliſts, Joſephus, Dion-Caſſius, Tacitus *and* Suetonius, *yet I found it neceſſary to conſult a great Number of modern Commentators, Harmoniſts and Chronologers: By whoſe Aſſiſtance, not only our Saviour's Actions are reduc'd to an exact Method and Order of Time, but almoſt every ſingle Verſe in the four Goſpels is ſo explain'd, or ſet in ſuch a Light, that I believe their Senſe cannot be miſtaken any further than I have been miſ-led my ſelf. The chief Commentators here us'd were* Mede, Hammond, Lightfoot, Grotius *and the* Criticks; *and the chief Harmoniſts,* Chemnitius *with his Finiſhers,* Garthwart, Richardſon, Lightfoot *and* Craddock, *with ſome others of the ſame Nature, tho' not Name, as Biſhop* Taylor, Walker, *&c. The Labour here taken, and the Perfection aim'd at, I hope will be an Anſwer to any who ſhall think the firſt Book too long for the reſt of the Hiſtory: For it cou'd not be made ſhorter without a vaſt Diminution of its Uſefulneſs to the middle, or inferior ſort of Readers.*

The

The Second Book comprehends and explains The Acts of the Apoſtles, *written by St.* Luke, *and all the reſt that are authentick, with a greater Variety of Affairs than the Firſt. The Third Book contains the Acts and Sufferings of the* Primitive Chriſtians, *with a ſtill greater Variety than the other. Theſe two were not only taken from the New Teſtament,* Joſephus, Philo, Euſebius, Lactantius, Oroſius, *and* Sul. Severus, *but alſo from moſt of the Chriſtian Writers in the four firſt Centuries, beſides all the* Roman *Hiſtorians. All which are digeſted in as clear a Method, and in as intelligible a Manner, as independant Stories, incoherent Fragments, and heaps of Confuſion wou'd permit. I have generally avoided, tho' not abſolutely rejected the Authorities and Relations of* Nicephorus, Metaphraſtes, Suidas, *with other uncertain Writers of thoſe Ages. Thoſe more Modern have been of greater Uſe and Advantage to me; and that my Book might be defective in no ſort of helps, I conſulted all thoſe of the greateſt Note, either Foreigners, or* Engliſhmen. *Among the Former, I made uſe of the* Magdeburg Centuriators, Baronius, Brietius, Capellus, Valeſius, Spanhemius, Noris, Pagi, Ruinart, Godeau, Le Sueur, Fleury, Du-Pin *and* Tillemont; *among the Latter, I us'd* Fox, Uſher, Simpſon, Montague, Pearſon, Howel, Stillingfleet, Cave, Dodwell, Wake *and* Wotton. *From theſe, and many others, I have occaſionally borrow'd with all Freedom; avoiding nothing which I thought might*

might contribute either to the Uſefulneſs, or the Ornament of my Book.

The Quotations are almoſt wholly of the Ancients, from whence the Materials were originally taken, being ſometimes in the Body of the Book, but moſt commonly in the Margin. They were made ſhort, that they might not be offenſive to the Eye of the Reader; but if any think them not particular enough, becauſe the Page and Chapter of the Book are not nam'd, I have this to anſwer, That there is ſcarce any conſiderable Paſſage in the Hiſtory, but from theſe ſhort Quotations, the Place from whence it was taken may immediately be found by the Help of a good Index, which now few old Books want: And the quoting of Pages, &c. *is of no Uſe to a Reader, who has not the ſame Editions with the Author.*

That nothing might be wanting to make the Work compleat, beſides a Map of the Holy-Land, *taken from the beſt Geographers, I have added a large* Chronological Table, *collected from the Works of the niceſt Authors, and the Information of one of the greateſt Chronologers now living. This ſhows all the Branches of the Hiſtory in an eaſie, ſhort and natural View; and is more particular in the Parts, and compleat in its Kind, than any other in the* Engliſh *Tongue. Only, by Reaſon of this ſmaller Edition, we were oblig'd to omit the Succeſſions of the three Biſhops of* Rome, Alexandria *and* Antioch, *which were in the former; but thoſe the Reader*

der may find ſufficiently paticulariz'd in the Body of the Book.

As to this Second Edition, I have not much to ſay, but only That it is more correct than the former, and in ſome few Places alter'd and improv'd. I would have done more to it, had I found any Occaſion for it: For after I had examin'd the former Impreſſion, and conſulted many judicious Friends, I could not learn that there was a real Occaſion for any conſiderable Alterations; which has given me a greater Reaſon to value it than I had before.

Only I muſt not omit one Paſſage, where, in Point of Chronology, ſome worthy Perſons have judg'd me to have been miſtaken; and I cannot affirm that I am not. It is a nice Matter relating to the true Time of the Martyrdom of St. Ignatius, *which I have plac'd in the* 10*th Year of* Trajan's *Reign,* A. D. 107. *The famous Biſhop* Pearſon *was once of the ſame Opinion, as well as Archbiſhop* Uſher; *but at laſt having conquer'd ſeveral tedious Chronological Difficulties, and proceeding upon very exact Calculations, Biſhop* Pearſon *has fix'd it to the Year* 116; *upon which he has made an excellent Diſſertation, lately publiſh'd with the new Edition of* Ignatius's *Epiſtles at* Oxford. *Mon.* Pagi, *and Biſhop* Lloyd *are both of this laſt Opinion; as may be ſeen in the* Critick *of the Former upon* Baronius, *under the Year* 107. *Yet ſtill the Reaſons and Arguments us'd by Mon.* Tillemont, *in his* 17*th Note upon the Reign of* Tra-

jan, *are ſo ſtrong againſt this Opinion, and for the other, that I did not think it neceſſary to make any Alteration. I am ſenſible that there are Difficulties attending both Sides, that are not eaſily ſurmounted; and therefore I ſhall leave it to the Judgement of ſuch as ſhall pleaſe to examine the Diſſertations of thoſe two great Men, Biſhop* Pearſon, *and Mon.* Tillemont, *to determine of this Point as they ſee Cauſe.*

As to other Objections, I know of none worth the Reader's Notice; if any ſhall hereafter be diſcover'd, and Thoſe who obſerve them will pleaſe to favour me with a private Information of them, it ſhall be accepted with all Gratitude and Acknowledgement; and accordingly Amendment ſhall be made the firſt Opportunity.

Louth *in* Lincolnſhire,
November 19, 1709.

L. E.

THE

THE CONTENTS.

The INTRODUCTION.

Containing a ſhort Deſcription of the Holy Land, *with an Account of the* Jews, *their Government and Legal Conſtitutions, their various Revolutions, Mixtures and Diviſions; Obſervations upon the gradual and regular Manifeſtation of the* Meſſiah; *with ſome Hiſtorical Matters preceding the Nativity of our Saviour.*

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CHAP. III.

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CHAP.

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CHAP.

CHAP. II.

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CHAP. VI.

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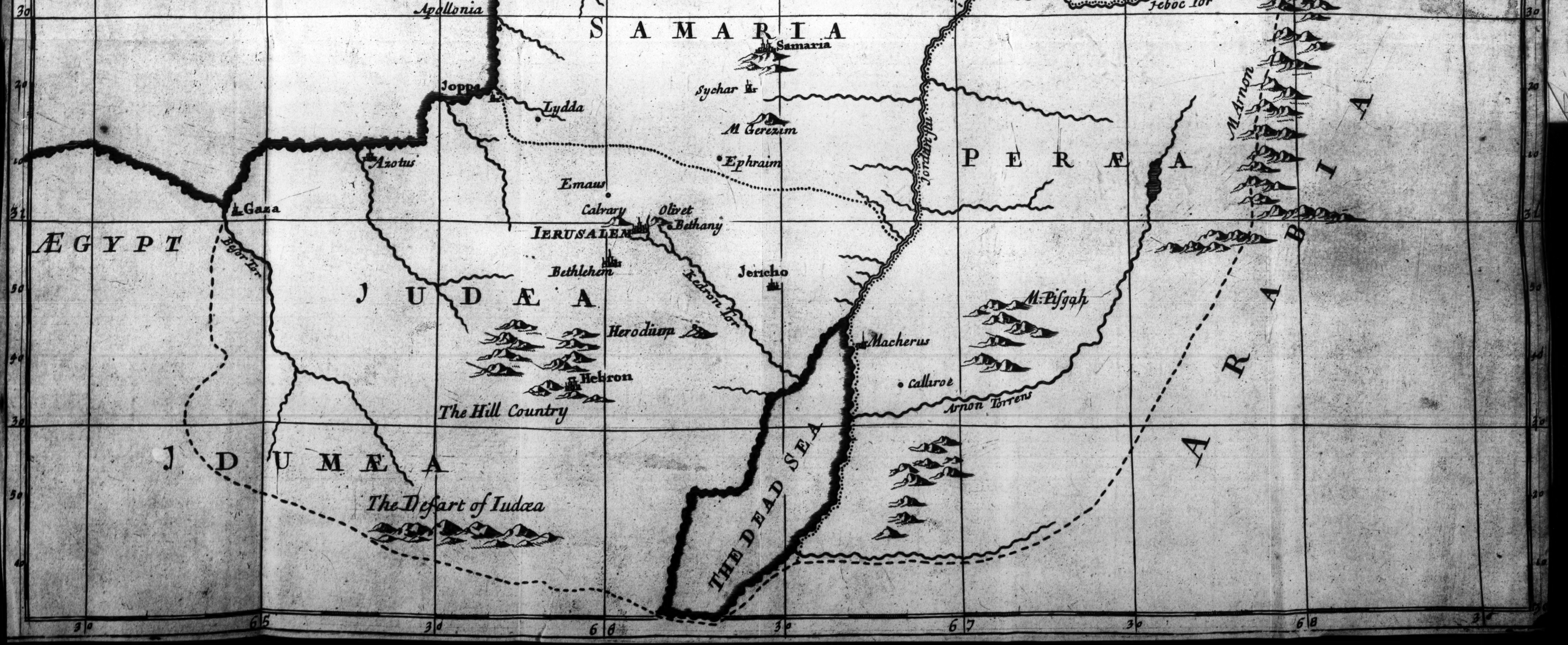
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Apollonia
SAMARIA
Samaria
Joppa
Lydda
Sychar
M. Gerezim
Ephraim
Azotus
Emaus
Gaza
Calvary
Olivet
Bethany
IERUSALEM
Bethlehem
Jericho
Jordanis flu
PERÆA
M. Arnon
ÆGYPT
Besor Torr
JUDÆA
Kedron Torr
Herodium
M. Pisgah
Macherus
Hebron
Callirhoe
Arnon Torrens
The Hill Country
IDUMÆA
The Desart of Iudæa
THE DEAD SEA
ARABIA


A MAP
of the
HOLY-LAND
according to its State in our
Blessed Saviours Time
Sold by Iacob Tonson at
Grays Inn Gate in Graysinn
Lane. London.
Harris Sc.
Scale of Miles
THE MEDITERRANEAN SEA
PHOENICIA
GALILEA
DECAPOLIS
TRACONITIS
ITUREA
SYRIA
SAMARIA
Sydon
Mount Libanus
Mount Hermon
Tyre
Enon
Cæsarea Phillipi
Ptolemais
Mount Carmel
Cana
Dor
Nazareth
Mount Tabor
CESAREA
Naim
Capernaum
Bethsaida
Bethabara
Corazin
THE SEA OF GALILEE
Tiberias
Gadara
Antipatris
Tarichea
Hippo
Pella
Apollonia
Feboc Tor
Mons. Galead

THE INTRODUCTION.

Containing a ſhort Deſcription of the Holy-Land, *with a particular Account of the* Jews, *their Government and Legal Conſtitutions, their various Revolutions, Mixtures and Diviſions; Obſervations upon the gradual and regular Manifeſtation of the* Meſſiah; *with ſome Hiſtorical Matters preceding the Nativity of our* SAVIOUR.

I. MY Deſign in this following Attempt, is to give a plain and intelligible Account of the chief *Eccleſiaſtical* Affairs in the Three firſt Ages of the Chriſtian Church, and in part of the Fourth; to trace *Chriſtianity* from its Birth and Infancy, thro' all its terrible Conflicts, to its full Growth and Vigour; to ſhew it in its Purity and Perfection, ſometimes languiſhing and expiring, then reviving and prevailing in all Nations, till it became triumphant over the *Pagan* World, conquer'd all the Powers of Hell and Earth, and commanded the additional Support of Human Conſtitutions. But in this great Variety of Affairs, many Things have been defectively and confus'dly tranſmitted to us; ſo that in writing ſuch an Hiſtory, Method and Perſpicuity, are almoſt as neceſſary as Fidelity and Impartiality. Therefore all things ought to be repreſented with an artful Simplicity, and in ſuch a regular Manner, as they may be moſt eaſily compre-

hended, and beſt retained; which I ſhall endeavour to effect, partly by a Chronological Diſpoſition of the Matter, and a Periodical Ordering of the main Parts, partly by a convenient Mixture of the *Jewiſh* and *Roman* Hiſtory, and partly by recounting ſuch Circumſtances and preceding Accidents, as will give the greateſt Light to the ſucceeding Story. And ſince *Geography* is a very neceſſary Illuſtration of *Hiſtory*, it will not be improper to begin with ſome Account of that Country where *Chriſtianity* had its Birth, and where the true Religion for many Ages was principally known; for which Reaſon it is moſt commonly call'd by the Name of the *Holy-Land*.

The *Holy-Land*, firſt call'd the Land of *Canaan*, and the Land of *Promiſe*, lyes in *Aſia*, near the moſt Weſtern Part of that Quarter of the World, and is bounded on the Eaſt by *Arabia Deſerta*, from which it is partly divided by Mount *Gilead*, and Mount *Arnon*; on the Weſt, or rather North-Weſt, by the fartheſt End of the *Mediterranean* Sea, and ſome of that Part of *Syria* call'd *Phœnicia*; on the North, or North-Eaſt, by the reſt of *Syria*, from which it is divided by *Anti-Libanus*, and Mount *Hermon*; and on the South, and South-Weſt, by *Arabia Petræa*, and particularly by that Part of it call'd *Idumæa*. It is ſituated in a very warm Climate, between 30 Degr. 4 Min. and 33 Degr. 2 Min. of Northern Latitude; and between 64 Degr. 49 Min. and 68 Degr. 20 Min. of Longitude; being in Length, from the Northern Parts of *Galilee*, to the Southern Parts of *Judæa*, about 200 *Engliſh* Miles; and in Breadth, from the Eaſtern Parts of *Peræa*, to the Weſtern Parts of *Samaria*, about half as much, and in ſome Places leſs: So that it contain'd a Spot of Land not half ſo large as the Kingdom of *England*. Yet notwithſtanding the Smalneſs of the Limits, and the Heat of the Climate, it ſurpaſs'd all Countries in the World in Fertility and Pleaſantneſs; being a Land flowing with Milk and Honey, abounding with the moſt delicious Fruits and choiceſt Grains, repleniſh'd with beautiful Hills and Fountains, with luxurious Vales and Plains, and pleaſant Groves and Foreſts, fill'd with ſuch Numbers of rich Cities and Towns, and bleſt with ſuch a ſweet Temperature of Air, that God thought fit to aſſign it for the Habitation of his Elect People, and promis'd it to the Father of the Faithful, and his Poſterity, as a Type of the Celeſtial *Canaan*, the Seat of the moſt perfect Felicity. This Country is divided into two unequal Parts by the River *Jordan*, and two Lakes, which are call'd the *Sea of Galilee*, and the *Dead Sea*. *Jordan* runs almoſt from North to South,

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or rather from North-East to South-West; and that Part of the Country which lyes on the West, or North-West Side of this River, is the largest, and most considerable for Fruitfulness; but especially for being the Place of the principal Actions of our Saviour there perform'd; which have occasion'd some to call this Part alone by the Name of the *Holy-Land*; and the other, *The Country beyond Jordan*. This is the only *Natural* Division of this Country; as for *National* Divisions, I shall speak of them as Occasion shall require, and proceed next to

The Inhabitants of this Land, who were principally descended from *Canaan*, the fourth Son of accursed *Cham* or *Ham*, one of *Noah*'s three Sons; from whom this Country was call'd the Land of *Canaan*. For immediately after the Confusion of Languages at *Babel*, and not much above 100 Years after the Flood, *Canaan* with his eleven Sons, pass'd through *Syria* and *Phœnicia*, and took Possession of almost all that part of the Country on the West Side of *Jordan*, afterwards spreading themselves partly on the other Side of the River. Five of his Sons were left to inhabit *Phœnicia* and the Coasts of *Syria*; and from the other six, together with himself, sprung seven remarkable Nations; who, for their Sins, afterwards by God's particular Appointment were to be utterly extirpated; namely, the *Canaanites*, the *Amorites*, the *Jebusites*, the *Hittites*, the *Hivites*, the *Perizzites*, and *Gergeshites*; of whom the three first were the most potent. The Numbers of these People increasing, their Families were subdivided into many inferior Branches and Soveraignties; so that when *Joshua* enter'd this Land, he found above thirty Kings amongst them. Besides which, they gradually admitted of several other Nations to be their Neighbours, and partly to mix with them; as particularly the *Philistines* on the Western Coasts, a Gigantick People of the Race of *Misraim*, the second Son of *Cham*; the *Moabites* and *Ammonites*, beyond *Jordan*, both Descendents of *Lot* by his own Daughters; with part of the *Midianites* and *Edomites*, Descendents of *Midian* and *Esau*; both inhabiting the Southern Parts and Borders of *Arabia*. So that this Country, for several Ages after the Flood, was inhabited by a Mixture of divers Nations; most of them Idolatrous to a high Degree, and in a special manner hateful to God.

Old Test. Josephus.

These Nations daily increas'd in Wealth and Numbers, and liv'd surrounded with Plenty and Pleasures; tho' not free from frequent Wars and Contests among themselves: Yet they never met with any dangerous or fatal Distur-

bance, 'till near 800 Years after the firſt Plantation of the Land; when the *Iſraelites*, under their great Commander *Joſhua* took forceable Poſſeſſion of it, ſubdu'd theſe People, and in a few Ages enſlav'd and deſtroy'd all the old In-
Uſher. habitants. This memorable Invaſion of the *Iſraelites* was in the 2553d Year of the World, 897 Years after the Flood, and about 1451 before our Saviour's Nativity; the Land of *Canaan* having been promis'd to them 470 Years before by the immediate Voice of Heaven. Therefore that I may purſue the Story regularly, it will be neceſſary to look a little back, and make ſome Enquiry into the Original and Circumſtances of theſe People call'd *Iſraelites*.

They were call'd *Iſraelites*, from their firſt Founder *Iſrael*, or *Jacob*, the Son of *Iſaac*, and Grandſon of *Abraham*; and likewiſe *Hebrews*, from *Heber*, one of the Progenitors of that Patriarch, and of the Fourth Generation after *Noah*. Theſe were particularly ſeparated by Heaven, and in a ſhort Time became a numerous and formidable Nation, had the Aſſiſtance of God's miraculous Hand, and were made a Scourge and a Terror to all their Oppoſers and Neighbours. Tho' they were for ſome Time under a miſerable Servitude in *Ægypt*, yet Heaven came triumphantly in to their Succour, ſent all Kinds of Plagues among their Oppreſſors, and deliver'd them out of their Hands; loading them with the Riches of that Country, and amazingly deſtroying the King thereof, and his innumerable Army. After which, and their miraculous Paſſage through the *Red Sea*, they were led by *Moſes* into the Deſarts of *Arabia*; in which wild Place they for their Sins were oblig'd to wander forty Years: Yet ſtill they were protected from above, and ſupported by a continual Succeſſion of Miracles, 'till they arrived at the Borders of the Land of *Canaan*. So that theſe People were ſufficiently diſtinguiſhed from all others in the World; and not only by God's immediate Protection, but likewiſe by his peculiar Promiſes; eſpecially that of the *Meſſiah*, the Saviour of the World, who was to ſpring from their Nation. For which Reaſon, they were ſtrictly prohibited not only from joining with the Worſhip of other Nations, but likewiſe from intermixing with them by Marriages, or any other kind of natural Alliance.

But what ſtill farther diſtinguiſh'd theſe People from all others, was their Laws and Cuſtoms, which were eſtabliſh'd by God himſelf; and, excepting the Moral Precepts, were in the main peculiar to this Nation; conſiſting of two kinds, *Ceremonial* and *Political*. The former were inſtitu-

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ted for a double End; partly for the more orderly Worſhip of God, and to preſerve the People from Idolatry; but principally to be Types and Figures of the Evangelical State, *Shadows of good Things to come*, viſible and ſymbolical Repreſentations of the *Meſſiah*, and thoſe mighty Bleſſings and Privileges to be introduc'd by Him; which no doubt was the Reaſon why God was ſo peculiarly punctual in the Directions he gave about the minuteſt Circumſtances of the Temple-Miniſtration, becauſe every Part of it had a Glance at a future and better ſtate of Things. The Number of their Ceremonies and Cuſtoms was great, and the Obſervation ſo burthenſom, that the whole Nation groan'd under the Weight of the Yoak. They were principally ſuch as related to God's Worſhip; and may be reduc'd to, 1. Such Things as concern'd the *Worſhip* it ſelf: 2. The Circumſtance of the *Place* where: 3. The *Time* when: and 4. The *Perſons* who were to attend it. Of all which it will be convenient to give ſome brief and general Account.

The *Worſhip* of the *Iſraelites*, beſides their Prayers, conſiſted chiefly in two Things, *Sacrifices* and *Sacraments*. The former were the conſtant and moſt ſolemn Part of their publick Worſhip; for they had their continual Burnt-Offering, a Lamb offered every Morning and Evening with a Meaſure of Flower, Oil and Wine; and the Charge defray'd out of the publick Treaſury. The reſt of their Sacrifices may be conſider'd either as they were *Expiatory* or *Euchariſtical*. The former were thoſe that were offer'd as an Atonement for the Sins of the People, to pacify the Divine Diſpleaſure; which they effected by vertue of their typical Relation to that great Sacrifice which the Son of God was in the Fulneſs of Time to offer up for the Sins of the World. Theſe were either for the Expiation of Sin in general, or deſign'd for particular Offences; of which were two kinds; the *Sin-Offering*, for involuntary Offences committed through Error, Ignorance, or Surprize; and the *Treſpaſs-Offering*, for premeditated Tranſgreſſions, which the Party cou'd not pretend to have been the Effects of Surprize or Chance. *Euchariſtical* Sacrifices were Teſtimonies of Gratitude for Mercies receiv'd from God; of which there were three kinds eſpecially; namely, the *Meat-Offering*, compos'd of things without Life, and the Fruits of the Earth; which the Worſhipper offer'd as a thankful Return for the daily Preſervation and Proviſions of Life: The *Peace-Offering*, made up of Living Creatures; offer'd either out of a grateful Senſe of ſome particular Bleſſing conferr'd, or as a voluntary Offering to which the Party by Vow oblig'd

himſelf, in Expectation of ſome Benefit or Deliverance to come: And the *Thankſgiving-Offering*; a mixt Sacrifice, conſiſting of Living Creatures and the Fruits of the Earth, which they might offer at their own Pleaſure, only with ſome Limitations. What other Proviſions we find concerning *Ceremonial Uncleanneſſes*, *Purifications*, *Firſt-Fruits*, the *Firſt-Born*, *Tenths*, &c. are eaſily reducible to ſome of thoſe Heads already mention'd. The other Part of their Worſhip concern'd their *Sacraments*; which were two, *Circumciſion*, and the *Paſchal Supper*, or the *Paſſover*: *Circumciſion* was the Federal Rite by God annex'd as a Seal to the Covenant which he made with *Abraham* and his Poſterity, and was accordingly renew'd and taken into the Body of the *Moſaical* Conſtitutions. This was to be adminiſtred the eighth Day after the Birth of the Child; which the *Jews* underſtand not of ſo many compleat Days, but the current Time, ſix full Days, and part of the other two. The other Sacrament was the *Paſſover*, or the Eating of the *Paſchal* Lamb; which was inſtituted as an Annual Memorial of their miraculous Deliverance from their *Ægyptian* Bondage: This was celebrated with extraordinary Ceremony and Solemnity, becauſe it ſo eminently typify'd the immaculate Lamb of God, and Man's Spiritual Deliverance from the Bondage of Sin and Hell.

Next we are to take notice of the *Places* of their Publick Worſhip, which were either the *Tabernacle* made in the Wilderneſs, or the *Temple*; afterwards built at *Jeruſalem*; between which there was no other Difference as to the eſſential Deſign, (tho' in the Beauty and Workmanſhip) than that the Tabernacle was a moveable Temple, as the Temple was an immoveable Tabernacle. No other Place was allow'd for Sacrifices and the Service belonging to them, theſe being a Type of that only Mediator *Jeſus Chriſt*, in whom alone Mens Sins cou'd be expiated: So that for them to erect an Altar, or offer Sacrifices in any other Place, tho' it were to the true God, was a typical Idolatry, implying a Multiplicity of Mediators; of whoſe Unity, this one Place of Worſhip, and this one Altar, was a compleat Sign. The Parts of the Tabernacle, or Temple, were three; the *Holieſt of all*, the *Holy Place*, and the *Outward Court*. Into the firſt of theſe, call'd *Sanctum Sanctorum*, none entred but the High-Prieſt, and that but once a Year, it being a Type of Heaven. In this was the *Golden Cenſer*, the *Golden Pot of Manna*, the *Rod of* Aaron *that budded*, and the *Ark of the Covenant*; in which laſt were the *two Tables of the Law*, and over it the *Cherubims of Glory*, who looking towards

towards each other, ſhadow'd the *Mercy Seat*, which was the golden Covering to the Ark; where God veiling his Majeſty, was wont to manifeſt his Preſence, to give Anſwers, and to ſhew himſelf reconcil'd to his People. The ſecond Partition, call'd the *Holy-Place* or *Sanctuary*, was that Place where the Prieſts only enter'd to perform their daily Miniſtrations; in which was the *Golden Candleſtick* with ſeven Branches, the *Table* ſurrounded with a Border and a Crown of Gold; upon which was plac'd the *Shew-Bread* for the Prieſts; and the *Golden Altar of Incenſe*, whereon they burnt the ſweet Odors every Morning and Evening. The third Diviſion, call'd the *Outward Court*, and the *Court of* Iſrael, was the Place appointed for the People to offer up their Prayers and Sacrifices; into which no unclean or uncircumcis'd Perſon was permitted to enter. In this Part ſtood the *Brazen Altar*, upon which the ſacred Fire from Heaven, by which the Sacrifices were conſum'd, was continually preſerv'd; and the *Brazen Laver*, wherein the Prieſts waſh'd their Hands and Feet, when going into the Sanctuary; and both they and the People, when ready to offer Sacrifices. To the Temple after ſeveral Ages an Addition was made of a fourth Court, call'd the *Court of the Gentiles*; into which all unclean Perſons and Proſelyte *Gentiles* might enter; and in this was the *Corban*, or Treaſury belonging to the Temple. To theſe Laws concerning the Place of Worſhip, we may reduce thoſe that relate to the holy Veſſels and Utenſils of the Tabernacle and the Temple; as *Candleſticks*, *Snuffers*, *Diſhes*, and the like; all which, as well as the other Inſtitutions, had their proper Myſteries and Significations.

The ſtated *Times* and *Seaſons* of their Worſhip are in the third place to be conſider'd; and they were either *Daily*, *Weekly*, *Monthly*, or *Yearly*. Their *Daily* Worſhip was at the Time of the Morning, and the Evening Sacrifice. Their *Weekly* Solemnity was the *Sabbath*, which was to be obſerv'd with all imaginable Care and Strictneſs; they being commanded to reſt from all ſervile Labours, and to attend the Duties and Offices of Religion. Their *Monthly* Feſtivals were the *New-Moons*, wherein they were to ſound the Trumpets over the Sacrifices and Oblations, and to celebrate them with great Expreſſions of Joy and Triumph, in a grateful Remembrance of the Bleſſings conferr'd upon them the preceding Month. Their *Annual* Solemnities were either Ordinary or Extraordinary: The *Ordinary* were thoſe that return'd every Year; of which the firſt was the *Paſſo-*

ver, to be celebrated upon the fourteenth Day of the firſt Month, or *March*; as a Memorial of their Deliverance out of *Ægypt*; and to continue with many other Ceremonies, for ſeven Days. The ſecond was *Pentecoſt*, called the *Feaſt of Weeks*; becauſe it was exactly ſeven Weeks, or fifty Days after the *Paſſover*. It was alſo of ſeven Days Continuance, and inſtituted partly in Memory of the Promulgation of the Law at Mount *Sinai*, fifty Days after the firſt Paſſover in *Ægypt*; and partly as a Thankſgiving for their Harveſt, which uſually was fully gathered in about this Time. The third was the *Feaſt of Tabernacles*, begun on the fifteenth Day of the ſeventh Month, or *September*, continuing eight Days; at which Time they dwelt in Booths or Tabernacles made of green Boughs, as a *Memento* of their ſojourning in Tents in the Wilderneſs, and a ſenſible Demonſtration of the tranſitory Duration of the preſent Life. Theſe were the three great Solemnities, wherein all the Males of *Iſrael* were oblig'd to appear before the Lord, and for many Ages at *Jeruſalem* where the Temple ſtood, and to preſent themſelves and their Offerings in Teſtimony of their Homage and Devotion. Beſides which they had ſome Feſtivals of leſſer Note, ſuch as the *Feaſt of Trumpets*, and that of *Expiation*. The *Extraordinary Annual* Solemnities, were thoſe that recurr'd but once in the Periodical Return of ſeveral Years; ſuch was the *Sabbatical* Year, which was every ſeventh Year, wherein the Land was to lye fallow, and the People were to forbear Ploughing, or in any manner cultivating the ſame. But the great *Sabbatical* Year was that of *Jubilee*, which return'd at the End of ſeven ordinary *Sabbatical* Years; that is every fiftieth Year; the Approach of which was ſolemnly proclaim'd by the Sound of Trumpets: In it all Servants were releas'd, all Debts diſcharg'd, and mortgag'd Eſtates reverted to their proper Heirs; which nobly ſhadow'd out the Freedom and Privileges of the Evangelical State.

Laſtly, we are to conſider the *Perſons* by whom their publick Worſhip was adminiſter'd: And theſe were, firſt, an *High-Prieſt*, who had his proper Offices and Rules of Duty, and his peculiar Habit and Conſecration; ſecondly, *Ordinary Prieſts*, whoſe Buſineſs was to inſtruct the People, to pray and offer Sacrifice, to bleſs the Congregation, and to judge in caſes of Leproſie and ſuch like; and thirdly, the *Levites*, who were to aſſiſt the Prieſts in preparing the Sacrifices, to bear the Tabernacle while it laſted, and lay up and cleanſe its Veſſels and Utenſils, to guard the Courts and

and Chambers of the Temple, to watch weekly there by Turns, to ſing and celebrate the Praiſes of God with Hymns and Muſical Inſtruments, and to joyn with the Prieſts in judging and determining Ceremonial Caſes. There were many Orders and Courſes of Prieſts among the *Iſraelites*, and tho' all of them were Types of *Chriſt*, yet it was the High-Prieſt who did eminently typifie him, and that in ſeveral Particulars: As in the Unity and Singularity of his Office; in the Qualifications of his Perſon, which was to be in all Reſpects perfect and comely; in the Manner of his Conſecration; and in his ſingular Capacity, that he alone might enter into the *Sanctum Sanctorum*; which he did once a Year upon the great Day of *Expiation*, with extraordinary Pomp and Solemnity, killing Sacrifices, burning Incenſe, ſprinkling the Victim's Blood upon the Mercy-Seat, going within the Veil, and making an Atonement within the Holy Place. All which immediately referr'd to that *one Mediator between God and Man, the Man Jeſus Chriſt*, who, *by the Sacrifice of himſelf*, and *through the Veil of his own Fleſh enter'd*, not into the Holy Place made with Hands, but *into Heaven it ſelf, now to appear in the Preſence of God for us.*

Beſides theſe *Ceremonial* Laws already enumerated, the *Iſraelites* had ſeveral other particular Commands, and Ritual Conſtitutions about Meats and Drinks, and other Things relating to human Life. Such was the Difference they were to make between the Creatures, ſome to be clean, and others unclean; ſuch were ſeveral ſorts of Pollutions and Uncleanneſſes, which were not Sins in their own Nature, but Ceremonial Defilements; and of this Kind were ſeveral Proviſions about Apparel, Diet, and the ordering Family Affairs, all evidently of a Ceremonial and Typical Aſpect, but too long to be inſiſted on in this Place. Wherefore I ſhall proceed next, (tho' but to a bare mentioning) of

The other Sort of Laws given to the *Iſraelites*, which, beſides thoſe purely *Moral*, were *Political* and *Judicial*. Theſe were the Munipal Laws of the Nation, enacted for the well Ordering of the State, and were a kind of an Appendage to the ſecond Table of the Decalogue, as the *Ceremonial* Laws were to the firſt. They may be conceiv'd under theſe four Heads: Firſt, ſuch as reſpected Men in their private and domeſtick Capacities, concerning Husbands and Wives, Parents and Children, and Maſters and Servants: Secondly, ſuch as concern'd the Publick and Commonwealth, relating to Magiſtrates and Courts of Juſtice, to Contracts and Bargains, to Eſtates and Inheritances, and

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to Executions and Puniſhments: Thirdly, ſuch as belonged to Strangers and Matters of foreign Nature; as Laws concerning Peace and War, Commerce and Dealing with Perſons of other Nations: And laſtly, ſuch as ſecured the Honour and Intereſt of Religion, Laws againſt Apoſtates, and Idolaters, Wizards, Conjurers and Falſe-Prophets, againſt Blaſphemy, Sacrilege and ſuch like Crimes. All which Laws were peculiarly calculated for the *Iſraelites*; and tho' proceeding from the wiſeſt Lawgiver, they were not obligatory to other Nations, beſides ſuch of them as were Branches of the Law of Nature, the Reaſon of Them being immutable and eternal.

Thus were the *Iſraelites* diſtinguiſh'd from all other People and Nations, as well by the Favours and Promiſes from Heav'n, as their peculiar Laws and Cuſtoms. They were diſtinguiſh'd from each other only by their twelve Tribes, as being Deſcendents of the twelve Sons of *Jacob* or *Iſrael*; and when they enter'd the Land of *Canaan*, they divided it into twelve Parts or Portions, one for each Tribe. The Northern Parts were given to the Tribes of *Aſer*, *Nepthali*, *Zabulon*, and *Iſſachar*; the middle Parts, to that of *Ephraim*, and half of *Manaſſeh*; the Southern Parts to thoſe of *Judah*, *Benjamin*, *Dan* and *Simeon*; and the Country beyond *Jordan*, to thoſe of *Reuben*, *Gad*, and the other half of *Manaſſeh*. *Levi*, which makes a thirteenth *Tribe*, being ſelected for the ſpecial Service of God, was diſperſed among all the other Tribes, had 48 Cities, the Tenths of all the Profits of the Land; and many other great Advantages and Privileges. At the firſt Entrance of the *Iſraelites*, and the Diviſion of the Land, they had many miraculous Victories, and ſtupendous Succeſſes; yet the old Inhabitants were not immediately deſtroy'd nor ſubdu'd, being particularly reſerv'd by God for many Years to be Scourges, and Thorns in their Sides, whenever they became ſtubborn or idolatrous. Their Government at this Time was a kind of an *Ariſtocracy*, or rather, as the Fathers call it, a *Theocracy*; the Legiſlative Power being more immediately in God himſelf, and the Executive, as it is generally believ'd, in the Congregation of the Elders; which conſiſted of 70 Perſons, and was uſually ſtil'd the *Sanhedrim*, or Grand Council: Only upon all Exegencies, they had a ſupream Officer call'd a *Judge*, whoſe Authority was more properly that of a General of an Army, than a Governor of a Nation. This Government continu'd, under ſixteen ſeveral *Judges*, from the Death of *Moſes*, and the Paſſage into *Canaan*, 356 Years, according to the moſt exact

exact Chronologers. During which Space, the Tabernacle was principally fix'd at *Shiloh*, a City of the Tribe of *Ephraim*, almoſt in the Middle of the whole Country; and the *Iſraelites* met with many ſevere Oppreſſions from their Neighbours, and no leſs ſignal Deliverances from Heaven; which Viciſſitudes continually hapned according to the Meaſures of their Obedience or Rebellion.

At length, after a great Reformation of Religion by *Samuel*, the laſt of the Judges, in the Year of the World 2909, the *Iſraelites* grew weary of this kind of Government, and mutinouſly cry'd out for a King; which ſo provok'd the Almighty that he ſent them *Saul*, a Prince warlike and brave, but cruel and tyrannical, and diſobedient to his Creator; 'till at laſt he was abandon'd by him, and plung'd into all the Miſeries that attend Confuſion and Deſpair. He was ſucceeded by *David*, a Man after God's own Heart; who happily reſtor'd the Church, took *Jeruſalem*, and made it the Royal City of the Nation; conquer'd ſeveral Countries, and much enlarg'd his Dominions, even from *Ægypt* to *Euphrates*; the utmoſt Limits promis'd by God to *Abraham*'s Seed above 880 Years before. But for ſome Sins which he committed, he was not permitted to effect that great Work, the Building of a Temple; yet at his Death, he left more Treaſure, and vaſter Sums we find for that Deſign, than ever was recorded in any Hiſtory either ſacred or prophane. After 40 Years Reign his Son *Solomon* ſucceeded him, a Prince the moſt renowned in the World, both for Wiſdom and Magnificence, who undertook and finiſh'd what his Father *David* had deſign'd; having the Honour of being the firſt Man in the World, who erected a Temple to the true God. The 150000 Perſons employ'd in the Undertaking, the 3600 general Overſeers, together with the ſeven Years Building, give us a noble Idea of the Greatneſs of the Work; which was ſo ſurprizingly beautiful and glorious, that it was accounted one of the greateſt Wonders of the World. This was finiſh'd in the 3000th Year of the World, and about 486 after the firſt erecting of the Tabernacle; at which Time, when the Temple was dedicated, the Majeſty of God became conſpicuous in it, by a Cloud of Glory, and Fire from Heaven. Now was the State of *Iſrael* in the Height of its Splendor and Glory, and ſo continu'd in the utmoſt Peace and Plenty moſt of this Reign; which laſted 40 Years. A King ſo wiſe and knowing, a Court ſo pompous and magnificent, a People ſo rich and flouriſhing, were never known before or ſince that Time. But the great Errors and Infirmities of *Solomon* *Uſſer.*

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mon in his latter Days caus'd God to deprive the Nation of this mighty Proſperity, and to put an End to the united Monarchy of *Iſrael*, which had, excepting two Years, continu'd intire about 120 Years from the firſt Eſtabliſhment of *Saul*. Yet it is believ'd that it was not ſo abſolute a Monarchy, but that the *Sanhedrim* retain'd a very great Power and Authority, tho' not equal to that in the Time of the Judges.

Upon the Death of *Solomon*, in the 3030th Year of the World, and 974th before our Saviour's Nativity, his Son *Rehoboam* by his indiſcreet Roughneſs caus'd Ten of the Twelve Tribes to revolt from him; ſo that the Nation became divided into two diſtinct and independent Kingdoms, one call'd the Kingdom of *Judah*, and the other the Kingdom of *Iſrael*; the former adhering to *Rehoboam*, and the latter chuſing *Jeroboam* for their King. The Kingdom of *Judah* contain'd all the Southern Parts of the Land, and about a Fourth of the whole, being about 100 Miles in length, and 60 in Breadth; conſiſting of the two Tribes of *Judah* and *Benjamin*, and ſo much of *Dan* and *Simeon* as lay intermix'd with *Judah*; its Royal City being *Jeruſalem* in the Tribe of *Benjamin*. The Kingdom of *Iſrael* contain'd all the Northern and middle Parts of the Land, together with the Country beyond *Jordan*, conſiſting of the reſt of the Tribes; the Royal City, during the Time of this Kingdom's Continuance, being *Samaria* in the Tribe of *Ephraim*, not much above 30 Miles North-Eaſt of *Jeruſalem*. Notwithſtanding the Smallneſs of theſe two Kingdoms, their Power and Forces were extraordinary; as appears from their vaſt Armies which they ſent into the Field, particularly when *Abijah* the ſecond King of *Judah* after the Diviſion led an Army of 400000 Men againſt *Jeroboam* King of *Iſrael*, who brought double the Number; which latter was defeated with the loſs of 500000 of his Men. Not long after *Abijah*'s Son *Aſa* led an Army againſt the *Arabians* or *Ethiopians* conſiſting of 580000 Men; yet he was much exceeded by his Son *Jehoſhaphat*, who had liſted 780000 Men out of the Tribe of *Judah*, and 380000 out of *Benjamin*, in all 1160000 Men: An infinite Proportion, for a Spot of Land not much larger than one particular County in *England*; and ſurpaſſing all Belief, had not the Holy Scriptures affirmed it, and God himſelf promiſed it to *Abraham*, *That his Seed ſhould be as the Duſt of the Earth, and the Stars of Heaven for Multitude.*

Upon the Diviſion of the Kingdoms, *Jeroboam* judg'd no way more effectual to ſecure his new acquired Sovereignty, than

than by diverting his Subjects from the Temple and the Worſhip at *Jeruſalem*; therefore out of a curſed Policy he erected two golden Calves in *Dan* and *Bethel*, one in the Tribe of *Nepthali*, and the other in *Ephraim*; perſuading the People there to make their publick Adorations and Sacrifices, appointing Prieſts and other Officers for that purpoſe. From which time the true Religion began viſibly to ebb and decay, and Idolatry to gain ground after a notorious manner: And tho' God permitted the Kingdom to continue under the Government of nineteen ſeveral Kings, all of whom were idolatrous and impious; yet he ſoon made it decline, and after the ſpace of 254 Years from the Death of *Solomon*, finally deſtroy'd it by the Hand of *Salmanaſſer* King of *Aſſyria*, who not only ravag'd the Country, but carry'd all the Ten Tribes captive into his own Dominions, and planted other Nations in their room. So that this Kingdom became a part of the great *Aſſyrian* Empire; only the *Moabites* and *Ammonites* by their Induſtry regain'd ſome part of their ancient Dominions in the Country beyond *Jordan*. This great Alteration and firſt Diſperſion of the *Iſraelites* happened in the 3283d of the World, and 721 Years before our Saviour's Nativity; and as to their State and Fortunes afterwards we have no certain Account.

In the mean time the Kingdom of *Judah* was ſomewhat more proſperous, and continu'd 133 Years longer than the Kingdom of *Iſrael*, under the Government of twenty ſeveral Kings. Theſe two Tribes of *Judah* and *Benjamin* were more obedient to God and their King, firmly adhering to the Worſhip of the Temple; tho' even here Idolatry in ſome Places maintain'd its Ground, having taken Root in the Reign of *Solomon*, who had been betray'd into theſe Follies by his exceeding Fondneſs to his Wives. Tho' ſome of the ſucceeding Princes much endeavour'd to deſtroy it, yet it was reviv'd again by others, and with other Impieties ſo much encreas'd, that when the Preachings of the Prophets, and the Example of the other Tribes Puniſhment, would not avail, God thought fit to deliver the whole Nation into the Hands of *Nebuchadnezzar* King of *Babylon*, who firſt conquer'd the King and Kingdom, and nineteen Years after led all the Inhabitants captive to *Babylon*, and utterly deſtroy'd the City of *Jeruſalem*, together with the glorious Temple, after it had ſtood 416 Years, the Wonder and Envy of the World. This was the ſecond memorable Captivity of the *Iſraelites*, beginning 114 Years after the other, tho' not completed 'till the Deſtruction of *Jeruſalem* and the

the Temple; when all things were left in a miſerable Deſolation, and the Inhabitants made a Scorn to all Nations.

After 70 Years Captivity, in the 3468th Year of the World, and 536th before our Saviour's Nativity, *Cyrus* the Great, King of *Perſia* and *Babylon*, by means of a Divine Impulſe, reſtor'd theſe two Tribes to their ancient Habitations, and gave them Commiſſion to rebuild their City and Temple. Which laſt Work was immediately begun, and continu'd with great Diligence by *Zerubbabel* and others; but with ſo much Oppoſition from the neighbouring Inhabitants, that it was not finiſhed 'till twenty Years after. And after all the Care and Zeal of the Undertakers, this ſecond Temple was far inferior to the firſt, not only in the outward Beauty and Magnificence, but alſo in the want of five inward or more ſpiritual Advantages, which were accounted the Glory of the *Iſraelites*; namely, the *Ark of the Covenant*, the *Fire from Heaven* that lay upon the Altar, the *Shekinah* or Preſence of the Divine Majeſty on the Mercy Seat, the *Urim* and *Thummim*, and the *Spirit of Prophecy*, which departed from the Nation not many Years after. About 61 Years after the Dedication of this Temple, the Buildings of *Jeruſalem* were all finiſh'd, and the Walls completed, 454 Years before the Æra of our Saviour's Nativity; in which Year, *Uſher* and the beſt Chronologers place the Beginning of *Daniel's* ſeventy Weeks. And about this time, as *Joſephus* informs us, theſe two ſurviving Tribes of *Judah* and *Benjamin* loſt their ancient Name of *Iſraelites*, and have ever ſince been called by the Name of *Jews*. There was not only an Alteration in their Name, but alſo in their Language and their Government. Their Language was chang'd from the pure *Hebrew* to one compos'd of *Chaldee* and *Hebrew*, ſince call'd the *Syriack*; which Language they continually us'd 'till the laſt Deſtruction of *Jeruſalem* by *Titus*. And their Government was now no longer Regal, but rather Sacerdotal, the High Prieſt having the greateſt Authority, but the greateſt Power was retain'd by the *Sanhedrim*.

Joſephus. For 122 Years after the Finiſhing of the Walls of *Jeruſalem*, the *Jews*, tho' confin'd to ſmall Dominions, and deſpis'd by their Neighbours, continu'd in a tolerable Degree of Quiet and Proſperity. At which time, the whole Land of *Canaan* or *Iſrael* became ſubject to the *Macedonian* or *Grecian*, as before it had been to the *Babylonian* and *Perſian* Empires. This was effected by *Alexander* the Great; after whoſe Death this Country fell to the Share of the Kings of *Syria*, by whom it began to be call'd by the Name of *Paleſtine*, and was divided into theſe five diſtinct Provinces,

vinces, three on the Weſt Side, and two in the Country beyond *Jordan*. 1. *Galilee*, the moſt Northern Province, bordering upon *Syria* and *Phœnicia*, and containing the old Habitation of the four Tribes of *Aſer*, *Nepthali*, *Zabulon* and *Iſſachar*; being divided into the *Upper* and *Lower*, and about 85 Miles in Length, and 70 in Breadth. 2. *Samaria*, on the South of *Galilee*, and bordering upon the *Mediterranean* Sea, containing the old Habitation of the Tribe of *Ephraim* and half of *Manaſſeh*; being about 75 Miles Long, and near 50 in Breadth. 3. *Judæa*, South, or rather South-Weſt of *Samaria*, containing the Habitation of the Tribes of *Judah* and *Benjamin*, together with *Dan* and *Simeon*; being almoſt the ſame with the old Kingdom of *Judah*, and about 100 Miles in Length, and 60 in Breadth. Beyond *Jordan* were, 4. *Traconitis*, on the Eaſt of *Galilee*, bordering upon *Syria*, and containing the old Habitation of the other half of *Manaſſeh*; being a Country leſs fruitful than the reſt, and about 70 Miles in Length, and 50 in Breadth. 5. *Peræa*, (which Name was ſometimes given to all that Country beyond *Jordan*) on the South of *Traconitis*, and Eaſt of *Samaria* and *Judæa*, containing the old Habitation of the two Tribes of *Gad* and *Reuben*, and ſomewhat more; being about 110 Miles in Length, and near 60 in Breadth. This was the Diviſion of the whole Land, which continu'd to our Saviour's Time; when another Province was added by the *Romans* to this Country, call'd *Idumæa*, which took in ſome of the Southern Parts of *Judæa*, and Part of *Arabia*.

Of theſe five Provinces, the *Jews* only poſſeſs'd that call'd *Judæa*, and for a conſiderable Space not all that, being hated and oppreſs'd by all their Neighbours, eſpecially the powerful Nations of *Ægypt* and *Syria*, two great Branches of the *Macedonian* or *Grecian* Empire. The King of the former, *Ptolemeus Lagi*, ſhortly after the Death of *Alexander*, enter'd *Judæa*, took *Jeruſalem* it ſelf, and carried infinite Numbers both of the City and the Country captive into *Ægypt*. This was the third remarkable Diſperſion of this People, which happened in the 320th Year before Chriſt, and 216 Years after their Return from *Babylon*. After this, they were extremely harraſs'd by the Kings of *Syria*, eſpecially by *Antiochus Epiphanes*, who in the 170th Year before Chriſt, enter'd *Jeruſalem*, made a miſerable Slaughter of the Inhabitants, prophan'd and pillag'd the Temple, and compell'd many by Tortures both to eat forbidden Meats, and offer Sacrifice to Idols. At which time God rais'd up *Mattathias* a Prieſt, and the Head of the *Aſmonæan* Family, who together with his three brave Sons and Succeſſors, *Judas Maccabæus*,

cabæus, *Jonathan*, and *Simon*, became ſo ſucceſsful in aſſerting the Liberty of their Country, that the *Jews* in few Years not only freed *Judæa* from the *Syrians*, but likewiſe enlarg'd their Dominions to the gaining of almoſt all the old Poſſeſſions of the Twelves Tribes of *Iſrael*, together with *Idumæa*, whoſe Inhabitants they compell'd to be circumcis'd. Inſomuch, that in 62 Years, *Ariſtobulus*, one of the Succeſſors of the *Maccabees*, thought fit to take the Crown upon him, and was the firſt King over the *Jews* after the *Babylonian* Captivity; their *Sacerdotal* Government, as it is called by ſome, having continu'd, without any noted Intermiſſion, 428 Years.

But this new Regal Government continu'd not free and independent above 46 Years; at which time *Pompey*, the great General of the *Romans*, coming down like a Torrent upon the Eaſt, was by the Uſurpation of *Ariſtobulus* II. and the Indiſcretion of his Brother *Hircanus*, made Maſter of all this Country: So that *Paleſtine* from this time became a Province of the *Roman* Empire; which happened 62 Years before the vulgar Æra of our Saviour's Nativity. Yet notwithſtanding this Conqueſt, the former Laws and Cuſtoms were continu'd to this Country, as alſo the *Sacerdotal* Government, which remain'd about 22 Years longer in its full Force; 'till *Herod* an *Idumæan* Prince, accidentally obtain'd the Kingdom of *Judæa* of the Senate of *Rome*, and in three Years became Maſter of the whole Country, which he enlarg'd, and brought to a greater Degree of Grandeur and Magnificence, than ever it had been in ſince the Reign of *Solomon:* Yet at the ſame time he depreſs'd the Prieſthood, extirpated the *Maccabæan* Family, and miſerably enſlav'd the Inhabitants. This was the firſt Foreigner to whom the *Jews* became immediately ſubject; in whoſe Reign our Bleſſed Saviour came into the World: So that the ancient Prophecy of the *Scepter's departing from Judah*, is by the beſt Criticks ſuppos'd to begin to take Place at this time, though it was not intirely completed 'till the laſt Deſtruction of *Jeruſalem*, and the fatal Diſſolution of the *Jewiſh* State.

II. From this ſhort Account already given, it will appear, that at the time of our Saviour's coming into the World, the Inhabitants of the Land of *Canaan* or *Paleſtine* were a Mixture of divers Nations, both of Foreigners and Natives; and that the *Jews* themſelves were but a Remnant of an often ſcatter'd, conquer'd, and captivated People; but two entire Tribes of Twelve, and thoſe tributary both to *Herod* and the *Romans*. The Foreigners who reſided in this

this Country were principally *Grecians* and *Romans*; the former being the Reliques of the *Macedonian* Empire, and the latter, Magiſtrates, Governors, and Soldiers, to keep it in Obedience, and to receive the Tributes. The reſt of the Inhabitants, tho' of many different Extracts, may principally be conceiv'd under theſe two following Names. 1. *Jews*, and 2. *Samaritans*; of whom, for Diſpatch ſake, I ſhall firſt take notice of the latter.

1. The *Samaritans* were principally Deſcendents of thoſe *Aſſyrians* whom *Salmanaſſer* ſent to inhabit the Kingdom of *Iſrael*, when he carry'd the Ten Tribes captive; originally *Pagans*, and call'd *Cuthites* by the *Jews*, either from the Name of their Country, or by Way of Reproach. But mixing with the Remainder of the Tribes, and being puniſh'd with Lions, and inſtructed by ſome *Iſraelitiſh* Prieſts, they gradually receded from their *Pagan* Idolatries; and after the *Babylonian* Captivity, they became zealous in the Worſhip of the true God. They were circumcis'd, offer'd Sacrifices, perform'd the Ceremonies of the Law, and expected the *Meſſiah*, who was to deliver them from all Calamities, and teach them all Things: Yet they never comply'd with *Judaiſm* any farther than to own the five Books of *Moſes*, rejecting all the Prophets and the other Sacred Writings. And tho' they had Prieſts and Sacrifices like the *Jews*, yet they would not allow *Jeruſalem* to be the Place of publick Worſhip; therefore to divert the common Sort from the Temple of God, by the means of *Sanballat*, a great Prince of their Nation, they erected another Temple of great Magnificence, upon Mount *Gerizim*, near *Sichem*, and not far from *Samaria*; imitating the Policy, tho' not the Idolatry of *Jeroboam*, the firſt King of *Iſrael* after the Diviſion. This Temple was built 204 Years after the *Babylonian* Captivity, and 332 before our Saviour's Nativity, and prov'd a great weakning to the *Jewiſh* Church; for all profligate Wretches, Malefactors, and excommunicated Perſons among the *Jews*, immediately repair'd to this Place, and join'd with the *Samaritan* Worſhip. This, with ſome former Reſentments, occaſion'd ſuch violent Heats between the *Jews* and *Samaritans*, tho' immediate Neighbours, that they would have no Commerce or Correſpondence with each other, and one continually branded the other with the moſt reproachful Titles imaginable. About 200 Years after, the *Jews* growing powerful by the Valour of the *Maccabees*, the *Samaritans* were ſubdu'd by *John Hircanus*, who deſtroy'd *Samaria* and their Schiſmatical Temple, and confin'd them to a narrower Spot of Land, even to that little Pro-

vince of *Samaria*, which I have before deſcrib'd. Yet this did not extinguiſh their Hatred and Prejudices, but they ſtill kept Mount *Gerizim* for their Place of publick Worſhip, and continu'd their Schiſm 'till the total Deſtruction of both Nations by *Titus* the Emperor.

The Principles of the *Samaritans*, beſides their rejecting all the Scriptures but the Books of *Moſes*, were their denying the future Judgment, the Reſurrection of the Dead, and the everlaſting Life, becauſe they thought thoſe Doctrines not reveal'd in the *Pentateuch*; in which they agreed with the *Jewiſh Sadducees*. They were likewiſe noted for being much addicted to Sorcery, Magick, Witchcraft and Inchantments, with all other curious and unlawful Arts; which gave occaſion to the *Jews*, when they deſign'd to reproach our Saviour with having a Familiar Spirit, to call him a *Samaritan*. Beſides which, they were ſo ſwell'd with their imaginary Perfections and Holineſs, that they thought themſelves defiled by any Company or *Converſation* but their own. Therefore if they convers'd or traded with any Foreigner, at their return, they ſprinkled themſelves with Urine: But if through Negligence or Neceſſity they had touch'd them, they waſh'd themſelves and all their Cloaths at the next Fountain; in which Superſtition they reſembled the Sectaries of the *Jews*. They maintain'd themſelves to be the Deſcendents of *Joſeph*, and Heirs of the *Aaronical* Prieſthood; yet they had ſeveral Diviſions and Sects among themſelves, more particularly theſe three, the *Doſitheans*, the *Sebuæans*, and the *Gortheni*. 1. The *Doſitheans*, were ſo called from *Doſitheus* or *Doſthui*, ſuppos'd to be the firſt Prieſt ſent into this Country by the King of *Aſſyria*. Theſe diſagreed with the reſt of the *Samaritans* in owning the Doctrine of the Reſurrection; did eat nothing that had Life, like the *Pythagoræans*; abſtain'd from Marriage, like the *Jewiſh Eſſenes*; and in the Point of Sabbath-keeping exceeded the *Phariſees*; it being reſolv'd amongſt them, That in whatſoever Poſture a Perſon was found on the Sabbath-day Morning, he ought to continue in the ſame the whole day without Alteration. 2. The *Sebuæans*, ſo nam'd from *Sebua* or *Sebuiah*, one of the Aſſociates of *Doſithæus*; who, tho' they kept the ſame publick Feſtivals with the *Jews* and other *Samaritans*, yet obſerv'd not the ſame Time; transferring the *Paſſover* to *Auguſt*, the *Pentecoſt* to Autumn, and the *Feaſt of Tabernacles* to the time of the *Paſſover*: For which Reaſon they were not permitted to worſhip at the Temple of *Gerizim*. 3. The *Gortheni* kept the ſame Feſtivals, and obſerv'd the ſame Times of thoſe Solemnities

lemnities as the Law required; but contrary to the Law they kept only one of the ſeven appointed Days, and neglected the reſt as Days of ordinary Labour.

2. The *Jews* were moſt properly ſuch as inhabited the Country of *Judæa*; but becauſe in our Saviour's time all were call'd *Jews*, who obſerv'd the Law of *Moſes* and all the Prophets, we ſhall take notice of them in their full Extent, and under theſe three Denominations and Diſtinctions. 1. *Helleniſts*, 2. *Proſelytes*, and 3. *Jews* in a proper Senſe, who are often call'd by the Name of *Hebrews*.

The *Helleniſts* or *Grecizing Jews*, were ſuch as were real *Jews* by Deſcent and Profeſſion, but living diſpers'd in almoſt all Parts of the *Roman* Empire; they made uſe of the *Greek* Tongue, the moſt general Language of that Age, in their publick Offices of Religion, and alſo the *Septuagint*'s Tranſlation of the Old Teſtament: For which Reaſon they were called *Helleniſts*, in Oppoſition to the other *Jews*, who in their Worſhip made uſe of the *Hebrew* Tongue only. They are likewiſe call'd *Jews* of the Weſtern Diſperſion, occaſion'd principally by the Oppreſſions of the *Ægyptians* and *Syro-Macedonians*; and were very numerous, eſpecially in *Ægypt*, *Lybia* and *Cyrene*. Theſe were as ſuperſtitious in their Sabbath, as tenacious of their Circumciſion, and of the other Rites and Ceremonies of their Law, as the *Jews* of *Paleſtine*; for which Reaſon they were continually deſpiſed and hated by the *Romans* and *Grecians*, and other *Gentiles*, among whom they reſided. Yet notwithſtanding their Strictneſs, they were not throughly eſteem'd by the *Hebrew Jews*, but reckon'd by them as *Jews* of an inferior Rank, upon the Account of the Heathen Language they us'd, and the Heathen Countries they inhabited.

The *Proſelytes* were ſuch as were *Gentiles* by Birth and Deſcent, but conform'd themſelves to the *Jewiſh* Cuſtoms, and were admitted into their Religion: And theſe were of two diſtinct Kinds, one call'd *Proſelytes of the Covenant*, and the other *Proſelytes of the Gate*. The firſt were accounted as real, tho' but adopted *Jews*, bound to the ſame Obſervances with them, and convers'd as freely with them, as if they had been ſo born; neither might they eat, drink, or deal with the *Gentiles* more than the other, leſt they became unclean. They worſhip'd in the ſame Court of the Temple with the *Hebrews*, where others were prohibited Entrance; and were Partakers with them in all Privileges both Divine and Human, differing in nothing but their Race and Parentage. The uſual way of the *Jews* making theſe *Proſelytes*, was by Circumciſion, Baptiſm and Sacrifice, if they

were Males; and by only Baptiſm and Sacrifice, if Females; as *Maimonides* and the chief of the *Rabbins* aſſure us. Baptiſm was an ancient Cuſtom among the *Jews*, and many Ages before our Saviour's Appearance in the World. Many account it as ancient as the Patriarch *Jacob*; but moſt do agree that it was practis'd before the Delivery of the Law in the Wilderneſs. And as Circumciſion was us'd to the Children of the *Jews*, ſo was Baptiſm alſo to the Children and Infants of the *Proſelytes*; the *Talmud* giving this Reaſon for it, *That they may privilege a Perſon, tho' he be uncapable of knowing it; but they ought not to diſprivilege a Perſon without his Knowledge.* 2. The *Proſelytes of the Gate*, were ſuch *Gentiles* as were by the *Jews* admitted to the Worſhip of the God of *Iſrael*, and the Hopes of a future Life; but were not circumcis'd, nor yet conform'd to the *Moſaical* Rites and Ordinances; being only oblig'd to the Obſervation of thoſe Precepts which the *Hebrew* Doctors call *The ſeven Precepts of the Sons of* Noah, and are recorded under theſe following Titles: 'Firſt, to renounce 'Idols, and all idolatrous Worſhip. Secondly, to worſhip 'the true God, the Creator of Heaven and Earth. Thirdly, to ſhed no Man's Blood. Fourthly, to refrain from all 'unlawful Luſts and Mixtures. Fifthly, to ſhun all Ra'pine, Theft and Robbery. Sixthly, to adminiſter true Ju'ſtice. Laſtly, not to eat the Fleſh of any Beaſt taken 'from it alive; by which all Cruelty was prohibited. Theſe *Proſelytes*, tho' they were admitted to worſhip in the Temple; yet becauſe they were uncircumcis'd, they were ſo far look'd upon as *Gentiles*, as not to be admitted into the ſame Court with the *Proſelytes of the Covenant*; but were accounted as unclean, and had their particular Court aſſign'd them in their Worſhip of God, which was call'd the *Court of the Gentiles* and of the *Unclean*. As the firſt of theſe in the New Teſtament are call'd ſimply Προσήλυτοι, the latter are call'd Σεβόμενοι, or *Worſhippers*; and were much more numerous in all Parts of the *Roman* Empire than the former. Their Conditions were more free and unconfin'd, and their Precepts more eaſie and natural than the other; and their Principles fitting them for the Reception of the Goſpel, they became the moſt apparent Cauſe of the firſt great Spreading of *Chriſtianity*.

Laſtly, We are to take notice of the *Jews* in a more proper Senſe, who were often diſtinguiſh'd by the Name of *Hebrews*, and were the Inhabiters of *Paleſtine*, and more principally that part of it call'd *Judæa*. Theſe were the Perſons with whom our Bleſſed Saviour was pleas'd chiefly to converſe,

converſe, at a remarkable Time when they were but the Relicts, and even the Dregs of an often broken, and then deteſted Generation; when to be a *Jew* was a Name of Diſgrace, and to be *circumcis'd* a Mark of Infamy: So that then they might well be a peculiar People, not only becauſe God ſeparated them from all other Nations, but becauſe all other Nations ſeparated from them. God had now ſeem'd to have forſaken them, by his withdrawing from them the Spirit of Prophecy, and his frequent and immediate Revelations, formerly the Glory of their Nation; and likewiſe by his leaving them to the Mercy of every Tyrant and Conqueror. All which was but the juſt Puniſhment of their numerous Impieties and Corruptions; which had been provoking in all Ages, but more fragrant in this. Before the *Babylonian* Captivity, Idolatry was their great Crime; for which God ſo often puniſh'd them, and more particularly with that ſeventy Years Slavery. But after their Return, they gradually ran into a contrary Extreme, which was a rigid Superſtition; and this encreaſing, and receiving in ſome Notions of the *Grecian* Philoſophers, it not only produc'd an inſupportable Pride and Obſtinacy, but likewiſe ſeveral Sects and Hereſies amongſt them. By this means their Lives and Morals became extremely corrupted, Luſt and Avarice prevailing in a ſhameful manner; and as the *Roman* Yoak grew heavier, ſo their Notions of the *Meſſiah* became groſſer than formerly; expecting inſtead of a ſpiritual, only a temporal Prince and Deliverer, who ſhould raiſe them to the Height of worldly Grandeur. So that ſcarce ever any Church or Religion in the World was more baſely degenerated, or more miſerably corrupted, than that of the *Jews*, at the time of the Manifeſtation of our Bleſſed Saviour.

To deſcend a little to Particulars, we may pertinently take notice of theſe four; their *Temple*, their *Prieſthood*, their *Law*, and their *Sects*. 1. Their *Temple* had lately been rebuilt by *Herod*, to almoſt an incredible degree of Beauty and Magnificence; yet as it had been prophan'd by *Antiochus*, *Pompey*, and *Craſſus*, ſo it was likewiſe by Him, making it ſubſervient to his impious Policies and Deſigns. And the *Jews* themſelves were no leſs guilty of Prophanation, turning all that Part of it call'd the *Court of the Gentiles* into an Exchange and Market; ſo that the Place where Men were to meet with God, and to converſe with Heaven, became Ware-houſes for Merchants, and Shops for Uſurers and Extortioners. The Worſhip formerly perform'd there with the moſt pious and devout Affections, was now become a meer Shell and outward Shew; Rites of human In-

vention had juſtled out thoſe of Divine Inſtitution, and their very Prayers were made Snares to catch the unwary People, and to devour Widows and Orphans. 2. Their *Prieſthood* was ſo chang'd and confounded, that it retain'd ſcarce any thing but its ancient Name: The High Prieſts, who by their original Inſtitution were to ſucceed lineally, and to retain their Office for Life, were become almoſt annual, and which is worſe, venal; *Herod* expoſing the Prieſthood to Sale, ſcarce admitting any who paid not well for his Patent. By which means this high Station was fill'd with the Refuſe of the People, by Men of weak Abilities, and debauch'd Manners, who had neither Parts nor Piety to recommend them, he being accounted beſt and worthieſt who offer'd moſt. 3. Their *Law* which had been deliver'd with the utmoſt Grandeur and Majeſty, and for which they pretended the greateſt Veneration, was by them miſerably corrupted and depraved, eſpecially the Moral Part of it; and that by their groſs and abſurd Interpretations, as alſo by their Oral Law and Traditions. The *Scribes* and *Phariſees*, who rul'd the Chair in the *Jewiſh* Church, had by falſe and corrupt Gloſſes debas'd the Majeſty and Purity of the Law, and made it ſerve the Purpoſes of an evil Life: They taught the People, that the Law requir'd no more than external Righteouſneſs, that if there was but a viſible Conformity of Life, they needed not be ſolicitous about the Government of their Minds, or the regular Conduct of their Thoughts or Paſſions; ſo that if Men did but preſerve a laudable Appearance in the World, the ſecret Purity of the Soul was needleſs: And farther, that a punctual Obſervance of ſome external Precepts of the Law, would compenſate for the Neglect or Violation of the reſt. Their Oral Law and their Traditions was another way of weakning and debaſing the Written Law of God; and of theſe they were ſo fond, that they preferr'd them before the Writings of *Moſes*, ſome of them pretending that they were deliver'd by God himſelf to *Moſes*, and ſo tranſmitted to Poſterity. Theſe brought them into infinite Niceties, and ſuperſtitious Practices, ſuch as their frequent Waſhings and Purifications; in which, and innumerable other Trifles, they were ſo exceedingly ſcrupulous, that they made the Neglect of them of equal Guilt with the greateſt Immorality, not fearing to aſſert, 'That he who eats Bread with unwaſhen Hands *is* 'as if he lay with an Harlot. 4. The *Sects* and Diviſions among the *Jews* are laſtly to be taken notice of; and theſe were partly religious, partly political, and partly diſtinct. Tho' there were many Branches and Diſtinctions among the

Jews,

Jews, yet what are moſt proper for our Purpoſe to be taken notice of, may be comprehended under theſe ſeven Denominations. 1. *Phariſees*, 2. *Sadducees*, 3. *Eſſenes*, 4. *Scribes*, 5. *Publicans*, 6. *Herodians*, and 7. *Galileans*.

(1.) The *Phariſees* were ſo call'd from the Word *Peraſh*, importing *Expoſition*, or rather *Paraſh*, implying *Separation*, becauſe they were ſeparated from all others in their extraordinary Pretences to Piety. It is uncertain when this Sect began to appear in the World, tho' it is moſt commonly believ'd to be about 300 Years before our Saviour's Birth. However, in a ſhort time it became a bold and daring Sect, not fearing to affront Princes, and Perſons of the greateſt Quality; they were crafty and inſinuating, and by a Shew of mighty Zeal, and infinite Strictneſs in Religion above the ordinary Rate of Mankind, had procur'd themſelves a ſtrange Veneration from the People. They faſted twice a Week with all imaginable Nicety, inured themſelves to all kinds of Auſterities, and diſcriminated themſelves from the Herd and Community, not only by their ſowre and ſanctified Countenances, but alſo by ſome peculiar Notes and Badges of Diſtinction; ſuch as their *long Robes*, their *broad Phylacteries* or *Scrolls*, and their *large Fringes* and Borders of their Garments, whereby they made themſelves known from the reſt of the World. They were no leſs exact in the Payment of their Tithes, even to things of the leaſt Value, and ſmalleſt Concernment; and were as careful in paying the Beſt of their Increaſe, the Top of the Heap, the Flower of the Wheat, the firſt Running of the Wine, *&c.* Yet notwithſtanding their ſpecious Pretences to an extraordinary Sanctity and Severity, they were but religious Villains, and the moſt inſolent and implacable Generation that ever any Age produc'd; diſdaining and trampling upon all but their own Party, and accounting the reſt Slaves, and *Sons of the Earth*. They were ſpiteful and malicious, griping and voracious, mercileſs Dealers, and moſt ſuperlatively cenſorious and uncharitable; and to ſum up their Morality at once, it is hard to ſay which was moſt predominant, their inſatiable Avarice, their inſupportable Pride, or their unfathomable Hypocriſie. As to their Principles, they believ'd, that the Souls of Men are Immortal, and had their Dooms awarded in the ſubterraneous Regions; that there is a *Metempſychoſis* or Tranſmigration of pious Souls out of one Body into another; that things came to paſs by Fate, and an inevitable Neceſſity; and yet that Man's Will is free, that all Perſons might be rewarded and puniſhed according to their Works. They likewiſe held, that the *Oral Law* of the *Jews* was of far

greater Moment than the written Word; and that the *Traditions* of their Forefathers were above all things to be embrac'd and follow'd, the exact Obſervance of which would entitle a Man to eternal Life: And in this they aſcrib'd ſo much Sanctity to frequent Waſhings, eſpecially when they came from publick Places, and before Meals, that if any came to an Houſe where there was not Water enough both to drink and waſh, the *Phariſee* would chuſe the latter, tho' he died with Thirſt.

The *Phariſees* were diſtinguiſh'd into ſeveral Branches, the moſt remarkable of which were call'd by the Name of *Zealots*, by ſome accounted a diſtinct Sect. Theſe were a moſt outragious and ungovernable People, fierce and ſavage, who being zealous Aſſertors of the Honour of God's Laws, and the Strictneſs and Purity of Religion, aſſum'd to themſelves a Liberty of Queſtioning notorious Offenders, without ſtaying for the ordinary Formalities of the Law; nay, when they thought fit, and as the Caſe required, they executed capital Puniſhment upon them with their own Hands. Thus when a Blaſphemer curſed God by the Name of any Idol, the *Zealots* that next met him, might immediately kill him, without bringing him before the *Sanhedrim*. They look'd upon themſelves as the true Succeſſors of *Phineas*, who in an extraordinary Zeal for the Honour of God, inflicted immediate Death upon *Zimri* and *Cozbi*; which Action was ſo pleaſing to God, that he made *with him and his Seed after him the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God, and made an Atonement for* Iſrael, as *Moſes* aſſures us in the 25th of *Numbers*. In Imitation of him, theſe Men aſſum'd a Power of executing Judgment and Puniſhment in extraordinary Caſes, and that not only by the Connivence but alſo with the Permiſſion of the Rulers and the People; 'till in after-times, under a Pretence of this Liberty, their Zeal degenerated into all Kinds of Licentiouſneſs and wild Extravagance; ſo that they became the Peſt of the State, and the total Ruin of it, as ſhall be related afterwards.

(2.) Next were the *Sadducees*, oppoſite to the *Phariſees* both in Temper and Principles; ſo call'd either from *Sadock*, who liv'd near 300 Years before our Saviour's Birth, and is ſuppos'd to be the Founder of the Sect, or from *Sedeck*, which ſignifies Juſtice, as tho' they were the only exact Diſtributers of Juſtice, and able to juſtifie themſelves before the Tribunal of God. Theſe paſs under a very ill Character, even among the Writers of their own Nation, being ſtil'd impious Men, and of very looſe and profligate

ſligate Lives; which is no more than the natural Conſequence of their Principles, this being one of their main *Dogmata* or Opinions, That the Soul is not Immortal, and that there is no future State after this Life. The Occaſion of which dangerous Hereſie is ſaid to have been a Miſtake of the Doctrine of their Maſter *Antigonus Sochæus*, who was wont to preſs his Scholars not to be like mercenary Servants, who ſerve their Maſters purely for their own Advantage, but to ſerve God for his own Sake, without Expectation of Rewards. Which being miſunderſtood, they at laſt concluded, that their Maſter had abſolutely denied any State of future Rewards; and having laid this dangerous Foundation, theſe unhappy Superſtructures were built upon it, 'That 'there is no Reſurrection of the Dead; That the Soul is 'not Immortal, nor exiſts in a ſeparate State; That there 'is no ſpiritual Subſtance diſtinct from Matter; and that 'there is no Divine Providence, but that God is perfectly 'plac'd as beyond the Commiſſion, ſo beyond the Inſpecti-'on of what Sins or Evils are done in this World. Theſe pernicious and atheiſtical Principles juſtly expos'd them to the Reproach and Hatred of the People, who were wont to ſtile them particularly *The Hereticks*, as alſo *Infidels* and *Epicureans*; no Names being thought ill enough for Men of ſuch Opinions. They were great Oppoſers of the *Phariſees*, and utterly rejected their *Traditions* for which they were ſo zealous, teaching that Men were to keep to the Letter of the Law, and that nothing was to be impos'd upon their Belief or Practice, but what was expreſly contain'd in the *Pentateuch*. In which, as well as in many other of their Notions, they follow'd the Hereſie, tho' not the Schiſm of the *Samaritans*. *Joſephus* obſerves that they were the leaſt numerous of the religious Sects, but uſually Men of the better Rank and Quality; who having greateſt Opportunities of following a looſe and debauch'd Life, were ready to take Sanctuary in thoſe Opinions which moſt extinguiſh'd the Apprehenſions of an After-reckoning. For this Reaſon the *Sadducees* ever appear'd moſt vigorous in preſerving the Peace, being the moſt ſevere and implacable in their Puniſhment of all Tumults and Seditions, leſt they ſhould interrupt their ſoft and eaſie Courſe of Life, the only Happineſs their Principles allow'd them to expect.

(3.) The *Eſſenes* were a Sect diſtinct, and very different both from the *Phariſees* and *Sadducees*; of whoſe Name and Original we have no very certain Account. They began in the Times of the *Maccabees*, above 150 Years before

fore *Chriſt*'s Nativity, after the violent Perſecutions of *Antiochus* had forc'd great Numbers of the *Jews* to retire to the Woods and Mountains. Many of whom being pleas'd with theſe undiſturb'd Solitudes, form'd themſelves into Religious Societies, leading a Monaſtick and contemplative Courſe of Life, and following in many Things the *Pythagoræan* Philoſophers; particularly in Community of Goods, abſtaining from lawful Pleaſures, forbidding of Oaths, aſcribing the Conduct of Affairs to Fate and Deſtiny, prohibiting the uſe of Wine, and uſing only inanimate or unbloody Sacrifices. They liv'd remote from all Cities and Places of publick Concourſe, being uſually about four or five thouſand in Number, and very ſtrict and methodical in their Rules and Diſcipline. They paid a due Reverence to the Temple, by ſending Gifts and Preſents thither; but yet Worſhip'd God at Home, and us'd their own Rites and Ceremonies; in which they were Schiſmaticks, and differing from all other *Jews*. Every ſeventh Day they met at their Synagogues, were very harmleſs and innocent in their Manners, and exact Obſervers of the Rules of Juſtice, ſomewhat beyond the Practices of other Men. They induſtriouſly tilled and cultivated the Ground, and liv'd upon the Fruits of their own Labours; admitting none into their Society, unleſs he brought all that he had into their common Treaſury, and that not 'till after three Years Probation. Out of a peculiar Regard to Wiſdom and Virtue they neglected all Care of the Body, renounced all conjugal Embraces, abſtained very much from Meats and Drinks, ſome of them not eating and drinking for three, others for five or ſix Days together; accounting it unbecoming Men of ſuch a Philoſophical Temper and Genius, to ſpend any part of the Day upon the Neceſſities of the Body. Their Way they call'd θεραπείαν, *Worſhip*, and their Rules σοφίας δόγματα, *Doctrines of Wiſdom*; their Contemplations were ſublime and ſpeculative, and of Things beyond the ordinary Notions of other Sects; they ſtudy'd the Names and Myſteries of Angels, and in their whole Carriage they bore a great ſhew of Modeſty and Humility. We find no mention of this Sect in the new Teſtament, they not concerning themſelves with *Chriſt* or his Apoſtles; yet it is the Opinion of many judicious Men, that our Saviour and St. *Paul* did ſometimes allude to the Cuſtoms and Diſcipline of theſe People.

(4.) We are to take Notice of the *Scribes*, which Word does more properly ſignify the Name of ſome Office or Function, than of any Sect; they being more antient than any

any Sect among the *Jews*. Theſe were Perſons of great Repute, being call'd in the new Teſtament *Scribes of the Law*, *Teachers of the People*, *Doctors of the Law*, and ſometimes *Lawyers*; and as ſuch, this Office began immediately after the *Babylonian* Captivity, above 500 Years before Chriſt, *Ezra* himſelf being one of the firſt. They were generally the moſt learned Men of the Nation, and regularly of the Tribe of *Levi*, their Office or Function conſiſting principally of two Branches. Firſt they were the only Perſons that were to copy out the Bible for any ſuch as had occaſion for it: For every one was not thought fit to tranſcribe the Original Scriptures, nor any vulgar Pen permitted to copy Things of ſo ſublime a Nature. Therefore theſe were a peculiar and ſpecial Order of Men appointed to take care of the Preſervation of the Purity of the Text, in all Bibles that ſhou'd be copy'd out, that no Error or Corruption ſhou'd creep into the Original of the Sacred Writ. Secondly they were the publick and common Preachers among the People, being more conſtant Teachers than any other of the Clergy; taking upon them not only to be the Preſervers and Providers for the Purity of the Text, but alſo the moſt certain and conſtant Interpreters and Expounders of it in Sermons. In which Reſpect they may be compared to the Canoniſts in the Church of *Rome*, or the Divinity Lecturers in ſome publick Academies; and they grew into ſuch Repute in the *Jewiſh* State, that it was hard to ſay, whether the *Phariſees* or they were held in greater Veneration. For what the *Phariſees* gain'd in the common People by their Pretenſions to an extraordinary Sanctity, theſe obtain'd more juſtifiably by their Zeal for the written Word, which they preſerv'd from the common Dangers of Corruption and Contempt. And tho' theſe *Scribes* were more properly an Order than a Sect; yet ſince they were ſo cloſely link'd with the *Phariſees*, and concurr'd with them in moſt of their Superſtitions and Corruptions, we may look upon them as a ſtrong and potent Faction, of great Authority and Influence in all Affairs of Moment.

(5.) The *Publicans* were Perſons of no particular Sect, nor of any religious Function, but were certain publick Officers employ'd by the *Romans* to collect their Tributes, Tolls and Impoſts; which Office was formerly of great Account and Reputation among the *Romans*, and conferr'd upon none leſs than the *Equeſtrian* Order; but afterwards falling into the Hands of inferior Farmers, and the worſt of the Natives, it became baſe and infamous. But two things eſpecially concurr'd to render this Office odious to

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the *Jews*. Firſt, the Perſons who manag'd it were uſually covetous, and great Exacters; for having themſelves farm'd the Cuſtoms of the *Romans*, they generally us'd all Methods of Extortion and Oppreſſion, to enable them both to pay their Rents, and to raiſe Advantage to themſelves: And upon this Account they became infamous, even among the *Gentiles* themſelves, who frequently ſpeak of them as Cheats, and Thieves, and publick Robbers, and worſe Members of a Community, more voracious and deſtructive in a City, than wild Beaſts in a Foreſt. Secondly, theſe Tributes were not only a Grievance to the Purſes of the *Jews*, but alſo an Affront to the Liberty and Freedom of their Nation; for they look'd upon themſelves as a Free-born People, and that they had been immediately inveſted in this Privilege by God himſelf, and accordingly beheld this as a daily and ſtanding Inſtance of their Slavery, which of all other things they could leaſt endure. To which we may add, that theſe *Publicans* were not only oblig'd by the Neceſſity of their Employment to have frequent Dealings and Converſe with the *Gentiles*, which the *Jews* held unlawful and abominable, but alſo being generally *Jews* themſelves, they rigorouſly exacted theſe things of their own Brethren, and thereby ſeem'd to conſpire with the *Romans* to entail perpetual Slavery upon their own Nation. Upon all which Accounts, *Publicans* became ſo univerſally abhorr'd by the *Jewiſh* Nation, that it was accounted unlawful to do them any Office of common Kindneſs or Courteſie, nay they held it no Sin to cozen and over-reach a *Publican*, and that with the Solemnity of an Oath; they might not eat or drink, walk or travel with them; they were look'd upon as common Thieves and Robbers, and Mony receiv'd of them might not be put to the reſt of a Man's Eſtate, it being preſum'd to have been gain'd by Rapine and Violence; nor were they admitted as Perſons fit to give Evidence in any Cauſe. They were ſo infamous, as not only to be baniſh'd all Communion in the Matters of Divine Worſhip, but to be avoided in all Affairs of civil Society and Commerce, as the Peſts of their Country, Perſons of an infectious Converſe, and of as vile a Claſs as Heathens and Sinners, with whom they were generally rank'd.

(6.) The *Herodians*, whom we are next to mention, were a Party of Men who were extraordinary Favourers and Aſſiſtants of *Herod* the Great, and alſo of his Son after him; but whether they were of a particular Sect or Hereſie, or only of a Faction, Authors are not well agreed. Thoſe who Account them of the former Kind, ſuppoſe them to be

be Perſons, who partly ſurpriz'd at the Grandeur and Magnificence of *Herod*'s Court, and partly to ingratiate themſelves with that Prince, maintain'd him to be the expected *Meſſiah*. But they ſeem more probably to be only a Faction or Party, who were great Eſpouſers of *Herod*'s ſecular Intereſt, and Supporters of his new-gotten Sovereignty. For *Herod* being a Stranger, and having by the *Roman* Power uſurp'd the Kingdom, and afterwards govern'd it tyrannically, became generally hateful and burthenſom to the People; ſo that beſides the Aſſiſtance of a Foreign Power, he wanted ſome to join with his Intereſt who were Natives. Theſe were peculiarly active in preſſing the People to pay Tribute to *Cæſar*, *Herod* being oblig'd by the Charter of his Sovereignty to be careful of the Tribute due to the *Romans*; and they could not do him a more acceptable Service, than by this means endearing him to his great Patrons at *Rome*. In Matters of Opinion they ſeem'd to have join'd with the *Sadducees*; for what St. *Matthew* calls *the Leaven of the Sadducees*, St. *Mark* ſtiles *the Leaven of Herod*. Probably they had induc'd *Herod* to be of their Principles, that as they had zealouſly aſſerted his Right to the Kingdom, he might favour and maintain their impious Opinions. And it is not unlikely but a Perſon of ſuch enormous Vices as *Herod*, might very eaſily be tempted to take ſhelter under Principles ſo directly ſerving the Purpoſes of a wicked Life.

(7.) Laſtly, we are to take ſome Notice of the *Galileans*, which Name either ſignifies a particular Faction, directly oppoſite to the *Herodians*, and called alſo by the Name of *Gaulonites*, or elſe the Inhabitants of that Part of *Paleſtine* call'd *Galilee*. But ſince that Faction of the *Galileans*, or *Gaulonites*, began after our Saviour's Birth, we ſhall refer our Account of them to their proper Place, and here only take Notice of the *Galileans* as they were Inhabitants of the Province of *Galilee*. Theſe anciently were for the moſt part Deſcendents of thoſe *Aſſyrians* whom *Salmanaſſer* ſent to inhabit the Kingdom of *Iſrael*, when he carry'd the Ten Tribes captive; then *Pagans*, and of the ſame Extract with the old *Samaritans*, of whom they were a part. But mixing with the Remainders of the Four Tribes of *Aſer*, *Nepthali*, *Zabulon*, and *Iſſachar*, they in a great meaſure forſook their Paganiſm; and afterwards being ſubdued by the *Maccabees*, and receiving great Numbers of the Tribes of *Judah* and *Benjamin* among them, before our Saviour's time, they became true and orthodox *Jews*, and as great Abhorrers of the *Gentiles* and *Samaritans* as the *Jews* in *Judæa* were. They were exact Obſervers of the Temple Miniſtration, and

and conſtant Repairers to *Jeruſalem* at the uſual Times, and generally ſo zealous in their Religion, that no Threats nor Force could oblige them to offer Sacrifice for the Health of the *Roman* Emperors. They were alſo People of great Courage and Hardineſs, and of no leſs Plaineſs and Unpoliteneſs; differing from the other *Jews* in ſeveral Cuſtoms, (but not ſuch as could cauſe a Schiſm in Religion) and alſo in their Dialect, which was of a much broader and rougher Pronunciation than that in *Judæa*. Tho' they were true *Jews* in all Reſpects, yet upon the Account of their near Communication with the *Gentiles*, their mixt Extract, and their rough Simplicity, they were extremely deſpis'd by the Inhabitants of *Judæa*, as Perſons mean and ignoble, and half Strangers. So that the Name of a *Galilean*, was in ſome ſort a reproachful and deſpicable Title, and *Galilee* a Province from whence no extraordinary Perſon was expected. Yet notwithſtanding the *Galileans* were the moſt illiterate, and moſt deſpis'd part of the *Jews*, they were the Perſons with whom our Saviour was pleas'd principally to converſe, and from whom he choſe moſt, if not all, of his Apoſtles.

III. Such was the State and Condition of the Inhabitants of *Paleſtine*, when our bleſſed Saviour came into the World; miſerably corrupted and divided, and both in Policy and Religion declining, and running headlong to Ruin and Deſolation. And tho' there was an extraordinary Appearance of Grandeur and worldly Proſperity in the Court of *Herod*, and ſtill more in the *Roman* Empire, yet the Times were exorbitantly bad, and deplorable, and the whole World as it were involv'd in Wickedneſs and Idolatry. However in theſe degenerate Times, and to the above deſcrib'd degenerate People, did the all merciful God ſend his eternal Son from the ineffable Glories of the Heaven of Heavens, to debaſe himſelf even to the Form of one of the meaneſt, and moſt deſpis'd of all rational Beings; and this to redeem loſt Mankind, tho' before he promis'd the Bleſſing, they had not the leaſt Right to claim it, the leaſt Merit to procure it, nor the leaſt Reaſon to expect it. This is that ſuperlative Work which we are aſſur'd the *Angels* themſelves *deſire to look into*, and the Credit of which the Devils and wicked Men continually endeavour to enervate; and ſo ſtupendous, that it is beyond all the Tongues of Men and Angels to expreſs. Upon which Occaſion One thus emphatically obſerves, Suppoſe we could graſp in the whole Compaſs of Nature, as to all the Particulars and Varieties of

of Being and Motion, yet we ſhould find it a vaſt, if not an impoſſible Leap from thence to aſcend to the full Comprehenſion of any one of God's Attributes; much more from thence to the myſterious Oeconomy of the Divine Perſons; and moſt of all to the aſtoniſhing Work of the World's Redemption by the Blood of the Son of God himſelf, condeſcending to be a Man, that he might die for us. But ſince theſe are Heights above the Reach, and Depths beyond the Fathom of all mortal Intellects, we ſhall only take ſome Notice of the wiſe Methods of Providence in in the regular Manifeſtation of this great Redeemer, and the gradual Appearance of the *Sun of Righteouſneſs*, whoſe Courſe was correſpondent to that of the Sun in the Firmament, from its firſt Dawnings to its full Splendor.

Immediately after the fatal Lapſe of Mankind, God, that he might not leave them without all Comfort, before he denounc'd the Judgments due to their Tranſgreſſions, promis'd a Redeemer, who was to deſtroy the Sovereignty of Satan. And this was the firſt glimmering Appearance of that great Light which was to ſhine throughout the World; which tho' feebly repreſented, and as at a vaſt Diſtance, was yet ſuitable to the Weakneſs of the Eyes that then beheld it, enough to keep them from a total Darkneſs and Deſpair, and ſufficient for a true Faith to lay hold on. And herein both the Wiſdom and Mercy of God did wonderfully diſplay themſelves; that when he promis'd the World a Redeemer, he us'd ſuch Means and Methods, that Human Kind, in the midſt of all its miſerable Blindneſs and vile Corruptions, ſhould become capable both of ſeeing and receiving ſo mighty a Bleſſing: And this not by any extraordinary Addition of Strength to Man, or ſupernatural Reſtoration of his original Faculties, but by an amazing Condeſcention in his Divine Nature, and by accommodating his Manifeſtations, not only to the Lowneſs of Mankind in general, but even to the Frailties and Infirmities of the lapſed State. All which eminently appear in all his Revelations, more eſpecially of his Bleſſed Son, which were manifeſted by many Steps and Degrees, and at ſeveral Periods of time, as the World became fit and prepared to receive them. And in theſe he did not only treat Mankind with all the Tenderneſs of a Father towards his Children, but in all the Declarations of his Will, he freely convers'd and diſcours'd with them according to their own Stile and Capacities, and with as much Familiarity, as if there had been ſome Degree of Equality between the mighty Creator of Heaven and Earth, and mere Duſt and Aſhes.

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The firſt Promiſe of a Redeemer was made to the Woman's Seed in general, and for many Ages not confin'd to any one Branch of Human Kind; ſo that any of *Adam*'s Progeny, for what was then revealed, might have hoped to be the happy Parent of that Seed, which ſhou'd deliver Man from the Slavery of the Devil. And thus it continu'd for above two thouſand Years, in which Space the Church of God, tho' never extinguiſh'd, ſeem'd to have been limited to a very ſmall Compaſs, and ſometimes to a ſingle Family. But at length, when God was pleas'd to call *Abraham* from his own Country, the Promiſe was made more Special, and particularly confin'd to the Offspring of his Loins; God ſeveral Times declaring to him, That *in his Seed all the Nations of the Earth ſhould be bleſſed. Abraham* had two Sons, *Iſhmael* the Son of his Bond-Woman, and *Iſaac* the Son of his Wife; and from which of theſe two the *Meſſiah* ſhou'd proceed, was undeterminable, 'till God entail'd the Bleſſing upon *Iſaac*, declaring to *Abraham* that *in Iſaac his Seed ſhould be call'd*, and repeating to *Iſaac* the Promiſe made formerly to his Father, *That in his Seed all the Nations of the Earth ſhould be bleſſed. Iſaac* alſo had two Sons, *Eſau* and *Jacob*; but the Elder was excluded, and the Promiſe entail'd upon *Jacob*; God likewiſe declaring to him, That *in his Seed all the Families of the Earth ſhould be bleſſed.* From *Jacob* ſprung the twelve Patriarchs, and from them the twelve Tribes of *Iſrael*, among whom the Promiſe of the *Meſſiah* was entail'd upon that of *Judah*; So that the Promiſe was now made more ſpecial, and confin'd to a particular Tribe, as 232 Years before it had been to that Nation that was to ſpring from the Loins of *Abraham*. And now the very Time of the Appearance of the *Meſſiah*, who is there term'd *Shiloh*, was likewiſe pointed out, namely before the Scepter and the Lawgiver departed from *Judah*; that is, before the temporal Government and Oeconomy of the *Jews* were diſſolv'd.

For above 230 Years after this, we have no expreſs Propheſie concerning the *Meſſiah*, yet in that Space God was pleas'd to make a farther Manifeſtation of him by other Means, namely, by inſtituting a great Number of typical Ordinances, and lively Repreſentations of his Perſon and Function, which were to be continu'd by an uninterrupted Succeſſion, 'till he Himſelf came to diſſolve them. At this time the Church of God was much enlarg'd, even to the Compaſs of a whole and numerous Nation; and God having appointed certain ſpecial Rules and Laws for its Obſervation, his great Prophet *Moſes*, before he left the World,

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gave the People a more particular Knowledge of the *Meſſiah* that was to come, to whom all were to hearken as an extraordinary Perſon ſent from God to procure Happineſs to Mankind. The Tribes of *Iſrael* being ſettled in the Land of *Canaan*, and very greatly encreas'd, more eſpecially that of *Judah*, about 400 Years after the Death of *Moſes*, God thought fit to make the Promiſe of the *Meſſiah* yet more ſpecial; as there had been three great Limitations of it before, the firſt to the Seed of the Woman, the ſecond to the Nation of the *Iſraelites*, and the third to the Tribe of *Judah*; this laſt was made to the Family of *David*, a Perſon whom God had exalted to be King of his People, as a Type of that Bleſſed King to come. The Promiſe was not only entail'd upon his Family, but alſo the Perſon of the *Meſſiah* was more fully repreſented to him than to any before him, as appears from the Writings of this inſpir'd Prince, where he is clearly deſcribed in ſeveral Paſſages. 'He ſhew'd the 'Dignity of his Perſon by calling him Lord; yet he repre-'ſented him as a ſuffering *Meſſiah*, that ſhould be betray'd 'by one of his Diſciples; ſhould feel violent Agonies, be 'expos'd to cruel Mockings, and have Vinegar and Gall 'given to him; that he ſhould be nail'd to the Croſs, and 'have his Garments divided among the Soldiers; yet he 'ſhould be the true Paſchal Lamb, for not a Bone of him 'ſhould be broken; after which he ſhould ariſe from the 'Dead, and not ſee Corruption, and laſtly he ſhould aſcend 'triumphantly into Heaven.

Above 200 Years after the Death of *David*, ſeveral other Prophets began to foretel the *Meſſiah*, eſpecially that noble Perſon *Iſaiah*, who was ſo particular concerning Him, that he is by ſeveral call'd the fifth Evangeliſt, or the Evangelical Prophet. He inform'd the *Iſraelites* 'of the Divinity 'of his Perſon, and of the extraordinary and miraculous 'Manner of his Birth, which ſhould be of a pure Virgin, 'and of the Family of *David*; that he ſhould have a Fore-'runner to make Way for him; that he ſhould begin to 'preach in the Province of *Galilee*, be endu'd with incom-'parable Gifts and Graces, and perform many Miracles; 'that he ſhould be a Man of Sorrows, be beaten, ſpit upon, 'treated as a Malefactor, ſuffer for our Sins, and be a Pro-'pitiatory Sacrifice for all Mankind; and that he ſhould 'obtain a decent Burial, and be deliver'd by a glorious Re-'ſurrection. From *Hoſea* the *Iſraelites* were inform'd of his flying into *Ægypt*, and from *Micah* ſoon after of the very Place of his Birth, 'which was to be *Bethlehm-E-'phratah*, the leaſt of the Cities of *Judah*, but honour'd

'above all the reſt with the Nativity of a Prince, who was 'to be *Ruler in* Iſrael, *whoſe Goings forth had been from e-* 'verlaſting. *Jeremiah* alſo after him aſſerted his Divinity, 'and that he ſhould ſpring from the Poſterity of *David*, with whom ſeveral other Propheſies agree: So that beſides the conſtant and ſtanding Types and Repreſentations, there was frequently ſome new Revelation concerning this great Prince to come. But in the Time of the *Babylonian* Captivity, *Daniel*, by a Meſſage from the Angel *Gabriel*, gave a more lively and particular Account of the *Meſſiah* than ever, declaring, 'that he ſhould come into the World to 'introduce a Law of everlaſting Righteouſneſs, and to die 'as a Sacrifice and Expiation for the Sins of the World, and 'particularly ſhould put a Period to the *Levitical* Sacrifices 'and Oblations. And whereas other Propheſies had only in general defin'd the Time of his Appearance, this particularly determin'd the Period, 'That it ſhould be at the end 'of ſeventy prophetical Weeks, that is, at the Expiration 'of 490 Years, after the rebuilding of the Walls of *Jeru-* 'ſalem.

From this time there were not many Revelations of the *Meſſiah*, and but three Prophets ſucceeded *Daniel*, namely, *Haggai*, *Zechariah*, and *Malachi*, who all declare ſomething concerning him. The former, animating the People, who were much dejected by reaſon of the mean Appearance of the ſecond Temple, inform'd them, '*That the Glory of the* '*latter Houſe ſhould be greater than of the former*, which ſhould 'be effected by the Manifeſtation of *the Deſire of all Nati-* '*ons:* which manifeſtly ſhew'd the Dignity of his Nature; for the firſt Temple had the Preſence of God on the Mercy Seat, but this ſecond was to be more glorious by means of a more lively Preſence of his Son, the only true Sacrifice, of whom all others were but Types and Shadows. *Zechariah* immediately after inform'd them of the Humiliation of this Prince, 'That he ſhould come riding into *Je-* '*ruſalem* upon an Aſs, that he ſhould be ſold for thirty 'pieces of Silver, and that the Soldiers ſhould pierce his 'Body. After him ſucceeded *Malachi*, the laſt of the Prophets, who, about the Reſtoration of *Jeruſalem*, and the Beginning of the above named ſeventy Weeks, concluded his Propheſie with exhorting the People to a firm Adherence to the Law of *Moſes*, ''till the great Prophet of the Church 'ſhould appear, whoſe Forerunner, *John* the Baptiſt, ſhould 'firſt come, *in the Spirit and Power of* Elias, *to turn the* 'Hearts of the Fathers to their Children, *and the Diſobedi-* 'ent to the Wiſdom of the Juſt. After this, for above 400 Years,

Years, 'till the ſecond Appearance of the Angel *Gabriel* foretelling the Birth of *John*, all Kinds of immediate Revelations ceas'd among the *Jews*, and all other extraordinary Privileges and Favours were alſo remov'd not long before; as the Divine Preſence on the Mercy Seat, the *Urim* and *Thummim*, and other things formerly mention'd. So that the *Jews* became in a great meaſure like other Nations, had no peculiar Advantages and Prerogatives to ſhew above other People, had no greater Diſtinctions than their ordinary and fixed Laws, and nothing to boaſt of but their former Revelations. And God's withdrawing theſe Favours, was not only juſtly due to their Degeneracy and Corruptions, but was alſo highly conducing to the Manifeſtation of the *Meſſiah*; for it is neceſſary that the Stars and inferior Lights ſhould diſappear and vaniſh before the Beams of the riſing Sun. The want of theſe Benefits, as it was a manifeſt Sign of God's Diſpleaſure, and a Foretoken of his rejecting a wicked Generation, ſo it was alſo a proper and powerful Means of awakening them to a more lively Expectation of a new and perfect State of things: And as the exact Time of the *Meſſiah* was particularly mark'd out, ſo about the time of his Appearance, the *Jews* were in ſuch a great Expectation of him, that many of them were ready to imagine and conclude *Herod* the Great to be the Perſon.

Thus was God pleas'd to make Way for his only Son among his peculiar People; but as this great Bleſſing was deſign'd for the Benefit of the *Gentiles* as well as *Jews*, and for all that ſhould believe in him, ſo Providence was no leſs careful to make Way for him in the *Pagan* World; and this was effected by divers Methods, particularly by ſome open Revelations, and prophetical Words put into the Mouths of *Gentile* Prophets; but more eſpecially by means of ſeveral Diſperſions of the *Iſraelites* and *Jews*. Among the prophetical Perſons we may reckon *Balaam*, who gave a lively Account of the *Meſſiah* under the Name of a Star coming from *Jacob*; *Hydaſpes*, *Triſmegiſtus* and the *Sybils*, who were all very particular concerning this Prince: Tho' theſe three latter have been very much queſtion'd by ſome modern Criticks, yet they were never fully diſprov'd, their Arguments being rather Preſumptions than Proofs. And now it was that not in *Jewry* alone *was God known*, but he *whoſe Name was great in Iſrael*, did make Way for the Knowledge of himſelf among all the Nations of the Earth. In order to this, the Nation of the *Iſraelites*, the great Store-houſe of Divine Knowledge, which before was an incloſed Garden, was now thrown open, and great

Numbers of the Inhabitants tranſplanted into foreign and remote Countries. And this was done ſeveral times by the ſpecial Hand of Providence; but more eſpecially at the times of the three great Captivities formerly taken notice of, *viz.* the *Aſſyrian*, by *Salmanaſſer*, in the Year 721 before Chriſt; the *Babylonian*, by *Nebuchadnezzar*, in the Year 607; and the *Ægyptian*, by *Ptolemeus Lagi*, in the Year 320: Which Captivities occaſion'd many other leſſer Diſperſions of this People, ſo that in our Saviour's time, there were *Jews* dwelling in all the principal Countries of the World, *Jews of every Nation under Heaven*, as St. *Luke* expreſſes it, *Acts* 2. 5. Theſe Captivities and Diſperſions, tho' they ſeem'd to have been only the juſt Puniſhment of a diſobedient and corrupted Nation, yet prov'd of infinite Advantage to the reſt of the World, which was excited and enlightned by thoſe People who were not worthy to inhabit their own Country. By theſe, the World had the Opportunity of looking into the holy Scriptures, and of being inform'd both of the Neceſſity and the Nature of a Mediator; and by theſe, great numbers of *Proſelytes* were made, eſpecially thoſe call'd *Proſelytes of the Gate*, whoſe Principles being ſo very conformable to the Laws of true Reaſon and Nature, they became the moſt viſible Cauſe, as I hinted before, of the firſt Propagation of *Chriſtianity*.

Partly by means of theſe diſperſed, tho' generally deteſted *Jews*, partly by means of ſeveral peculiar Revelations to the *Gentiles*, and partly by the exceeding Growth of human Learning, not long before our Saviour's Birth, the whole World, as well as the Inhabitants of *Paleſtine*, was awakened into an Expectation of the Appearance of ſome extraordinary and wonderful Perſon, who was to be exceedingly beneficial to all Mankind. Particularly the *Romans* were alarm'd upon every ſlight Occaſion, and once ſo terrified upon the noiſe of *Nature's being about to bring forth a King*, that about the time of *Auguſtus*'s Birth, the Senate made a Decree, tho' never executed, that no Male born that Year ſhould be brought up; and thoſe whoſe Wives were with Child, conceiv'd great Hopes, applying the Propheſie to themſelves, as *Suetonius* reports it. The like kind of Alarms and Expectations are mention'd by *Dion Caſſius* and *Tacitus*, as well as *Joſephus* himſelf. So that there was a ſort of an univerſal Impulſe, to call it no more, imprinted upon the Minds of the whole Earth, which was a Divine *Apparatus* to introduce the Son of God into the World, with the general Curioſity and Commotion of all Nature.

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So true was that Propheſie of *Haggai*'s, which calls him *the Deſire*, and conſequently the Expectation *of all Nations*.

IV. Such was the Expectations, and ſuch the Circumſtances of the World about the Time of our Saviour's Appearance; the State of the *Roman Empire* and of Learning being at the higheſt, and the State of the *Jews* and of true Religion almoſt at the loweſt: Yet in *Judæa* there was a remarkable Appearance of Grandeur and State, by reaſon of the magnificent Court of *Herod* the Great; a Prince whoſe profuſe Temper taught him ſometimes to flatter and oblige, tho' much oftner to injure and oppreſs his Subjects. On the one ſide, he freely conform'd to the *Jewiſh* Religion, and was circumcis'd, and likewiſe rebuilt their Temple with all the Courts and Out-Buildings to a moſt ſurprizing Degree of Beauty and Glory; on the other, he introduc'd many of the *Pagan* Cuſtoms and Games us'd at *Rome*, ſuppreſs'd and chang'd the High Prieſt's Office as he thought fit, and prophan'd even the Temple it ſelf. He was exceedingly jealous and ambitious, cruel and tyrannical, and rag'd among the *Jews* like a Bear and a Lion, devouring and waſting on every ſide. He had ſlain their legal King, extirpated the whole Race of the *Maccabees*, and with them ſeveral of his own intimate Friends, and deſtroy'd the whole Body of the Grand *Sanhedrim*, and ſubſtituted others in their Places. Nor was his Rage confin'd to the *Jews*, but deſcended to his own Family and neareſt Relations, even to the executing his beloved Wife *Mariamne*, and his own Sons *Alexander* and *Ariſtobulus*, upon ſlight and trivial Pretences. So that ſetting aſide ſome Appearances of Generoſity and Greatneſs, there never was a more mercileſs Governor, or a completer Tyrant than He: A manifeſt Sign that the Scepter was *departing*, if not *departed* from *Judah*, when inſtead of that, a Rod of Iron was put into the Hands of a bloody Executioner to bruiſe and break the Inhabitants all in Pieces.

In the thirty fifth Year of this Prince's Reign, when all the former Propheſies were almoſt completed, and all holy Perſons in a longing Expectation of a glorious Redeemer, God was pleaſed to make his laſt Manifeſtations concerning his Son, being about to ſhew him in the moſt conſpicuous and lively Manner. But becauſe it was not fit that ſo great a Perſon ſhould come into the World without an eminent Harbinger to introduce and uſher in his Arrival, a great Forerunner was deſign'd him, to prepare his Way, and to be a Morning Star to this Sun of Righteouſneſs.

Luke 1. 5. 20. This Harbinger was promis'd to an eminent Prieſt of *Judæa* call'd *Zacharias*, who with his Wife *Elizabeth*, of the ſame Tribe of *Levi* and the Progeny of *Aaron*, were celebrated for their unſpotted Lives; but had the Diſgrace of Barrenneſs laid upon them, being then very ancient, and paſt Hopes of Iſſue. *Zacharias* executing his Office at *Jeruſalem* according to his fixed Courſe, which was that of *Abia*, or the eighth Courſe; and great Multitudes being aſſembled at the Temple, probably on a Sabbath Day, he by Lot was appointed to enter into the Body of the Temple with his Cenſer to burn Incenſe, while the People were offering up their Supplications in that Court call'd the Court of *Iſrael*. At the Altar of Incenſe he was exceedingly ſurpriz'd with the Sight of an Angel from Heaven, who ſtood on the North Side of it; which being an unuſual Viſion, rais'd a great Terror in him. But the Angel immediately remov'd his Fears, aſſuring him, *That his Prayers were heard, and his Wife ſhould bear him a Son, call'd by the Name of* John: *That he and many others ſhould meet with extraordinary Joy and Comfort at his Birth: That this Son ſhould be a Perſon of Auſterities, abſtaining from Wine and ſpiritous Liquors, and ſo Great in the Sight of God, that he ſhould be repleniſh'd with the Holy-Ghoſt from his Mother's Womb. That he ſhould convert great numbers of the* Jews *from their Corruptions, going before the* Meſſiah *in the Spirit of the great Reformer* Elias, *to prepare his Ways for him, and to diſpoſe Men to receive him. Zacharias* was aſtoniſh'd at this News, and raſhly deſir'd to be ſatisfy'd as to the Truth of it, ſince he thought it beyond the Courſe of Nature, both he and his Wife being very ancient. Whereupon the Angel let him know, *That he was no leſs than* Gabriel, *a ſpecial Attendant on God's Throne, and diſpatcht purpoſely to inform him of this great Happineſs: But ſince he was ſo incredulous as to require a Sign, he ſhould have one, which ſhould be a Puniſhment of his Unbelief as well as a Confirmation of his Faith, namely, that 'till after the Birth of the Child he ſhould be entirely dumb:* intimating, as many believe, that the Silencing of the *Levitical* Prieſthood was now approaching, when Men were to expect another kind of Worſhip.

Luke 1. 21. 25. During this Intercourſe, the People abroad were ſurpriz'd at his long tarrying, expecting that he ſhould come forth and give them the uſual Bleſſing; but upon his Appearance their Wonder encreas'd, perceiving by his making of Signs that he was unable to ſpeak to them, and rightly judging that he had ſeen ſome extraordinary Viſion within

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the Temple. This happened towards the latter end of the Month of *September*, according to the moſt common Account; but ſome others believe it to have been about the beginning of *June*, particularly Dr. *Lightfoot*, who infers it from the ordinary Courſes of the Prieſts. After *Zacharias*'s Courſe was finiſh'd, which continu'd a Week, he repair'd to his own Habitation, which was *Hebron* in the Mountainous Part of the Province of *Judæa*, an ancient City about 24 Miles almoſt South of *Jeruſalem*. Where, when his Wife *Elizabeth* perceiv'd her ſelf with Child in her old Age, ſhe retired her ſelf from the World, probably 'till her Delivery, that ſhe might be free from all Defilements, and have a truer Certainty and Senſe of God's miraculous Favour, in taking away the Reproach of Barrenneſs, and giving her a Son, of whom ſuch extraordinary Hopes were conceiv'd.

Thus did the Almighty think fit to revive his former Way of Revelations, and then to proceed to the cleareſt and nobleſt Manifeſtations of his Son; which began to be diſplay'd about ſix Months after, in the thirty ſixth Year of the Reign of *Herod*. At which time the ſame Angel *Gabriel*, who appear'd to *Zacharias*, and above 500 Years before to the Prophet *Daniel*, was ſent from God into *Galilee*, an oppoſite Province of *Paleſtine*, and to a mean City call'd *Nazareth*, about 60 Miles almoſt North of *Jeruſalem*. And now was the fifth and laſt Limitation of the Promiſe of the *Meſſiah*; the firſt being to the Seed of the Woman, the ſecond to the Nation of the *Iſraelites*, the third to the Tribe of *Judah*, the fourth to the Family of *David*, and this laſt to the Perſon of a moſt holy Virgin call'd *Mary*; a Perſon of low Condition, eſpous'd to *Joſeph*, of the ſame Family of *David*, but of no higher Profeſſion than a Carpenter: An inſtance of the profoundeſt Humility, as well as ſublimeſt Mercy. At the Angel's Approach to this pious Maid, he immediately congratulated her with her *being moſt highly in Favour with the Almighty, and being bleſſed above the reſt of her Sex*. Which ſurprizing Words, and unuſual Sight rais'd a ſtrange Commotion in her Breaſt, and no leſs Admiration at ſuch an uncommon Salutation. But the Angel bad her *ſuffer no Diſturbance in her Mind, ſince ſhe was ſo highly eſteem'd by God: For ſhe ſhould have the Happineſs of bearing a Son call'd by the Name of* JESUS, *or a Saviour, who ſhould be the long expected* Meſſiah, *to whom God ſhould give the Throne of his Father* David, *and his Sovereignty and Kingdom ſhould have no Period.* *Mary* not doubting the Angel's Veracity, but admi-

Luke 1. 26-38.

ring at the Greatneſs of the Work, modeſtly deſir'd to be inform'd how this could be brought to paſs, *ſince ſhe was to continue a Virgin*, according to the ancient Propheſie. Whereupon the Angel very readily told her, *That this was to be effected by the inviſible Power and Operation of the Holy-Ghoſt overſhadowing her; for which Reaſon the Holy Perſon to be brought forth ſhould be no leſs than the Son of God: And to ſhew that nothing was impoſſible to the Almighty, her Couſin* Elizabeth, *who was ancient and many Years barren, was now gone ſix Months with Child.* Being fully ſatisfy'd with this Anſwer, the pious Virgin with all Modeſty and Humility accepted of the Divine Bounty; and upon the Angel's Departure, the Holy Ghoſt wrought in her this great Myſtery, for which ſhe had formerly been fitted and diſpos'd by the plentiful Effuſion of his Graces; ſhe being then about 15 Years of Age, as it is conceiv'd by ſeveral, or twenty, as others believe.

Luke 1. 39--56. The Angel's Meſſage, and Conſequence of it, immediately rais'd in this Virgin an extraordinary Deſire of viſiting her Couſin *Elizabeth*; therefore with all Speed ſhe undertook a Journey of about 80 Miles to *Hebron*. Where, entering *Zacharias*'s Houſe, *Elizabeth* upon hearing her firſt Salutation, immediately perceiv'd the Child to ſpring up in her Womb; and being inſpired with the Gifts of the Holy Ghoſt, ſhe cry'd out, *Bleſſed art thou above thy Sex, and Bleſſed the Fruit of thy Body! How vaſt is my Felicity, to be viſited by the Mother of my Lord!* And declaring the extraordinary Accident of her unborn Child, ſhe farther pronounc'd her Bleſſed for the Greatneſs of her Faith, aſſuring her of the Accompliſhment of all that the Angel had told her. Whereupon *Mary*, without any Swelling or Oſtentation, broke out into a Rapture of Thankſgiving, *glorifying and praiſing the Almighty with all the Faculties of Soul and Spirit, for looking down upon the mean Condition of her ſelf, which ſhould cauſe all ſucceeding Generations to pronounce her* Bleſſed: *Humbly acknowledging that this Favour proceeded from an omnipotent Being, whoſe Name was Holy, and whoſe Mercy extended to all Generations that obey'd him: One who by his powerful Arm had deſtroy'd the Imaginations of the Proud, thrown down the Haughty from their Thrones, elevated and furniſh'd the humble and needy Souls, while the High and Wealthy were utterly rejected: And One who could not forget his ſelect People, and his Promiſe of the* Meſſiah *made to the great Patriarch* Abraham *and his Progeny for ever.* Thus were their Joys teſtified on both Sides, being as great as any on this Side Heaven; and *Mary* to gain a full Aſſu-

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rance of her own Pregnancy, tarry'd with her Couſin about three Months, and then return'd to her own Habitation at *Nazareth*.

Shortly after the Virgin's Departure, *Elizabeth* was deliver'd of her Son, and all her Neighbours and Relations repaired to her to congratulate the Favours ſhe receiv'd from Heaven: And on the eighth Day, when the Child was to be circumcis'd and nam'd, they all gave him the Name of *Zacharias*, as his Father was call'd; but *Elizabeth* oppos'd them, declaring that he ſhould be nam'd *John*: Whereupon they alledg'd that none of her Family was call'd by that Name, and made Signs to his Father to ſhew his Pleaſure concerning it; which he did by requiring Writing-Tables, and writing *That his Name ſhould be* John. This was a great Surprize to them, and a greater when they found that upon this His Speech was immediately reſtor'd to him, which he employ'd in the Praiſes of the Almighty. So that there was a great Rumor and Aſtoniſhment through all the neighbouring Parts of the Country; and all who heard the Report, lodg'd it in their Breaſts, admiring what manner of Child this ſhould prove. But *Zacharias* now perceiving the Myſtery of the Incarnation, and being inſpired with a Prophetick Spirit, *bleſſed the merciful God of* Iſrael, *for his Redemption of his People by a mighty Saviour, rais'd out of the Family of* David; *who had been promis'd from the Beginning of the World, to* Eve, Abraham, *and the ſucceeding Prophets; that Mankind might be freed from the Slavery of their Spiritual Enemies, and be obedient to their Creator in true Holineſs, without Fear and Servility.* As for his own Son, *He ſhould be nam'd the Prophet of the High God, to go before him, to prepare his Ways, and to manifeſt Salvation to his People by the Remiſſion of their Sins; and all this through the unbounded Mercy of God, who ſent the Sun of Righteouſneſs amongſt them, to illuminate thoſe in Darkneſs and the Vale of Death, and to guide them into the Ways of eternal Peace and Happineſs.* All which was accompliſh'd in proceſs of Time; and God, that he might prepare this Infant for the Office he deſign'd him, daily ſtrengthen'd him with all ſpiritual Gifts, and kept him in the Deſerts of *Judæa* 'till the appointed time of his appearing to his People. *Luke* 1. 57--80.

During this Space, the Holy Virgin being return'd to *Nazareth*, ſtill conceal'd the Myſtery that God had wrought in her from her eſpous'd Husband *Joſeph*; but her pregnant Symptoms ſoon diſcover'd it, and tho' her Deportment had been pious and chaſte to a Miracle, yet he was aſſur'd that ſhe was with Child. This rais'd no little Concern in his Breaſt; *Matth.* 1. 18--25.

Breaſt; but being a merciful good Man, and extreamly unwilling to inflict a publick Puniſhment upon her, he reſolv'd upon a Separation with all Privacy. But between his Reſolution and the deſign'd Execution of it, an Angel from Heaven appear'd to him in a Viſion, courteouſly ſaluting this mean Artificer by the Title of *Son of David*; aſſuring him, *That there was no Reaſon for any farther Concern, for his Wife's Conception was the immediate Work of the Holy Ghoſt; and that ſhe ſhould bear a Son, whoſe Name he ſhould call* Jeſus, *or a* Saviour, *becauſe he ſhould ſave his People from their Sins.* *Joſeph* with great Satisfaction ſubmitted to the Angel's Command, and gladly remain'd with his Wife, living in perfect Chaſtity both before and after her Delivery, according to the Opinion of moſt Interpreters. So that, as St. *Matthew* obſerves, here was a remarkable Completion of *Iſaiah*'s Propheſie, which ſays, *That a Virgin ſhall conceive and bring forth a Son, who ſhall be call'd* Immanuel, which ſignifies *God with us.*

Thus we ſee the profound Humility of our Bleſſed Lord, who choſe not to deſcend from Heaven with the Glories of a triumphant Monarch and Deliverer, but privately to enter into the Womb of a mean Virgin; from thence to be brought forth as an Infant, and then to appear in the World in the Form of the loweſt Rank of Mankind. And this eminently diſplay'd the Wiſdom as well as Mercy of the Almighty; for as he deſign'd to build the Exaltation of *Jeſus* higher than all, ſo he laid his Humiliation loweſt; that as Pride had been the Deſtruction of Mankind, ſo Humility ſhould be their Reſtoration: An admirable Pattern to be imitated by all his Followers. Yet notwithſtanding our Saviour's voluntary Appearance under theſe mean Circumſtances, we are to remember that even in his Human Capacity he was true Heir to the Kingdom of *Iſrael*, which had been by God intail'd upon *David* and his Poſterity; ſo that he was *the King of the Jews* in a natural and legal, as well as a ſpiritual and divine Senſe. And this appears, not only from former Propheſies, Types, and other Circumſtances, but alſo from the Genealogy of our Saviour's Anceſtors, given us by the two Evangeliſts *Matthew* and *Luke*; which Genealogies, tho' they have their Difficulties, and their ſeeming Diſagreements, yet they both manifeſt him to have been of the Line of *David.* The former draws the Pedigree of his reputed Father *Joſeph*; and the latter, that of his Mother *Mary:* The former ſhews his Political or Royal Pedigree, and his Anceſtors as they were Heirs to the Crown of *Iſrael*; and the latter ſhews his natural Deſcent through the

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ſeveral Succeſſions of thoſe from whom he took Fleſh and Blood: The former being a *Jew*, and writing to the *Jews*, repreſents him as the Son of *David* and *Abraham*, in whom they had ſo great an Intereſt; but the latter being a *Gentile*, and writing to them, and being about to ſhew him *bruiſing of the Serpent's Head*, he repreſents him as *the Seed of the Woman*, from whom *Gentiles* as well as *Jews* were to expect Salvation. And this is the moſt receiv'd and conſtant Opinion of orthodox Divines, which clears the main Difficulties of the Evangeliſts Accounts, and ſhews *Joſeph* to have been of the Elder, and Royal Branch, and *Mary* of the Younger Branch, but both of the Family of *David*.

Jeſus's being rightful and legal *King of the Jews*, and that only by his reputed Father's Side, is an unanſwerable Argument, both againſt thoſe who affirm *Joſeph* to have had other Children by a former Wife, as alſo againſt thoſe who deny the perpetual Virginity of *Mary*; affirming that *Joſeph* had other Children by her after the Birth of *Jeſus*. For had *Joſeph* had any Children, either by *Mary*, or any other Wife, they as coming from the elder Branch by *Joſeph* their Father, muſt have claim'd the Inheritance of the Kingdom in his Right, and not *Jeſus* the Son of *Mary*, who deſcended from a younger Line, and therefore could not legally inherit, but upon Default of Iſſue from *Joſeph* the only remaining Heir of the Elder. So that *Jeſus* was the very laſt of the Royal Line of *David*, which was fully terminated in him, who is alſo *God bleſſed for evermore*, and *his Throne is for ever and ever*.

The End of the Introduction.

Eccleſiaſtical Hiſtory.

BOOK I.

From the Nativity of our Bleſſed Saviour, to his Aſcenſion, according to the vulgar Computation.

Containing the Term of 32 Years and 5 Months.

CHAP. I.

From the Nativity of our Bleſſed Saviour, to the Beginning of the Goſpel, and firſt Preaching of John Baptiſt, *according to the vulgar Computation.*

Containing the Term of 28 Years and above 6 Months.

I. AT the Time of our Bleſſed Saviour's firſt Appearance in the World, the *Romans* by many Steps and Advances had made themſelves Maſters of the moſt conſiderable Parts of *Europe*, *Aſia*, and *Africa*; and the State of their Empire was then in the utmoſt Perfection, as to regular Eſtabliſhments, liberal Arts, and outward Magnificence; but much declining as to the inward Vigour, and rigid Virtue of A.D. 1.

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its ancient Subjects. This mighty Empire was now govern'd by *Auguſtus Cæſar*, one of the moſt renowned Monarchs that ever appeared in *Pagan* Hiſtory; a Prince ſo remarkable for his vaſt Capacity and Policy, his ſagacious Penetration and Management, his profound Knowledge and Wiſdom, and withal, his ſingular Generoſity and Humanity, that his Character cannot be much eaſier drawn, than his Actions can be repreſented, in a few Words. When he was but eighteen Years of Age, and the *Roman* Common-Wealth in a greater Ferment than it had been ſince the Building of the City, he enter'd upon Deſigns far above his Years; and in his Progreſs waded through innumerable Difficulties, 'till by his Policy and Management he freed himſelf from all Rivals and Pretenders, and made himſelf Emperor of the World, neither by Inheritance, nor Uſurpation, nor Conqueſt, nor Election, but by a ſtrange Mixture of all theſe together. The Beginnings of his Sovereignty, or rather his firſt Endeavours for Sovereignty, were too much mingled with Blood and Cruelty to be wholly vindicated; but in the Progreſs of it, his Actions became more unblameable, and were attended with ſuch a Proſperity, that he not only allay'd all the Storms in the *Roman* State, but thrice ſhut up the Temple of *Janus* in Token of a Peace with all the World, which was oftener than it had been for above 700 Years before. So that conſidering the mighty Affluence of Pleaſure and Plenty, and the Pomp and Splendor of this Reign, together with the extraordinary Encouragement of all Kinds of polite Learning, none need to wonder that the Court of *Auguſtus* has been celebrated above all others in the World.

AUGUSTUS.

This Emperor having ſhut up the Temple of *Janus* the third and laſt time, bringing an univerſal Peace, not only to the *Roman* Empire, but probably to the whole World, after a Reign of 38 Years from the Death of *Julius Cæſar*, he enter'd upon his twelfth Conſulſhip together with *L. Sylla*. In which Year, being freed from all Troubles and Conteſts, he determin'd to enquire into the Strength and Riches of all his Dominions; and in order to that, he iſſu'd out a general Edict that all Perſons in the *Roman* Empire, with their Eſtates and Conditions, ſhou'd be regiſter'd at certain appointed Places, according to their reſpective Provinces, Cities, and Families; probably that they might be tax'd accordingly. For this purpoſe *Cyrenius* or *Quirinus* was ſent over with extraordinary Power into *Syria*, which alſo included *Judæa* and King *Heroa*'s Dominions, to enroll that Part of the Empire; which probably occaſioned St. *Luke* to call him Governor of *Syria*. By Vertue of this Edict *Joſeph* and his eſpouſed Wife

Luke 2. 1-5.

Wife *Mary*, being both of the Tribe of *Judah* and Family of *David*, were obliged to remove from their Habitation at *Nazareth*, and take a Journey of above 60 Miles into *Judæa*, to a City call'd *Bethlehem*; which tho' a ſmall Place, was the Mother City of the Tribe of *Judah*, as *Jeruſalem* was of *Benjamin*. This declining City, about five Miles South-Weſt from *Jeruſalem*, was the Place where this Couple were to be enroll'd, notwithſtanding the near Approach of *Mary*'s Delivery; and this was the Birth-place of *David* himſelf, and by God foretold to be that of his great Anti-Type the *Meſſiah*. And as this was neceſſary to the Completion of God's Word, ſo he wiſely deriv'd the Cauſe of their coming hither as far as *Rome*, and brought it about without either Miracle or Revelation: And thus the Decree of a *Pagan* Emperor became the Occaſion of the Accompliſhment of the Decrees of Heaven.

It was in the beginning of the 37th Year of the Reign of *Herod*, and in the Month of *December*, according to the moſt receiv'd Opinion, that *Joſeph* and *Mary* arriv'd at *Bethlehem*, for this Enrolment. In which City they might have expected a good Entertainment after a troubleſom Journey; but the great Conflux of People upon this Occaſion, had already fill'd up the Inns and Houſes of Reception, ſo that they were conſtrain'd to repair to a Stable for Lodgings; which, according to Tradition, was a ſort of a Cave cut out of a Rock, a common Receptacle for Beaſts on the Eaſt Side of the Town. In this mean Place, was the Bleſſed Virgin deliver'd of her Holy Burthen, without Pain, ſince it was conceiv'd without Sin; and ſhe her ſelf perform'd the Office of a Midwife, bound the Infant in ſwadling Cloaths, and laid it to reſt in a Manger: A noble Inſtance of the Humility of our Lord, who as the laſt Scene of his Life was repreſented among Thieves, ſo his firſt was among Beaſts. But, as one obſerves, this Stable was then a Temple full of Religion, full of Glory, when Angels were the Miniſters, the Holy Virgin the Worſhiper, and Chriſt the Deity. This memorable Nativity happened 4000 Years after the Creation of the World and the Fall of Man, according to *Uſher*, and many other great Chronologers, in the firſt Year of the 194th *Olympiad*, in the 749th of the City of *Rome*, in the 39th Year of *Auguſtus* from the Death of *Julius Cæſar*, the 26th from his Overthrow of *Anthony* at *Actium*, and the 22d from his full Eſtabliſhment in the Empire by the Senate and *People*, he himſelf and *L. Sylla* being Conſuls. This is the trueſt Æra we can find of our Bleſſed Saviour's Birth, beginning juſt four Years before the vulgar Computation now in uſe, which commenc'd *Luke* 2. 6, 7.

menc'd in the 43d of *Auguſtus*, under the Conſulſhips of *Cor. Lentulus*, and *Cal. Piſo*; and this is apparent from the Reign and Death of *Herod*, and from many Circumſtances in the *Roman* and *Jewiſh* Hiſtory: But to avoid Confuſion in our ſucceeding Chronology, we ſhall follow the vulgar Account now in uſe in all Chriſtendom. The Day of this Birth, according to the moſt receiv'd Accounts and antient Traditions, was the 25th of *December*; tho' *Mede*, *Lightfoot*, and ſome others have given very remarkable Arguments to prove it was in *September*, and more particularly at the Feaſt of Tabernacles.

Luke 2. 8--21. Notwithſtanding the Privacy and Obſcurity of our Saviour's Entrance into the World, the ſame Night God was pleas'd to make a pompous Revelation of him to certain poor Shepherds, who were attending their Flocks not far diſtant, in thoſe Plains where *David* the Father of our Lord had often attended his. For in the midſt of their innocent Imployment, an Angel from Heaven, ſurrounded with moſt refulgent Rays of Glory, deſcended upon them; which ſtrange Sight caus'd a great Conſternation amongſt them. But the Angel ſoon remov'd their Fears by aſſuring them, *That he brought them ſuch News as ſhould prove the infinite Joy of all People; for a Saviour was born that Night in* Bethlehem, *who was no leſs than Chriſt the Lord.* But to prevent their Expectation of an Earthly Prince, he told them, *That the Token of knowing this Perſon, ſhould be his being wrapt in ſwadling Cloaths, and lying in no better Place than a Manger.* Upon this, immediately there appear'd an innumerable Company of the Militia of Heaven, all breaking out into this triumphant Doxology, *Glory to God in the higheſt Heavens, Peace to the Earth, and Good-will to Mankind!* Thus as all the Angels ſung at the Beginning of the old World, at the Creation, *Job* 38. 7. ſo much more at the Beginning of the New, at the Redemption. Upon the Angel's Departure into Heaven, the over-joy'd Shepherds immediately haſtened to *Bethlehem*, where they found *Joſeph* and *Mary*, and the Infant in a Manger, as the Angel had inform'd them; and they return'd praiſing and extolling the Mercies of God, and publiſhing in all Places what they knew concerning this Child, to the exceeding Amazement of all that heard them. But *Mary* on the contrary kept all theſe Things ſecret, and lodg'd them in her Breaſt, as the Subject of her private Meditations. And as She and *Joſeph* were exact Obſervers of the Law of *Moſes*, and to teſtifie that the Child was the Son of *Abraham*, they circumcis'd him on the eighth Day, and call'd his Name *Jeſus*, accord-

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ing to the Appointment of the Angel *Gabriel* before his Conception: A Name, to which all Creatures ſhall pay a Reverence.

Having been punctual in obſerving the Law of Circumciſion, they were no leſs exact in the Performance of two other Commandments of the Law; one concerning Mothers, and the other the Firſt-born of their Bodies. The firſt oblig'd every Woman, after her Delivery, not to touch any holy Thing for a fix'd Time, nor to enter into the Temple for forty Days after the Birth of a Son, and at the end of that Term to go thither to be purify'd; for which purpoſe ſhe was to offer a Lamb for a Burnt-Offering, if able, or elſe a pair of Pigeons or Turtles, which being ſacrific'd by the Prieſt, ſhe was clean. The ſecond enjoyn'd all Perſons to bring their Firſt-born Males, both of Man and Beaſt, to be preſented to God at the Temple, the latter to be ſacrific'd, and the former to be redeem'd for five Shekels, or about ten Shillings; and this in Commemoration of God's ſlaying all the Firſt-born of the *Ægyptians* to deliver the *Iſraelites*. In Obedience to theſe two Laws, forty Days after her Delivery, the Holy Virgin with *Joſeph* went up to *Jeruſalem*, to offer the Sacrifice preſcrib'd by the Law for her Purification, tho' her Son's immaculate Conception needed not that Ceremony: And St. *Luke* obſerves that ſhe offer'd the Sacrifice preſcrib'd to ſuch as were indigent, namely, two Turtle Doves, or two young Pigeons. This was perform'd at that remarkable Gate of the Temple, call'd the Gate of *Nicanor*, at the great Paſſage between the Court of the Women, and the Court of *Iſrael* and the Prieſts; in which Paſſage the Child *Jeſus* was preſented to the Lord, deliver'd into the Hands of the Prieſt, and redeemed according to Law. Thus was the only begotten Son of God, and the Firſt-born of every Creature, preſented at his own Temple, which began to verifie the Propheſie of *Haggai*, namely, *That the Glory of the latter Houſe ſhould be greater than of the former.* *Luke* 2. 22--24.

But as there was no publick Act about this Child, but was attended by ſomething miraculous and extraordinary; ſo at the ſame Inſtant a pious and devout Perſon of the City, nam'd *Simeon*, was directed by the Spirit of God into the Temple. This *Simeon*, ſuppos'd to be the Son of the famous *Hillel*, had long waited for the Redemption of *Iſrael*, and had been promis'd by the Mouth of Heaven, that he ſhould not leave the World before he had ſeen the illuſtrious Perſon who ſhould effect it. And when the Child was brought in, this raviſh'd old Man took him in his Arms, *Luke* 2. 25--38.

and being excited by a Divine Inſpiration, bleſs'd the Almighty, begging, *That according to his Promiſe he might be diſmiſs'd this World, ſince his bodily Eyes had beheld his Salvation, deſign'd for all Nations; a Light to illuminate the Pagan World, as well as to be the Glory of the Jewiſh State.* From thence he turn'd to his aſtoniſh'd Parents, and Bleſſing them alſo, declar'd to *Mary*, *That this Child ſhould be the Occaſion of the Ruin or Happineſs of many* Iſraelites, *and a Mark at which obdurate Sinners ſhould level their malicious Obloquies; which tho' they ſhould prove the Diſcovery of many Hearts, yet like a ſharp Sword they ſhould pierce her very Soul with Sorrow:* Which ſome think was a Propheſie of her Martyrdom. Now that the Divine Teſtimony concerning our Lord might be ratify'd by two Witneſſes in the Temple, and thoſe of both Sexes, about the ſame time came an antient Widow of the Tribe of *Aſer*, call'd *Anna*, 84 Years of Age; one noted in the Goſpel for her conſtant Obſervance of the Temple-Miniſtration, and her frequent Faſtings and Prayers. She likewiſe by a prophetick Spirit, gave God Thanks for this infinite Mercy, witneſſing *Jeſus* to be the *Meſſiah*, declaring the ſame to all ſuch in *Jeruſalem* as waited for his Coming. After the legal Performances *Joſeph* and *Mary* with the Child return'd to *Bethlehem* with great Joy and Satisfaction, and there continu'd till they were order'd by God to remove; tho' St. *Luke*, who deſignedly omitted many things related by St. *Matthew*, ſeems to intimate their ſetling at *Nazareth* in *Galilee*.

A.D. 2. *Joſeph.*

II. During theſe memorable Tranſactions, *Herod* at *Jeruſalem* was embaraſs'd with many Miſchiefs and Troubles, ſuch as uſually attend Tyrannical Governments, as not only Fears and Jealouſies, but alſo real Conſpiracies againſt his Perſon; which were carry'd on by ſeveral of his neareſt Relations, particularly his Brother *Pheroras*, his Wife the High Prieſt's Daughter, and his Son and deſign'd Heir *Antipater*. Theſe treaſonable Deſigns were detected by means of the unnatural Death of *Pheroras*, and other Accidents: Several Perſons were tortur'd, others executed, his Wife divorc'd, her Father depos'd from his High-Prieſthood, and his Son *Antipater* impriſon'd, in order to receive Sentence from the Court of *Rome*. But theſe things were ſcarcely effected, before this jealous Prince was alarm'd with a new and unexpected Accident, which was the Arrival of certain learned and eminent Aſtronomers or Magicians from *Arabia*, *Perſia* or *Chaldæa*, to *Jeruſalem*. Theſe having ſeen in their own Country a ſtrange and extraordinary Star, and underſtanding

Matth. 2. 1—8.

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by ſome old Propheſie, ſuch as that of *Balaam*, or ſome new Revelation, that this ſignify'd the Birth of the *Meſſiah* promis'd to the *Jews*, they travell'd to the Metropolis of *Judæa*, there enquiring after this New-born Prince, that they might teſtifie their Adoration and Homage. Their publick Character and Appearance, and their open calling him the *King of the Jews*, drove the King into a great Conſternation, and the whole City into no little Commotion, as both fearing and hoping ſomething extraordinary. But *Herod*, reſolving to deſtroy this ſuppos'd Rival in his Kingdom either by Policy or Force, immediately aſſembled the whole Body of the *Sanhedrim*, conſiſting of the moſt Learned of the *Jews*, and demanded of them the very Place where the *Meſſiah* ſhould be born. They readily anſwer'd him *Bethlehem* of *Judæa*, for which they alledg'd the Senſe, tho' not the very Words of *Micah*'s Propheſie concerning that Matter. Upon which *Herod* with the utmoſt Privacy ſent for the above mentioned Aſtronomers, and carefully enquiring of them the exact time of the Star's firſt Appearance, diſpatch'd them to *Bethlehem*, ordering them *to make a diligent Search for this young Prince, and upon Diſcovery, to bring him word to* Jeruſalem, *that he might go and pay him Homage as well as they.*

Theſe Perſons having receiv'd the King's Inſtructions, departed towards *Bethlehem*, and in their Way were ſurpriz'd with a new Sight of the ſame miraculous Star they had ſeen in their own Country, which went before them, and like the fiery Pillar in the Wilderneſs, directed them to the very Houſe where *Jeſus* and his Mother were lodg'd. The Sight of this was an extroardinary Comfort to theſe Travellers; who obſerving the Star's laſt Station, enter'd the Houſe, and finding the young Child with his Mother *Mary*, without deſpiſing his mean Appearance and Attendance, fell proſtrate to the Ground, according to the Eaſtern Cuſtom, and ador'd him. And having brought with them the richeſt Products of their own Country, they humbly made Preſents to him of Gold and precious Odors, particularly Frankincenſe and Myrrh; in all which Gifts, ſeveral believe that there was ſome myſtical Meaning. Thus was God pleas'd to manifeſt his Son by ſupernatural Means not only to *Jews*, but alſo to *Gentiles*; but by different Methods, as well as to different Underſtandings and Qualities. The former were poor illiterate Shepherds, the latter learned Philoſophers, probably of no mean Quality: The former, acquainted with the true Worſhip of the Creator, had an Angel for their Guide; the latter, contemplating the Creature, had a Star for theirs;

Matth. 2. 9--11.

the All-wiſe God accommodating his Revelations to the peculiar Circumſtances of Mens natural Genius's and Educations.

Matth. 2. 12--15. The Eaſtern Strangers deſign'd to have return'd to *Herod* at *Jeruſalem*, but God, who knew the Heart of that Tyrant, prevented them by a Viſion at Night, and directed them into their own Country by another Way. And at the ſame Night he ſent his Angel to *Joſeph*, ordering him to ariſe immediately and take both Mother and Son with him, and fly as far as the Country of *Ægypt*, and to continue there 'till farther notice; informing him, *That Herod had a bloody Deſign of deſtroying the young Child. Joſeph*, who was all Obedience, immediately got ready with his Wife, and with their greateſt Treaſure *Jeſus*, undertook a Journey of above 200 Miles into *Ægypt*; the late Preſent of Gold being of ſpecial Uſe to them in the defraying of their Expences in a foreign Country. Thus did our Lord begin to take Poſſeſſion, as it were, of his promis'd Inheritance of the *Gentiles*, which accompliſh'd that prophetical Prefiguration of *Hoſea*'s, *Out of Ægypt have I call'd my Son.* At their firſt Arrival, as may be collected from *Euſebius* and *Athanaſius*, the Child *Jeſus* being by Deſign or Providence carry'd into a Temple at *Hermopolis* in the Province of *Thebais*, the Idol Gods fell down, like *Dagon* at the Preſence of the Ark, and ſuffer'd their timely and juſt Diſſolution: Which remarkably verify'd a Propheſy of *Iſaiah*, which ſays, *That the Lord ſhould come into Ægypt, and the Idols of Ægypt ſhou'd be moved at his Preſence.* Iſai. 19. 1.

Matth. 2. 16--18. In the mean Time *Herod* impatiently waited for the Return of the Strangers; but ſhortly finding himſelf deluded, and his moſt ſecret and ſubtle Deſigns blaſted, he fell into a violent Rage and Fury. And reſolving to effect that by open Severity, which he had been diſappointed of doing by Policy, he immediately ſent out his Soldiers, and made a bloody Maſſacre of all the Children in the City of *Bethlehem* and the neighbouring Towns, that were two Years of Age and under; that he might be certain to include the whole Time, and more, from the firſt Appearance of the Star ſeen by the Eaſtern Aſtronomers: A Barbarity ſurpaſſing all Belief, had not *Herod* been the Contriver and Projector. This deplorable Cruelty was accompany'd with ſuch Lamentations and Bewailings, that the Evangeliſt thought fit to mention the Sorrows and Bemoanings taken notice of by *Jeremiah* concerning the *Babylonian* Captivity, as having a more eminent Completion at this Time. The *Abyſſines* of *Æthiopia* in their Liturgy, and the *Greeks* in their Calendar, do com-

commemorate the Number of 14000 that were ſlain at this Time; which exceeds all Probability. However the Execution was ſo nicely rigorous, that one of *Herod*'s Sons, then at Nurſe, was alſo ſaid to be ſlain in the Number. Upon which Account, *Auguſtus* hearing of this and his other Cruelties to his own Family, afterwards declar'd, *That he had rather be Herod's Hog than his Son*, as *Macrobius* aſſures us: For the Religion of his Nation was a Security for Swine, but no Religion cou'd be any Security for his Child.

Not long after this *Herod* began to feel the Vengeance of Heaven upon him, being ſtricken with a ſtrange and terrible Diſtemper, which made him exceedingly paſſionate and jealous of the juſt Hatred and Contempt of his Subjects. And this was heightned by Means of a bold Attempt made by ſeveral young Men of the City, who finding the King declining, and alſo hearing of his Death, pull'd down the large golden Eagle, which he had prophanely ſet upon the main Portal of the Temple; which being done in a tumultuous Manner, caus'd the Death of many of the Spectators by the Soldiers, and their own ſevere Executions by *Herod*'s Command. His Diſtemper daily encreas'd after an unheard-of Manner, and he himſelf labour'd under the moſt loathſom and tormenting Accidents that can be imagin'd; as gradual Heats and grievous Ulcers in his Entrails and Bowels, a furious Cholick, a voracious and inſatiable Appetite, venomous Swellings in his Feet, Convulſions in his Nerves, violent Aſthmas, Rottenneſs in his Joints and Members, accompany'd with prodigious Itchings, crawling Worms, and intolerable Smells; ſo that he was a perfect Hoſpital of incurable Diſeaſes. Yet all theſe furious Torments did not take away his Hopes of Recovery; for which Reaſon he ſent for Phyſicians from all Places, and refus'd no Medicines that they judg'd proper for him. He alſo ſhifted his Poſt, and paſs'd over the River *Jordan* to the hot Baths of *Callirrhoe*, which were both medicinal and potable, where his Phyſicians try'd many Experiments in vain upon him; from whence he remov'd to *Jericho*, his laſt Station, about 20 Miles almoſt Eaſt of *Jeruſalem*. *Joſeph.*

But as the Bodies of Beaſts grow hard and callous by Stripes, and the Preſſures of the Yoak; ſo did the Heart of *Herod*, by theſe Loads of the Divine Vengeance. For finding that he muſt die ſhortly, and fearing nothing more than the Rejoicings of the Nation at his Death, he reſolv'd that the laſt Scene of his Life ſhould equal, if not ſurpaſs all the reſt. Therefore having by the ſtricteſt Summons gather'd

together all the Nobility and moſt conſiderable Men of every City, Town and Village in *Judæa*, he commanded his Soldiers to ſhut them up in a ſpacious Place call'd the *Hippodrome*. And then calling his Siſter *Salome*, her Huſband *Alexas*, with a few choice Friends, he told them with Tears, *That he was ſenſible of the* Jews *Hatred to his Government and Perſon, and that his Death would be a high Satisfaction to them; therefore his Friends ought to procure him ſome Solace and Diverſion in the midſt of his bitter Anguiſh; which if they perform'd according to his Order, the Mournings and Lamentations at his Death would be as great and magnificent as ever any Prince had. And this Order was, that on the ſame Hour he ſhould expire, the Soldiers ſhould ſurround the* Hippodrome, *and put all the encloſed Perſons to the Sword, and then publiſh his Death; which would cauſe his* Exit *to be doubly triumphant, firſt for the poſthumous Execution of his Commands, and ſecondly for the Quality and Number of his Mourners.* Upon the Promiſes of his Friends to perform his Orders, and receiving ſome acceptable News from *Auguſtus* of the Execution of an Enemy, and of Power granted him to puniſh others, he began to revive; but his Torments ſtill encreaſing, ſhortly after he endeavour'd to ſtab himſelf, but was prevented by *Achiabus* his Grandchild. The Belief of his Death at this time encourag'd his impriſon'd Son *Antipater* to attempt an Eſcape, but he was not only prevented, but alſo beheaded by his Father's Command, who five Days after dy'd himſelf, having by his Teſtament divided his Dominions between his three Sons *Archelaus*, *Antipas* and *Philip*. This happen'd between the 25th of *November*, and the 20th of *March* following, in the 750th or 751ſt Year of *Rome*, according to the niceſt Chronologers; tho' moſt probably in the latter, and about a Year and a Quarter after our Saviour's Nativity, in the 70th of his Age, and the 37th of his Reign.

A.D.3. *Joſeph.* III. For many Years, the Land of *Paleſtine* or *Canaan* was entire, and govern'd by one Perſon; but ſhortly after *Herod*'s Deceaſe, by his Will and *Cæſar*'s Appointment, it was divided into three diſtinct Governments. Tho' for a ſhort time *Archelaus* was look'd upon as King, and his Father's Succeſſor, by the Soldiers and People; all acknowledging him with great Applauſes, upon the Account of his ſpecious Promiſes, and the Satisfaction they received from the Delivery of all thoſe noble Perſons whom his Father had deſign'd for Slaughter. But he had ſcarcely finiſh'd his Father's

Father's Obſequies, which were very ſolemn and magnificent, before many in the City began to bewail *Matthias* and his Aſſociates, who had been put to Death for pulling down the golden Eagle; tumultuouſly requiring that their Memories ſhould be honour'd by a publick Mourning, and their Accuſers condemn'd. And this Sedition encreaſing at the Feaſt of the *Paſſover*, about that time they procur'd great Numbers to join with them, and ſecur'd themſelves in the outward Courts of the Temple: Which caus'd *Archelaus* immediately to ſend out an armed Party of a thouſand Men againſt them; but being repell'd with ſome Loſs, he ſent his whole Body of Foot, with a ſtrong Party of Horſe, who falling in with them, put about 3000 to the Sword, and forc'd the reſt to the neighbouring Mountains. And having thus quell'd the Sedition, he with all Haſte repaired towards *Rome* with his Mother and his choiceſt Friends, to obtain the Confirmation of his Father's Teſtament by *Auguſtus*, and to procure himſelf to be ſettled in the Kingdom of *Judæa*; committing the Government of his Houſhold and his Affairs to his Brother *Philip*.

In the Abſence of *Archelaus*, the *Jews* fell into new Troubles and Confuſions; firſt occaſion'd by *Sabinus*, the Emperor's Agent in *Syria*, who enter'd *Jeruſalem*, ſeiz'd upon *Herod*'s Palace, and by his Avarice grievouſly oppreſs'd the Inhabitants: Inſomuch that on the Feaſt of *Pentecoſt*, great Numbers repaired thither from all Parts of the Land, reſolving to be reveng'd on *Sabinus*, and poſſeſs'd themſelves of the Porticos and Cloyſters of the Temple. But the *Roman* Legion there under *Sabinus*, vigorouſly attack'd them, ſet fire to ſome of the Buildings, and burnt down a conſiderable Part of the Cloyſters, to the Deſtruction of many; and then puſhing forwards, pillag'd the Treaſure of the Temple where the Sacred Mony was kept, and carry'd off above four hundred Talents. But the *Jews* rallying again in vaſt Numbers, and with part of *Herod*'s Soldiers, beſieg'd *Sabinus* in the Palace; which oblig'd him to ſend immediately to *Varus* Governor of *Syria* to come to his Relief. At the ſame time, the *Jews* who had taken too little notice of the true *Meſſiah*, were puniſhed with ſeveral falſe *Meſſiahs*, or pretended Kings of the *Jews*; particularly *Simon*, one of *Herod*'s Servants, remarkable for his Shape and Stature; who being follow'd by great Multitudes, pillag'd and ravag'd all the Country about *Jericho*. *Athronges* an obſcure Shepherd, but of extraordinary Bulk and Strength, was another who aſpir'd to the Crown, and for a conſiderable time retain'd all the Marks of Sovereignty, waſting all the

Country about *Jeruſalem*. In *Idumæa* about 2000 of *Herod*'s old Soldiers aſſembled together, to the great Damage of that Province; and in *Galilee*, *Judas* or *Theudas* (mention'd *Acts* 5. 36.) the Son of a famous Robber, with a Party of deſperate Men, made Incurſions into *Judæa*. Theſe and many other Troubles were quell'd in no long time, partly by ſome of *Herod*'s Party, and principally by the coming down of *Varus* out of *Syria* with all his Force; who reliev'd *Sabinus* in *Jeruſalem*, and put an end to theſe Seditions with the Crucifixion of no leſs than 2000 Perſons. Thus God began to puniſh the *Jews*, both for their Corruptions, and their being ſo regardleſs of his Son, after he had ſufficiently manifeſted him both at *Bethlehem* and *Jeruſalem*.

In the mean time, *Archelaus* at *Rome* met with much Oppoſition and many Obſtacles, not only from his Enemies, but ſeveral of his ſuppos'd Friends, who accus'd him of many Crimes before *Auguſtus*, and pleaded for his Brother *Antipas*, who had been appointed Succeſſor to *Herod* in a former Teſtament. But *Auguſtus* had not fully determined to whom he ſhould give the Preference, before fifty Ambaſſadors or Repreſentatives of the *Jewiſh* Nation were, by *Varus*'s Permiſſion, arriv'd at *Rome*, and with no leſs than 8000 of their own Country Men in the City, repair'd to *Auguſtus* in their diſtreſſed Country's Behalf; Firſt declaiming againſt the Memory of *Herod*, Alledging, *That he had been the moſt cruel Tyrant that ever reign'd, and ſo barbarous, that thoſe who eſcaped with their Lives, thought themſelves leſs happy than thoſe who were executed. For he had not only torn his Subjects Bodies with Tortures, but alſo defaced the Cities of his own Country, to beautifie thoſe of Strangers, and permitted Foreigners to maſſacre the* Jews *without Revenge. And their Country was ſo impoveriſh'd and waſted with Injuſtice, that during* Herod's *Reign they had ſuffer'd more Murthers and Miſeries than their Anceſtors had from the* Babylonian *Captivity to his time. That being inur'd to the Yoak, they had readily acknowledged* Archelaus, *notwithſtanding he was the Son of ſuch a Tyrant, and publickly mourned for his Father's Death. But that he to ſhew himſelf the genuine Offspring of* Herod, *began his Reign with the Slaughter of* 3000 *Citizens, who fell a Sacrifice to his Rage even in the very Temple. Wherefore their humble Petition was, that* Auguſtus *would judge the Remainder of the* Jews *worthy of Compaſſion, and not abandon their Nation to* Herod's *Family, but that he would join it to the Province of* Syria, *and put it under the immediate Subjection of* Roman *Governors. Auguſtus* having

having heard these Complaints, and the Answers of the other Party, shortly after gave *Archelaus* half the Dominions of his Father, with the Title of *Ethnarch*, promising him that of King, if his Carriage deserved it; and dividing the other half into two Tetrarchies, he gave one to *Herod-Antipas*, and the other to his Brother *Philip*: So that we are to consider *Palestine* now as divided into three distinct Jurisdictions. 1. That under *Archelaus* consisted of the Provinces of *Judæa* and *Samaria*, together with *Idumæa*, a little Province taken out of *Arabia*, and of late including part of *Judæa*; all amounting to 500 Talents Yearly. 2. That under *Herod-Antipas* consisted of the Provinces of *Galilee* and *Peræa* beyond *Jordan*; amounting to 200 Talents. 3. That under *Philip* consisted of the Province of *Trachonitis*, including *Batanæa* and *Aurarinitis* or *Ituræa* in *Syria*; amounting to 100 Talents. *Gaza* in *Judæa*, and *Gadara* and *Hippon* in *Trachonitis* were join'd to the Government of *Syria*; *Jamnia*, *Azotus*, *Phasælis* and *Ascalon* were given to *Herod*'s Sister *Salome*; and the Mony which *Herod* gave to *Augustus* by Will, which amounted to 1500 Talents, he generously distributed among his Family, reserving for himself only some Jewels of small Value.

The State of *Palestine* being thus established by *Augustus*, God now thought fit to call his Son out of *Ægypt*; therefore by his Angel in a Vision he inform'd *Joseph* of the Death of all such as sought the Child's Life, and order'd him to take Him and his Mother, and return into the Land of *Israel*, or *Palestine*. All which he diligently perform'd; and arriving in *Judæa*, he was inform'd of the Return of *Archelaus*, and his governing that part of the Country; and knowing his natural Cruelty, and his near Relation to *Herod*, he fear'd to settle there. But being directed by God in another Vision, he turn'd to the Dominions of his Brother *Herod-Antipas*, in *Galilee*, to his former Habitation at *Nazareth*, where the strange Occurrences of our Lord's Birth were utterly unknown. Which being a mean and despicable Place, it afterwards gained *Jesus* the reproachful Title of a *Nazarene*, according to the Aim and Tenor of several Prophecies, as St. *Matthew* observes. And this obscure Education not only contributed towards his intended Sufferings, but likewise serv'd to confound the Wisdom of the haughty *Scribes* and *Pharisees*, who for their Contempt of these late Revelations, and their other Crimes, were justly hardened and blinded in their Understandings. He was now about two Years of Age, and for ten Years after, we have no certain Account of Him or his Parents, only

Matth. 2. 19--23. *Luke* 2. 39, 40.

only that they annually repair'd with Him to *Jeruſalem* at the Paſſover, and as his Body increas'd in Stature, ſo more eſpecially the Faculties of his Soul were enlarg'd, being highly repleniſh'd with Wiſdom and the Grace of God.

Dion, &c. Not long after our Saviour's Settlement at *Nazareth*, *Auguſtus*, who had ſo often and eaſily diſpos'd of the Kingdoms and Governments of the World, was extremely afflicted in his own Family, and by his own Daughter *Julia*, marry'd to his Wife's Son *Tiberius*, who by her luxurious Revels, and her adulterous Meetings, had render'd her ſelf infamous in the whole City. This Emperor, tho' a *Pagan* by Education and Profeſſion, had ſo great a Senſe, not only of the Scandal, but alſo of the Immorality of her Actions, that he once reſolv'd to have put her to Death; but upon Reconſideration he baniſh'd her to a deſolate Iſland called *Pandataria*, ſtrictly prohibiting her the uſe of Wine, and all kinds of Delicacies, either in Diet or Cloaths; and permitted no Perſons to approach her who were not celebrated for their good Lives and Morals. Shortly after he was diverted by ſome Wars in *Armenia*, which, according to *Noris*, caus'd him to open the Temple of *Janus* the laſt time, which had continu'd ſhut for about ſix Years in Token of an univerſal Peace; which Peace being as it were to introduce our Saviour into the World, he has alſo upon that Occaſion been ſtil'd *The Prince of Peace*. But what Eccleſiaſtical Writers do more particularly obſerve of this Emperor, is, that upon his Entrance on his fourth *Decennalia*, or ten years Government, he utterly refus'd the Title of LORD, which the People unanimouſly offer'd him; which many Chriſtians believe not to have been without ſome Divine Influence, and particularly upon the Account of a *Sybil*'s foretelling the Appearance of a greater Prince, to whom all the World ſhould pay Adoration. And here we cannot eaſily omit a Relation mention'd by *Suidas*, who tells us that *Auguſtus* ſending to the *Pythian* Oracle to enquire who ſhould ſucceed him, was anſwer'd by that *Dæmon*, *That an* Hebrew *Child*, *Lord of the Gods*, *had commanded him to return to Hell*, *and that no farther Anſwer was to be expected*; and that upon this he erected an Altar in the *Capitol*, *Primogenito Dei*, *To the Firſt-Born of God*. However in the ſame Year that he refus'd the Title of *Lord*, he appointed *Tiberius* for his Heir, obliging him to adopt his Brother *Druſus*'s Son *Germanicus*; and being *Pontifex Maximus*, he made the laſt Regulation of the *Roman* Calendar, which continues in Uſe with us to this Day; tho' alter'd in ſome Countries by Pope *Gregory* XIII. a-

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bove 120 Years ago. This Regulation was order'd by *Auguſtus* to be engraven in Braſs, and was completed in *A. D. vul. ær.* 4.

In the mean time the three Brothers, *Archelaus*, *Herod* and *Philip* govern'd *Paleſtine* without any open Sedition or Diſturbance, each endeavouring to improve their Dominions by Buildings, and other publick Works. *Archelaus* re-edify'd the Palace in *Jericho*, and ſumptuouſly adorn'd it; and drawing half the Waters from *Neara*, through the Field he had planted with Palm Trees, he built a Town in that Place call'd *Archelais*. *Herod* enclos'd *Sephoris* with a ſtrong Wall, and made it the chiefeſt Ornament of *Galilee*; and alſo fortify'd another City call'd *Bataramphta*, on the Sea of *Galilee*, and nam'd it *Julias* in Honour of *Julia*, before her Diſgrace. *Philip* repair'd *Paneadas*, on the Head of *Jordan* and Borders of *Syria*, and call'd it *Cæſarea Philippi*; and likewiſe repaired the Borough of *Bethſaida*, on the Sea of *Galilee*, and gave it the Dignity of a City, both for the Number of the Inhabitants, and for other Pre-eminencies. But *Archelaus* following the Steps of his Father, in a ſhort time made himſelf odious to the *Jews* not only for his diſpoſſeſſing of the High-Prieſts, and his illegal marrying his Brother *Alexander*'s Wife *Glaphyra*, but alſo for ſeveral Acts of Cruelty and Tyranny: Inſomuch, that after a Reign of nine Years and a few Days, the chief Governors among the *Jews* and *Samaritans* made a publick Complaint of him to *Auguſtus*; who being a generous Prince, and deteſting all Oppreſſions, in a great Paſſion ſent his Agent for him in Perſon to *Rome*, to anſwer to his Accuſations. *Archelaus* was found feaſting and banqueting with his Friends, and hurry'd away with great Precipitation to *Cæſar*; who upon a full Hearing both of his Crimes and Vindication, depriv'd him of his Dominions, confiſcated all his Goods, baniſh'd him, and perpetually confin'd him to *Vienna* a City in *Gaul*. Upon this the Dominions of *Archelaus* were reduc'd into the Form of a *Roman* Province, and rul'd by a Governor of the Emperor's call'd by the Name of *Procurator*, but in ſome Caſes ſubject to the Preſident or Governor of *Syria*: So that there were two Alterations in *Paleſtine* between our Saviour's Birth and his Baptiſm; firſt, the Diviſion of the whole Country among *Herod*'s Sons; ſecondly, the ſubjecting the moſt conſiderable Parts of it, namely, *Judæa*, *Samaria* and *Idumæa*, to *Roman* Governors. *Joſeph.*

Immediately after the Baniſhment of *Archelaus*, *Auguſtus* ſent over *Coponius* to be Procurator or Governor of *Judæa*, and

and with him *Cyrenius* or *Quirinus* into *Syria*, to make a ſecond Taxation or Valuation of all Perſons Eſtates in thoſe Parts. Upon his Entrance into *Paleſtine*, the Inhabitants, tho' with ſome Regret, ſubmitted; but in a ſhort time there aroſe one *Judas* a *Gaulanite* by Birth, but a *Galilean* by Habitation, and ſo call'd *Acts* 5. 37. who with *Sadoc* a *Phariſee*, excited the People to a Rebellion; alledging, *That this Aſſeſſment was an open Acknowledgment of their Servitude*, exhorting the whole Nation *vigorouſly to maintain their Liberties*, and giving them Aſſurance *not only of Glory and Renown, but alſo of a full Deliverance from their Yoak.* Theſe Perſuaſions, together with the corrupt Expectations of a Temporal Prince or *Meſſiah*, now ready to appear, drew great Numbers after him, who under the Pretence of Liberty, and diſowning all Foreign Authority, committed infinite Murthers and Diſorders in ſeveral Parts of the Land. And tho' they were timely ſuppreſs'd, and the Multitudes diſpers'd, yet ſtill they were ſo potent as to create a fourth Sect among the *Jews* not known before; the other three being *Phariſees*, *Sadducees* and *Eſſenes*. Theſe were not only a Sect, but alſo a Faction directly oppoſite to thoſe call'd *Herodians*, and had the Name of *Gaulanites* from the Birth-place of their Captain, and ſometimes *Galileans*, as in *Luke* 13. 1. becauſe they were then more numerous in the Province of *Galilee*. As the *Herodians* join'd with the Sect of the *Sudducees*, ſo theſe join'd with the *Phariſees* and more eſpecially thoſe call'd *Zealots*, already deſcrib'd in the Introduction. And they became ſo zealous in aſſerting God alone to be their Lord and Maſter, that, as *Joſephus* informs us, they would ſooner chuſe the moſt exquiſite Torments for themſelves and Children, than acknowledge any Man living for their Lord. And by joining with the *Zealots*, they together became the principal Cauſe of all the ſucceeding Miſeries in the *Jewiſh* State, and the final Ruin of it at laſt.

Cyrenius having finiſh'd the Valuation of every Man's Eſtate, and confiſcated the Goods of *Archelaus*, he depos'd *Joazer* the preſent High-Prieſt upon the People's Complaint and Sedition, and eſtabliſhed *Ananus* in his Place, whom the Scriptures call *Annas*; and after that return'd to his Government in *Syria*, *Varus* being ſent by *Auguſtus* to the *German* Wars. *Coponius* remain'd in his Province of *Judæa*; and in the ſecond Year of his Government, in the beginning of the *Paſſover*, *Joſephus* tells us of a remarkable Prophanation of the Temple by certain *Samaritans*, who when the Gates were opened at Midnight, according to the Cuſtom

ſtom of the Feaſt, privately enter'd the Temple, and ſtrewed the Porches and the principal Parts of it with dead Mens Bones; which was an extraordinary Offence to the *Jews*, and gave Occaſion to the Prieſts to be much more careful and vigilant than formerly.

It was at this ſame Feaſt, according to the moſt probable Accounts, that our Bleſſed Saviour began to ſhew ſome Rays of his extraordinary Wiſdom and bright Faculties; who now being twelve Years of Age, came up to *Jeruſalem* with his Parents, according to *Cuſtom*. His Parents having perform'd the uſual Ceremonies of the Feaſt, and tarry'd the whole ſeven Days, return'd with great Numbers of their Neighbours and Acquaintance towards *Galilee*, accidentally leaving *Jeſus* behind them at *Jeruſalem*. But not doubting but he had join'd himſelf with the Multitude of the *Galileans*, they patiently travell'd a Day's Journey; and at Night made a diligent Search for him among his Relations and particular Friends, but without any Succeſs. It is not eaſie to imagine the Greatneſs of their Fears and Apprehenſions at that time, which caus'd them to return haſtily to *Jeruſalem*, and make all poſſible Enquiry in that Place. But on the third Day after they miſs'd him, to their exceeding Surprize, they found him in one of the Rooms of the Temple, probably in that of the grand *Sanhedrim*, ſitting amidſt the learned Doctors and Maſters of *Iſrael*, hearing and propounding Queſtions to them; which he did in ſuch Manner, as caus'd the Aſtoniſhment of all his Auditors, who were confounded at the Ripeneſs of his Underſtanding and Anſwers. His Parents were alſo amazed to find him in that Place; and his Mother telling him with what Impatience they had ſought him, and blaming him for putting them into ſo great a Fright; he made Anſwer, *Why was this Search? Did you not know, that I muſt be employ'd in the Houſe, or Service of my Father?* Intimating, as ſome good Criticks obſerve, that they had 'till then ſought for him in a wrong Place; However they did not then underſtand his Anſwer; but *Mary* carefully lodg'd all his Words in her Heart: Soon after *Jeſus* return'd home to *Nazareth* with his Parents, living in Subjection to them; and as he encreas'd in Body and Stature, ſo the Faculties of his created Soul were enlarg'd, and he daily grew more and more in Favour with God and Man. *Luke* 2. 41–52.

About the ſame Year, *Auguſtus* made ſtrict Laws concerning Marriages and Divorces, which are taken Notice of by ſeveral Eccleſiaſtical Writers; and were occaſion'd by the great Numbers of the looſe and unmarry'd *Equites*. *Dion. Joſeph.*

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Theſe the Emperor judg'd ſo fatal to good Policy, and true Morality, that upon a full Aſſembly, after a high applauding of the marry'd Sort, and a ſevere Reprimand of the others, he impos'd great Fines upon every *Knight* that continu'd unmarry'd after the Term of a Year. Yet to ſhew that he would diſcourage nothing that had the Appearance of Virtue and Abſtinence, he beſtow'd conſiderable Rewards on ſuch as had vow'd a perpetual Virginity. And that no publick Promoter of Looſeneſs might eſcape his Cenſure, ſhortly after he baniſh'd his Favourite *Ovid*, the celebrated Poet, for his amorous Epiſtles, and his *Art of Love*; the Softneſs whereof being thought capable of enervating and corrupting a larger Empire, than that of the *Romans*. About the ſame time he remov'd *Coponius* to another Place, and ſent *M. Ambivius* into *Judæa* in Quality of Procurator or Governor; in whoſe Government *Salome Herod*'s Siſter dy'd, and gave all her Poſſeſſions to the Emperor's Wife *Livia*. Shortly after, and two Years before *Auguſtus*'s Death, his deſign'd Succeſſor *Tiberius* was join'd with him with almoſt equal Authority in the Government of the Empire; which has caus'd ſome eminent Chronologers to reckon the Years of *Tiberius*'s Reign from this *Æra*, particularly in *Luke* 3. 1. which 15th Year of the Reign of *Tiberius*, according to them, is meant the 13th from the Death of *Auguſtus*.

M. Ambivius having continu'd between two and three Years in *Judæa*, *Annius Rufus* was ſent by *Auguſtus* into his Place; and he was the third *Roman* Governor in thoſe Parts. Not long after, *Auguſtus* having made his Will, and deliver'd it to the *Veſtal* Virgins, he repair'd upon ſome Buſineſs to *Nola* near *Capua*: And there finding himſelf dangerouſly ill, he ſent for *Tiberius*, and his choiceſt Friends and Acquaintance, to whom he recommended many wiſe and uſeful Things, particularly declaring to them, *That he had found* Rome *built with Clay, but he had left it of Marble*, meaning not ſo much the Beauty and Strength of the Buildings, as the Majeſty and Firmneſs of the Empire. And that he might leave the World with the Triumphs of a *Pagan* Philoſopher, he call'd for a Looking-Glaſs, caus'd his Hair to be comb'd, and his wrinkled Cheeks to be ſmooth'd up, and as Actors upon the Stage, he ask'd his Friends, *whether he had play'd his Part well in this World*: And upon their anſwering *Yes*, he cry'd *Plaudite!* and expir'd in the Embraces of his beloved Wife *Livia*, bidding her *Remember their Marriage, and Farewel.* Thus dy'd *Auguſtus* on the 19th Day of *Auguſt*, in the Conſulſhips of the

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two *Sexti*, above 57 Years after the Death of his Great-Uncle *Julius*, *A. D. vul. ær.* 14. He dy'd to the unexpreſſible Grief of all his Subjects, having conquer'd greater Difficulties, met with greater Succeſs, compleated greater Deſigns, and eſtabliſh'd a greater Empire than any Prince in the World. According to the *Paganiſh* Superſtition he had Temples erected to him, Divine Honours decreed him, and a large Sum of Mony was given by *Livia* to *Numerius Atticus*, a Senator, for having ſworn that he ſaw him aſcending into Heaven, as *Proculus* had anciently ſworn of *Romulus*.

IV. The *Romans*, during the Adminiſtration of *Auguſtus*, had all the Happineſs of a free People, and were reſtrain'd from nothing but thoſe Miſchiefs which a corrupted Liberty produce; but ſhortly after his Death they met with great Alterations, and a quite different Treatment from his Succeſſor *Tiberius*, whoſe Wiſdom conſiſted of a myſterious Slyneſs and Suſpicion, and his Policy of continu'd Artifices and Diſſimulation. Yet in the Beginning of his Reign he made a great Shew of Modeſty and Affability, and perform'd many laudable Actions towards the Reformation of Mens Lives and Manners: Particularly he regulated the Licentiouſneſs of the Theatre, baniſh'd the Aſtrologers and Magicians from *Rome*, reſtrain'd the Delicacies of Eating-Houſes and Taverns, ſeverely puniſh'd the Looſneſs of young Perſons of either Sex, prohibiting by Proclamation the Kiſſes which were daily given by way of Salutation, and adminiſter'd Juſtice with great Exactneſs and Diligence. But afterwards, giving a Looſe to his deprav'd Temper and Inclinations, he became Guilty of all kinds of Enormities and Oppreſſions, and prov'd to be the moſt ſubtle and deſigning Tyrant in Nature. *Dion* obſerves, that he never ſhew'd any Inclination to what he deſir'd, nor ever ſpoke as he thought; he look'd ſullenly on his Friends, cheerfully on his Enemies; was fair to thoſe he deſign'd to puniſh, and ſevere to thoſe he thought to pardon; and his Maxim was, *That a Prince's Mind muſt be known to no Man.* Hence all who were concern'd with him were in continual Danger; and to underſtand, or not to underſtand his Mind, was of equal Peril: For ſome were ruin'd for agreeing to his Words, becauſe they diſagreed to his Mind; and others were ruin'd for agreeing to his Mind, becauſe he perceiv'd that they had diſcover'd his Thoughts. In ſhort, he was a moſt exquiſite State-Jugler, a moſt jealous and barbarous Governor, a Debaſer of the *Roman* Empire, a Corrupter of all

A. D. 14. TIBERIUS, *the third* Roman *Emperor*.

all that was good, and an Introducer of all that was bad in it.

Joſeph. In the ſecond Year of this Emperor's Reign, *Rufus* was recall'd from *Judæa*, and *Valerius Gratus* ſent to ſucceed him, who was the fourth Governor in thoſe Parts, after the Baniſhment of *Archelaus*. In the beginning of his Goverment, the *Jews* addreſs'd themſelves to *Tiberius* for an Eaſement of their Impoſts, who referr'd it to his Nephew *Germanicus*, then going into the Eaſt, but with no Succeſs that we can find. About two Years after, the Villany of three or four profligate *Jews* in *Rome*, in impoſing upon a Noble Lady call'd *Fulvia*, caus'd *Tiberius* to uſe great Severities to all the *Jews* in the City: Particularly 4000 of them were ſent to *Sardinia* into hard Service, and the reſt threatned with Baniſhment, if they did not renounce their Religious Ceremonies by an appointed Day. All which Troubles, and ſome others, *Philo* attributes principally to the impious Deſigns of the Emperor's Favourite *Sejanus*; for after his Death, the *Jews* met with a more moderate Treatment. In the mean time, *Gratus* in *Judæa* made ſeveral Changes in the High-Prieſthood; firſt depoſing *Annas*, and appointing *Iſmael* the Son of *Fabius* in his Place; and ſhortly after removing him, and putting *Eleazar* the Son of *Annas* in his Room; and about a Year after, he laſtly made *Joſeph* ſirnam'd *Caiaphas*, Son-in-Law to *Annas*, High-Prieſt; who continu'd in that Dignity 'till after our Saviour's Death. And tho' there could be but one High-Prieſt at the ſame time, yet we are to take Notice, that *Annas* is nam'd with *Caiaphas* by St. *Luke* as if they were High-Prieſts conjointly, *Luke* 3. 2. *Acts* 4. 6. becauſe *Annas* was illegally depos'd, and ſtill rightful High-Prieſt; or becauſe he was Father-in-Law and *Sagan*, or Deputy to *Caiaphas*; or becauſe he was *Naſi*, or Preſident of the *Sanhedrim*, and repreſented *Moſes* as the other did *Aaron*; or laſtly, becauſe the *Romans* had broke the Rules of the Original Inſtitution. But in this the principal Criticks are not agreed.

A. D. 26. *Joſeph. Philo.* *Gratus* having continu'd in *Judæa* eleven Years without any publick Diſturbance, he return'd to *Rome*, and *Pontius Pilate* was ſent Governor in his Place; a Perſon too like his Maſter *Tiberius*, of a fierce and irreconcilable Spirit, and of a cruel and covetous Diſpoſition. He was made Procurator in the 12th Year of *Tiberius*'s Reign, and began his Government very much to the Diſpleaſure and Diſturbance of the *Jews*, bringing the Emperor's Images into *Jeruſalem* by Night, in Contempt of their Law which ſtrictly forbids ſuch Practices. This unuſual Action gave exceeding Diſcontent

content to the City and all the Country; who upon the Report of it, immediately repaired to *Jeruſalem*, and from thence in vaſt Multitudes to *Cæſarea*, where *Pilate* then reſided, earneſtly begging of him not to violate their Law, but to remove the Images to ſome other Place. But when *Pilate* deny'd their Requeſt, becauſe it would redound to the Emperor's Diſhonour, the whole Multitude fell proſtrate upon their Faces, weeping and lamenting, and continu'd in that Poſture five Days and five Nights, as *Joſephus* relates it. On the ſixth Day he ſate upon the Tribunal, and ſent for the Multitude to give them a final Anſwer; and at the ſame time he order'd his Soldiers ſuddenly to ſurround them, who with their drawn Swords threatned them all with immediate Death, if they would not deſiſt in their Suit, and ſpeedily return to their Habitations. But this had no Effect upon them; for they all unanimouſly offer'd their naked Throats, profeſſing that they had rather dye than conſent to the Violation of their Laws. *Pilate* amaz'd at their Conſtancy, and being order'd by *Tiberius*, remov'd the Images from *Jeruſalem* to *Cæſarea*; a noble City built by *Herod* the Great, about 55 Miles almoſt North of *Jeruſalem*, upon the Mediterranean Sea, and the moſt frequent Reſidence of the *Roman* Governors. After this *Pilate* gave the *Jews* a new Occaſion of Sedition, by a ſacrilegious Attempt upon ſome of the Sacred Mony in the Temple, which he employ'd in bringing of Water by Conduits to the City. Which Work, tho' uſeful and beneficial to the City, yet the Inhabitants look'd upon it as ſo great a Prophanation, that when *Pilate* came to *Jeruſalem*, they gather'd about him in vaſt Multitudes, openly murmuring at his Proceedings. But having before receiv'd Intelligence of their deſign'd Complaints, he caus'd Soldiers ſecretly arm'd to mingle themſelves among the People in private Apparel, ordering them not to uſe their Swords, but to fall on with large Battoons, upon a Signal given. All which was executed in the Preſence of *Pilate* upon his Tribunal, where many dy'd of the Blows receiv'd, and many were trodden to Death by the Throng; which put an End to this Tumult and Sedition.

Thus ſeverely did *Pilate* exerciſe his Government over the *Jews*. At the ſame Time *Philip* continued more moderate and peaceable in his Tetrarchy; and his Brother *Herod* not very burthenſom in his, tho' extreamly vicious and corrupt in his Actions. This latter gaining the Friendſhip of *Tiberius* founded a City in Honour of his Name, and call'd it *Tiberias*, where he kept his Court and uſual Reſidence, it being ſituated in the fruitfulleſt Part of *Galilee*

upon the Lake of *Genezareth*, or the *Sea of Galilee*, which occaſion'd that Lake to be often call'd the *Sea of Tiberias*. The City was peopled by Strangers, who repaired thither from all Parts, and by many of the Inhabitants of *Galilee*, who were both encourag'd by great Privileges, and conſtrain'd by Authority to dwell there: And that becauſe it was built in a Place full of Sepulchres, which by the *Jewiſh* Law was accounted unclean. This was finiſh'd about the firſt Year of *Pilate*'s Government in *Judæa*. On the following Year, and 13th of *Tiberius*, he travell'd towards *Rome* to wait upon the Emperor, together with a half Brother of his call'd *Herod*, or *Philip-Herodes*; which, according to *Joſephus*, cannot be *Philip* the Tetrarch, as it is moſt commonly believ'd. In this Journey, he fell in Love with *Herodias*, this Brother *Philip*'s Wife, and Daughter to their Brother *Ariſtobulus*; and by a private Agreement with her, after his Return from *Rome*, he took her from his Brother, and marry'd her himſelf, committing at the ſame Time both Inceſt and Adultery. And to compleat the Injuries done to his former Wife, he divorc'd her, tho' ſhe was Daughter of *Aretas*, King of *Arabia-Petræa*, a potent Prince, who afterwards found a Sufficient Opportunity of Revenge.

Not long after this, and about a Year before the firſt Preaching of *John-Baptiſt*, *Joſeph*, the reputed Father of our Saviour dy'd, according to the moſt receiv'd Opinion; it ſeeming good to the Divine Wiſdom, that he whoſe only true Father was in Heaven, after his Manifeſtation, ſhould have no reputed Father to appear on Earth; and by his Death, he became legal Heir to the Crown of his Father *David*. What our Bleſſed Saviour's Employment was from the 12th Year of his Age 'till this Time, is only hinted at by the Evangeliſts; from whom we may collect, as alſo from other Writers, that he wrought with *Joſeph* in the Trade of a Carpenter. And *Juſtin-Martyr* tells us that his main Buſineſs was making of Ploughs and Yokes, and other Inſtruments of Husbandry for the Uſe of his Neighbours. After the Death of his reputed Father, he ſtill follow'd the ſame Employment, 'till the time of his Manifeſtation, as appears from *Mark* 6. 3. whereas in other Places, by way of Contempt, he was call'd the *Carpenter's Son*, he is there call'd the *Carpenter* himſelf, as having alone practis'd that Trade. And we may alſo infer from the rude Treatment of the *Nazarenes* his Towns-Men, and their Surprize, as alſo from the total Silence of the Evangeliſts as to his Actions, that tho' he grew *in Favour with God and Man*, his Life

Life was a Life of Obſcurity in reſpect of his Excellencies, and that he ſhew'd no miraculous Marks to diſtinguiſh him from the reſt of the World. And this was the mean and obſcure Education of the Bleſſed *Jeſus*, who inſtead of being taught in the moſt famous Schools of the *Rabbins*, or brought up in the Temple among the Prieſts, was conſtrain'd to earn his Bread by the Labour of his Body, and live under the Circumſtances of the pooreſt Servant and Apprentice. Which was an Inſtance of the moſt amazing Condeſcenſion and Benignity; and not only ſo, but of the moſt ſurprizing Wiſdom and Underſtanding: For he who was to guide and reform all Mankind, and to be their Example, thought fit to ſhew them the moſt perfect Inſtance of Humiliation; and he who was to be the Wonder, as well as the Saviour of the World, refus'd all Aſſiſtances of human Learning, that his Knowledge and his Works might be more manifeſtly and apparently the Effects of a ſupernatural Power.

CHAP. II.

From the Beginning of the Goſpel, and firſt Preaching of John-Baptiſt, *to the Beginning of the firſt Paſſover after our Bleſſed Saviour's Baptiſm, according to the vulgar Computation.*

Containing the Term of 10 *Months and* 3 *Days.*

I. AFTER our Bleſſed Saviour had liv'd above thirty Years in the profoundeſt Retirement and Privacy as to his Office, and fully compleated the Age neceſſary for the *Jewiſh* Prieſthood; when *Daniel*'s ſeventy Weeks were almoſt expired, and all Perſons in the higheſt Expectation of the *Meſſiah*, God was pleas'd to begin the cleareſt and nobleſt Manifeſtation of his Perſon and Function. But as *John* was deſign'd for a Harbinger to go before him in his Birth, and Entrance into the World; ſo much more to make Way for his publick Appearance, and Miniſterial Office. Therefore *John* was firſt order'd by the immediate Mouth of Heaven to enter upon his Office, which was exceedingly rigid and auſtere, the better to A. D. 29. Tiber. 15 16. *Luke* 3. 1, 2.

ſearch and heal the Corruptions of a moſt degenerate, and profligate People. For which purpoſe he led the moſt ſevere and mortify'd Life in the Deſarts on the Southern Parts of *Judæa*, ſpending his Time in Faſtings, Prayers and Contemplation, without the leaſt Delicacies either in Diet or Habit: A Life proper to rouſe and awaken the languiſhing, as well as corrupted State of the *Jews*. *Nicephorus* tells us, That his Mother *Elizabeth* fled with him into the Deſarts, when he was eighteen Months old, to avoid the Fury of *Herod* the Great, when he deſtroy'd the Children at and near *Bethlehem*; and ſhortly after both ſhe and his Father dying, he became expos'd to all the Dangers and Infelicities of an Orphan. But when his natural Parents were remov'd, God became his peculiar Guardian, who, according to the *Greek* Tradition, ſent his Angel to be his Nouriſher, as he had formerly done to *Elias*, when he fled from the Rage of *Ahab*, who was the true Type of this great Prophet and Reformer *John*.

Matth. 3. 1. *Mark* 1. 1-4. *Luke* 3. 1, 2, 5.

Prepared by ſo ſingular an Education, this Perſon, who was a Prieſt by Birth, and the greateſt of all the Prophets, by an immediate Commiſſion from Heaven, enter'd upon the actual Adminiſtration of his Office, lifting up his Voice like a Trumpet in the Deſarts of *Judæa*, and about *Jordan*, being the Herald to proclaim the firſt Approaches of the long expected *Meſſiah*; accompliſhing therein two ancient Prophecies, the one *Malachi*'s, who calls him the *Meſſenger or Angel of God to prepare his Way before him*, Mal. 3. 1. and the other *Iſaiah*'s, who calls him *the Voice of one crying in the Deſarts, Prepare the Ways of the Lord, and rectifie his Paths; all Valleys ſhall be rais'd, Mountains levell'd, crooked Paths ſtreightned, and rough Ways plain'd*, Iſa. 40. 3, 4. Which figurative Expreſſions import a new Regulation, and rectifying of Mens crooked and perverſe Lives; or the removing all Obſtacles and Impediments to Perſons coming to *Chriſt*; *for all Fleſh was to ſee the Salvation of the Lord*. St. *Luke* particularly points out the Time when he receiv'd his Commiſſion from God, which was in the 15th Year of the Emperor *Tiberius*, when *Pontius Pilate* was Governor or Procurator of *Judæa*, *Samaria*, and *Idumæa*; *Herod* Tetrarch of *Galilee* and *Peræa*; *Philip* Tetrarch of *Trachonitis* with *Ituræa*; and *Liſanias* Tetrarch of *Abilene*, a little Province in the Limits of *Syria*; in the High-Prieſthood of *Caiaphas*, to whom *Annas* ſeem'd join'd, for one of thoſe Reaſons formerly mention'd. This remarkable Period of Time is by St. *Mark* emphatically call'd *the Beginning of the Goſpel*, or thoſe glorious Things to be intro-

introduc'd by the *Meſſiah*; a noble *Æra* to be obſerved by all *Chriſtians*, when the Renovation of the old World began, or a kind of a Creation of a new. The Time of the Year, according to the vulgar Computation, was about Midſummer, when *John* is ſuppos'd to begin to be 30 Years of Age. *Lightfoot* and ſome others, who believe our Saviour to have been born in *September*, and likewiſe that *John* was now beginning to be 30 Years of Age, are of Opinion that he began to Preach about the Paſſover. But *Uſher* and his Followers do with moſt Probability ſuppoſe his Preaching to begin upon the tenth Day of the ſeventh Month, five Days before the Feaſt of Tabernacles, upon the great Day of Expiation, when the High-Prieſt enter'd the *Holy of Holies*, which was penitential, and join'd with ſo ſolemn a Faſt, that whoſoever did not afflict his Soul at that time, was to be cut off from the People. This, according to Him, anſwers to our 19th Day of *October*, and was likewiſe the Day, that by a ſolemn ſounding of the Trumpet, the 30th and laſt *Jubilee* was proclaim'd among the *Jews*; which publick Time remarkably agrees with the Nature and Freedom of the Goſpel, of which the *Jubilee* was a Type, and alſo with *Iſaiah*'s Propheſie of *proclaiming the acceptable Year of the Lord*, Iſa. 61. 2.

This great Prophet began his Preaching about the River *Jordan*, with a ſolemn calling for Repentance and Reformation, proclaiming *That the Kingdom of Heaven, or the Meſſiah, was now approaching:* And to gain the greater Authority to his Sermons, he preach'd Repentance by his Example as well as Words, his Garb and Diet being moſt courſe, and ſuitable for a Penitent. The former was only rough Hair-cloth thrown about him, and faſtned with a Leathern Girdle; literally making good the Character of *Elias*, who is deſcrib'd as *an hairy Man, girt with a leathern Girdle about his Loins*, 2 Kings 1. 8. The latter was only Locuſts and Wild-Honey, ſuch as pure Nature had produc'd in thoſe Deſart Places; and his Abſtinence was ſo great, and his Food ſo uncommon, that the Evangeliſt ſays of him, *That he came neither eating nor drinking*; ſo much eclipſing the oſtentatious Faſtings of the *Phariſees*, that they maliciouſly reported he had a Devil. His free and reſolute Preaching, together with the great Severity of his Life, ſoon procur'd him a vaſt Auditory, and numerous Proſelytes of all Ranks and Qualities, from *Jeruſalem*, and all *Judæa*, and all the Region about *Jordan*, who confeſſing their Sins before God, were enter'd into this new Inſtitution by Baptiſm; from whence he deriv'd the Title of the *Baptiſt*, or

Luke 3. 3-6. *Matth.* 3. 2-6. *Mark.* 1. 4, 5.

Baptizer. And whereas Baptiſm was anciently and continually us'd among the *Jews* for the Admiſſion of Proſelytes to their Church and Religion, it was now propos'd by *John* to the *Jews* themſelves to be receiv'd by them, ſhewing by it that they were now to be enter'd and tranſplanted into a new Profeſſion. Many Things contributed to this great and ſudden Conflux of People, as the ſolemn Time and Year of *John*'s Preaching, and the great Multitudes at *Jeruſalem* at the Feaſt of Tabernacles; the high Expectation of the *Meſſiah* juſt about this Time, and the Hopes he gave them of his immediate Appearance; and particularly the Belief that the *Meſſiah* expected a repenting Nation; for it was a common Saying among them, *If Iſrael repent but one Day, the Meſſiah immediately cometh.*

Matth. 3. 7, 8. *Luke* 3. 7--14. Among the great Multitudes that came to *John*'s Preaching and Baptiſm, were many of the *Phariſees* and *Sadducees*; People of the moſt haughty and wicked Diſpoſitions, brought hither both by Fear and Curioſity; upon whoſe offering themſelves, *John* cry'd out, *O venomous Progeny! Who has warn'd you to fly from the Vengeance denounc'd againſt this Nation? Therefore produce Fruits that will manifeſt the Sincerity of your Repentance; and do not preſume to boaſt of your being the promis'd Seed of* Abraham; *for I muſt tell you, That God is able to raiſe up ſuch a* promis'd Seed *from theſe very Stones. And the Axe of God's Judgments is now already laid to the Root of the Tree; ſo that every Tree that bears not good Fruit, ſhall be hewen down and conſum'd in the Fire.* Upon this ſolemn Denunciation, the Body of the People with no ſmall Concern, demanded of him *What they ſhou'd do to eſcape:* He immediately adviſ'd them to an extenſive Charity; particularly, that *He who had two Coats ſhou'd give to him who wanted one; and ſo likewiſe in Meat, and other Neceſſaries.* Among the Multitude were alſo many *Publicans* and *Roman* Soldiers, Perſons highly deteſted of the *Jews*, who coming to his Baptiſm, demanded of him *What they ſhou'd do:* Both of theſe he adviſ'd to beware of thoſe Crimes to which their Employments made them moſt liable, particularly that the *Publicans ſhou'd uſe no Methods of Extortion and Exaction*; and the Soldiers *ſhou'd offer at no Violence, nor falſe Accuſations, but reſt ſatisfy'd with their uſual Pay.*

Luke 3. 15-18. *Matth.* 3. 11, 12. *Mark* 1. 7, 8. Theſe ſolemn Admonitions, accompany'd with ſo much Innocence and Authority, procur'd a mighty Veneration from the People, ſo that they generally conceiv'd that he himſelf was the *Meſſiah.* But to remove all Thoughts of this Nature, he freely declar'd, *That he only baptiz'd them with Water to Repentance and a new Life, but there was One coming*

coming after him who ſhou'd baptize them by the Effuſion of the Holy Ghoſt, which ſhou'd purge them like Fire. And that this Perſon ſo much exceeded him in Power and Excellence, that he was not worthy to do him that mean Office of bearing or unlooſing his Shoes. That He had his Fan ready for Separation, and wou'd effectually cleanſe the Floor of his Church, gather the good Wheat into his Repoſitory, and conſume the Chaffy Hypocrites with unextinguiſhable Fire. Theſe and many other Things did *John* preach to the People; going into ſeveral Parts, but principally keeping to the River *Jordan*, for the Conveniency of Water; where he daily made great Numbers of Proſelytes, ſeveral of whom were Foreigners, as we may collect from St. *Luke*, Acts 19. 3. Theſe were the firſt Dawnings of the Goſpel, and *John* was truly the Morning Star to *Jeſus* the Sun of Righteouſneſs. And from this Time, as our Saviour obſerves, *the Kingdom of Heaven ſuffer'd Violence, and the Violent took it by Force*; which appear'd from the Multitudes that throng'd and preſs'd into it, and chiefly of thoſe who had the leaſt Appearance of Right to it; as younger Brothers before the Elder, *Gentiles* before *Jews*, *Publicans* and *Proſtitutes* before the *Scribes* and *Phariſees*; who by their Vigilance and Importunity, like violent Invaders ſnatch'd the Kingdom from thoſe to whom it was firſt offer'd.

The firſt Year of Chriſt's *publick Miniſtry.*

II. After *John* had preach'd and baptiz'd for ſeveral Months, our Bleſſed Lord *Jeſus* thought fit to remove from his private Retirement at *Nazareth*, and to enter upon his publick Miniſtry. In order to which, he paſs'd over into *Judæa*, to the River *Jordan*, where *John* was then baptizing: And tho' He, who was without Sin, needed not the Baptiſm of Repentance, yet being made Sin for Mankind, he ſcrupled not to perform the Sacrament of Sinners; and accordingly offer'd himſelf to be baptiz'd by *John*. The Baptiſt had never ſeen his Face 'till now, being educated in a diſtant Part of the Country; but he was immediately inſpired with ſo diſcerning a Spirit that he knew him, and ſo much of his Worth, that he utterly declin'd the Office, declaring, *That himſelf needed to be baptiz'd by him*; therefore he admir'd at *Jeſus*'s Humility in coming to him. But *Jeſus* ſatisfy'd him, *That it was requiſite for the Accompliſhment of all Righteouſneſs*; both for the Sanctification of the Inſtitution, and the Fulfilling of the Law, which oblig'd all

A. D. 30. Tiber. 16 17.

Matth. 3. 13--17. *Mark* 1. 9--11. *Luke* 3. 21, 22.

Prieſts to be inaugurated by Waſhing or Baptiſm. Upon which he admitted of the Honour, and baptized *Jeſus* in the River *Jordan*; ſo that the ſame River which made Way for the *Iſraelites* Paſſage into the Earthly *Canaan*, now made Way for the Paſſage of Mankind into the Heavenly. Immediately after, there was made a more illuſtrious Manifeſtation of the Trinity; for upon our Lord's Addreſſes to Heaven, the Skies were divided with great Radiency, and the Holy Ghoſt glorioufly deſcended upon him after the manner of a Dove, accompanied with the Voice of the Father from Heaven, pronouncing him *to be his beloved Son, in whom he was well pleaſed with Mankind.* So that Chriſt was inſtalled into his Miniſterial Function, by Baptiſm and the Unction of the Holy Ghoſt, as the *Jewiſh* Prieſts were conſtantly inſtalled into theirs by Waſhing and Anointing.

The Day of our Saviour's Baptiſm is moſt commonly believ'd to be the 6th of *January*, the ſame on which we celebrate the *Epiphany*; he being according to the vulgar Computation 29 Years of Age and 12 Days. Which Age and Computation ſeem to be warranted by St. *Luke* 3. 23. or at leaſt by moſt of his Tranſlators, who tranſlate ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *began*, or *beginning to be about thirty Years of Age*, which is often interpreted to be his Entrance upon his 30th Year, or Completion of his 29th. But this will not agree with the Age of the *Jewiſh* Prieſts and Levites, who, according to what I can find, were oblig'd to be 30 Years of Age compleat before their Inauguration. Therefore ſome interpret ἐτῶν τριάκοντα ἀρχόμενος, his Entrance upon the following Year after he was compleatly thirty: But others more juſtly look upon ἀρχόμενος as a mere Expletive or Pleonaſm, and therefore left out in the old *Syriack* Verſion; the Verb ἄρχομαι being frequently us'd as ſuch in the New Teſtament, particularly in the ſame Chapter, v. 8. and many other Places. So that that Word does not diſprove our Saviour's being *above* thirty Years of Age when he was baptiz'd. This Sentence will alſo admit of another Interpretation, ſatisfactory I preſume to thoſe who will not readily allow ἀρχόμενος to be an Expletive, which is according to the *Mons* Tranſlation of the New Teſtament, running thus, *He was thirty Years of Age when he began* [*the Exerciſe of his Miniſtry.*] Either of which Interpretations will ſerve for our Purpoſe. And ſince St. *Luke* only deſign'd to ſhew that our Saviour had compleated the Age for the Prieſthood, and not the exact Year; we conclude, from all the main Circumſtances of Hiſtory and Chronology, that he was then about 33 Years of Age, and, if

born

born in the 25th of *December*, and baptiz'd in the 6th of *January*, juſt 33 Years and 12 Days.

Our Lord being thus prepared for his Prophetick Office, by the Incitation, or Impulſion of the Holy Ghoſt, was carry'd into the Deſart of *Judæa*, not far from the Place of his Baptiſm, there to be tempted by the old Serpent, and to enter upon that famous Combat foretold *Gen.* 3. 15. Here he continu'd forty Days and forty Nights without any Suſtenance, as *Moſes* and *Elias*, as Types of Him, were formerly enabled to do; being in the midſt of wild Beaſts, attended with all the Miſeries of Solitude and Watchings, and continually attack'd with the inward Suggeſtions and Temptations of the Devil, as we gather from *Mark* 1. 13. and *Luke* 4. 2. At the End of which Time, being aſſaulted with Hunger, *Satan* aſſum'd a bodily and viſible Shape, and vigorouſly ſet upon him with a threefold Temptation. Firſt of Diſtruſt and Deſpair of his Father's Care of him, in abandoning him to that Condition, perſuading him that he was not the Son of God, and putting him to prove himſelf ſo by *making the Stones become Bread.* But our Saviour immediately anſwer'd him out of *Deuteronomy*, intimating, *That Bread was not the only Support of Man's Life, but the Providence of God*, which continually attended the Obſervers of his Word. Whereupon the Devil enter'd upon a contrary Experiment, trying how far Preſumption and Pride would affect him; taking him up and ſetting him upon the higheſt Part of the magnificent Temple of *Jeruſalem*; which was ſo high on the South Side next the Valley, that *Joſephus* tells us, that no Man's Sight could reach the unmeaſurable Diſtance. Here he put him upon ſhewing himſelf to be the Son of God by throwing himſelf off, and flying in the Air, probably in View of the Inhabitants of that glorious City, attacking him with a Text out of the *Pſalms*, ſubtilly apply'd, namely, *That God would give his Angels Charge over him, to bear him up in their Arms, and keep his Feet from daſhing againſt the Stones.* But *Jeſus* as ſoon anſwer'd him with another Text out of *Deuteronomy*, commanding Men *not to tempt God*; which tho' us'd upon another Occaſion, was very applicable here, which was not to tempt God to an unneceſſary Conſervation. The Devil finding himſelf twice defeated, united all his Arts and Force, and reſolv'd to tempt him with the Charms of Ambition, the moſt boundleſs of all Paſſions; and accordingly tranſported him through the Air to the Top of an exceeding high Mountain, ſuppos'd to be *Piſgah*; where by an Angelical Power he made a lively Repreſentation to him of all

Matth. 4. 1—11. *Luke* 4. 1—13. *Mark* 1. 12, 13.

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the Kingdoms in the World, with all their dazli-g Glories at one View: And then he told him *That the, , with all their Pomp and Splendor were deliver'd to his Diſpoſal, and ſhou'd be given him, if he would but acknowledge his Benefactor, and adore him.* Which unparallell'd Boldneſs and Blaſphemy provok'd the Indignation of our Lord, who peremptorily commanded him to depart from him, pronouncing a third Text out of *Deuteronomy*, which poſitively ſays, *Thou ſhalt worſhip the Lord thy God, and ſhalt ſerve him only.* Whereupon the Devil left him for that Time, and Angels from Heaven came in to refreſh him after this triumphant Combat, wherein he began ſo ſignally to bruiſe the Serpent's Head, and after he had forty Days done Penance for Man's Sins, and conſign'd to his Church the Doctrine and Diſcipline of Faſting, in order to the reſiſting and conquering all the Temptations of the Devil.

III. During our Saviour's Temptation in the Deſart, his faithful Forerunner *John* continu'd his Baptiſm and Preaching with all Diligence; and upon our Lord's ſtrange and ſudden Removal from the People, when the Voice had pronounc'd him the Son of God, he cry'd out to them, *That this was the very Perſon whom I mention'd to you, one who comes after me, yet preferr'd before me, for he really was before me.* After which, he or the Evangeliſt adds, *And we have all receiv'd out of his Plenitude a Sufficiency of all Graces. For Moſes only gave us the Law, which was ſevere and obſcure; but Jeſus Chriſt has brought Grace and Truth, or Mercy and Perſpicuity. He is the only begotten Son, who is in the Boſom of his Father, and has reveal'd God to us, whom no Man has ever ſeen.*

John 1. 19--28. Notwithſtanding *John* ſpoke thus honourably and clearly of the *Meſſiah*, yet his own Worth and Fame were ſo ſpread abroad, that the grand *Sanhedrim* at *Jeruſalem* were in diſpute whether he was the Perſon or not; and accordingly deputed a ſet Number of Prieſts and Levites, who were *Phariſees*, to demand of him who he was; it being their Buſineſs to take Cognizance of all ſuch Matters. *John* very readily acknowledg'd to them, That he was not the *Meſſiah*, nor, as they ſuppos'd, *Elias*, whom they imagin'd would perſonally appear among them; nor yet any other Prophet riſen from the Dead, or he mention'd by *Moſes*, *Deut.* 18. 18. Upon which Anſwers they were very urgent with him to declare who and what he was, that they might return an Aſwer to thoſe who had deputed them. He immediately let them underſtand that tho' he was not *Elias* himſelf,

ſelf, yet he was the Prophet whom *Iſaiah* had foretold of the ſame Nature, *the Voice of one crying in the Deſarts, Rectifie the Ways of the Lord.* Upon this they demanded of him, *ſince he was neither the* Meſſiah, Elias, *nor any of the ancient Prophets, Why did he preſume to baptize Perſons, which belonged to Men of a more publick Station?* To whom he made Anſwer, *That his Baptiſm was only of Water, but the Efficacy depended upon one among them, of whom they had no Knowledge; one who ſucceeded him in Time, but ſo ſurpaſs'd him in Dignity, that he was not worthy to unlooſe his Shoes.* St. *John* tells us that theſe things were tranſacted at *Bethabara* beyond *Jordan*; to which Place *John* had then remov'd his Station, to gain new Proſelytes and Diſciples. This is generally ſuppos'd to have been the Place of the *Iſraelites* firſt Paſſage into *Canaan*; but others with more Probability place it in *Trachonitis*, not far from *Jordan*, where it falls into the Sea of *Galilee*.

The next Day, after the Departure of the *Phariſees*, our Saviour return'd from the Deſart and came to *Bethabara*; where *John* upon the Sight of him, alluding to the Lamb for the daily Sacrifices, cry'd out, *Behold the immaculate Lamb of God, which takes away the Sins of Mankind!* adding, *that this was the Perſon of whom he had ſaid ſo much, namely, that tho' he came after him, he was before him both in Dignity and Exiſtence: And that formerly he had no Knowledge of his Perſon; but his Coming and Baptiſm was purpoſely to make Way for the Other's Manifeſtation to* Iſrael. And he farther aſſured them, *That he ſaw the Spirit of God deſcending from Heaven like a Dove, and remaining upon him; and tho' he had not 'till then ſeen the Face of* Jeſus, *yet he was inform'd by God, who had ſent him to baptize, that whomſoever he ſaw attended with thoſe Signs, was the very Perſon who was to baptize with the Holy Ghoſt. And ſince he had ſeen all this, he now ſolemnly witneſs'd him to be the Son of God.* And this was the ſecond publick Teſtimony of *John* concerning the Perſon of the *Meſſiah*. *John* i. 29--34.

Upon theſe Atteſtations, our Lord retired himſelf; but the next Day two Hours before Sun-ſet, he paſs'd by the ſame Place, where *John* ſtood with two of his Diſciples, one call'd *Andrew*, who afterwards follow'd *Jeſus*, and the other *John*, as it is commonly believ'd. Upon Sight of him, the Baptiſt again pointed him out as the true Sacrifice for Sin, calling him *The Lamb of God*; which ſo excited the two Diſciples that they immediately follow'd *Jeſus*; who turning himſelf, demanded of them *whom they ſought?* *John* i. 35--42.

ſought? They immediately call'd him *Rabbi*, a Title given to no ordinary Perſon, deſiring to know where he lodg'd; and the other courteouſly invited them to the Place, where they went and continu'd with him all Night. His Communication had ſuch Effect upon them, that *Andrew* the ſame Night or the next Morning, haſtned to an elder Brother of his call'd *Simon*, and told him the joyful News of their having found out the long expected *Meſſiah*, and brought him immediately to *Jeſus*. Our Lord no ſooner ſaw him, but (that He might not want as ſolid Proofs of his Divinity as *John*'s Teſtimony was to his Brother) he call'd him by his Name, and declar'd his Parentage; and after that chang'd his Name from *Simon* to *Cephas* or *Peter*, which ſignifies a Rock; intimating that he ſhould be afterwards a principal Foundation Stone in his Church. Thus was our Saviour made known to three of his Diſciples at one Time; tho' they were not publickly call'd to that Office 'till about a Year after.

John 1. 43--51. The Day following *Jeſus* thought fit to encreaſe the Number of his Diſciples; for having croſs'd *Jordan*, or perhaps the Lake, and arriv'd in *Galilee*, he found a Perſon nam'd *Philip*, an Inhabitant of the City *Bethſaida*, the Dwelling-Place of *Peter* and *Andrew*. Upon the firſt Sight of him, he commanded him to *follow him*, the conſtant Form he afterwards us'd in the Choice of his Diſciples, and thoſe who inſeparably attended him; ſo that *Philip* was the firſt of all the Apoſtles who had the Honour of a publick Call. Upon this, *Philip* with great Joy ſought out an intimate Friend of his call'd *Nathanael*, who is generally believ'd to be the ſame with the Apoſtle *Bartholomew*; and finding him under a Fig-tree, probably at his Devotions, he told him, *That they had found out the* Meſſiah, *whom* Moſes *and the Prophets had foretold, and that* Jeſus *of* Nazareth *the Son of* Joſeph *was the Perſon. Nathanael*, a little confounded at the Name of *Nazareth*, inſtead of *Bethlehem*, demanded *Whether any good Thing could come from thence*? But the other deſired him to come and ſatisfie himſelf; and upon his Approach towards *Jeſus*, he immediately pronounc'd *Nathanael a true* Iſraelite *without Guile!* A Name which his Integrity had probably gain'd him among his Neighbours. Therefore he was ſurpriz'd, and deſir'd to be inform'd how *Jeſus* knew him; who readily told him, *That he had ſeen him under the Fig-tree before* Philip *came to call him.* Convinc'd with this Inſtance of our Lord's Divine Knowledge, he declar'd him *the Son of God, and the King*

King of Iſrael. Whereupon our Saviour told him, *That ſince upon ſuch an Inſtance, he could believe him to be the* Meſſiah, *he ſhould have greater Arguments to confirm his Faith, namely, he ſhould afterwards ſee the Heavens opened, and the Angels aſcending and deſcending to attend the triumphant Aſcenſion of himſelf*; whom, out of Humility and Love to Mankind, he there, as in many other Places, ſtil'd *The Son of Man.*

Our Saviour having thus gain'd five Diſciples, tho' ſolemnly call'd but one, the next Day thought fit to make a more undeniable Manifeſtation of himſelf, for the Confirmation of their Faith; which he did at a Marriage Feaſt at *Cana*, a Place not far from *Nazareth* and the Sea of *Galilee*, where he and his Diſciples were invited. His Mother was there before; which, together with her Care about the Feaſt, cauſe moſt Perſons to believe that the Marriage was for ſome Relation of hers, and particularly in the Houſe of *Cleopas* or *Alpheus*, Husband to her Siſter, or Couſin German *Mary*. At this Solemnity there was a great Want of Wine; and the Holy Virgin pitying the unſeaſonable Scarcity, apply'd her ſelf to her Son, hoping he would uſe ſome Means for a Supply. But *Jeſus*, to ſhew that in thoſe Actions where the Service and Honour of God were concern'd, no Reſpect ought to be had to Men, made Anſwer, Τὶ ἐμοὶ καὶ σοὶ, *What is that to me and you? my Hour is not yet come*; or *This is not a convenient Juncture.* His Mother ſtill expecting ſomething extraordinary, order'd the Servants to obey his Commands with the utmoſt Exactneſs; and he not long after order'd them to fill ſix large Water-Pots full with Water, which ſtood there for the ordinary Waſhings at Meals, each containing about twenty Gallons of our Meaſure. This being done, and the Pots full to the Brim, he immediately commanded the Servants to fill out, and carry the Liquor to the Governor of the Feaſt, for him to diſtribute to others, according to Cuſtom. All which was done without his, and moſt of the Gueſts Knowledge; ſo that when the Governor taſted this excellent Wine, he was extreamly ſurpriz'd, and with a pleaſing Air told the Bridegroom, *That uſually People brought out their beſt Wine in the Beginning of the Feaſt, and the worſt when the Gueſts had drank plentifully; but he contrary to Cuſtom had reſerv'd the beſt Wine 'till the latter End.*

John 2. 1--10.

This Change of Water into Wine was the firſt Miracle that *Jeſus* wrought, for St. *John* calls it *the Beginning of Miracles*; which was perform'd chiefly to manifeſt his Glory to his Mother, Relations and Diſciples, and was a great Confir-

John 2. 11--12.

Confirmation of their Faith. After which our Saviour departed from thence with his Mother, Brethren or Couſins, and thoſe Diſciples he had, to *Capernaum*, the Metropolis of all *Galilee* for Riches and Traffick, ſituated upon that Lake, call'd the Sea of *Galilee*, a Place where he afterwards had his chief Reſidence and Habitation. But he continu'd here not above a Fortnight or three Weeks, before he thought fit to go towards *Jeruſalem* to the great Feaſt of the Paſſover, which hapned on the 6th Day of our Month *April*, and the 16th Year of the Reign of *Tiberius* the Emperor, and about three Months after his Baptiſm.

CHAP. III.

From the Beginning of the firſt Paſſover after our Bleſſed Saviour's Baptiſm, to the Beginning of the ſecond.

Containing the Term of one Year, wanting 10 *Days.*

A. D. 30. Tiber. 16 17.

I. OUR Lord arriving at *Jeruſalem* at the great Feaſt of the Paſſover, when there was the moſt numerous Concourſe of People, began the firſt Manifeſtation of himſelf by a vigorous Regulation of a publick Abuſe and Prophanation of the Temple at theſe Times, which was this. The Law requiring that all ſuch as dwelt at a great Diſtance, ſhould buy their Sacrifices at *Jeruſalem*, and likewiſe that all Males from twenty Years of Age and upwards, ſhould pay half a Shekel to the Lord; theſe, with the ſeveral voluntary Oblations of People of all Ranks, occaſion'd a Neceſſity of changing greater Coin into leſs, and very often of Foreign Coin into that which was current in the Nation. Now the Rulers gradually had introduc'd Mony-changing, and the Sale of Oxen, Sheep and Doves for Sacrifices, into the outward Court of the Temple, call'd the *Court of the Gentiles*, a ſpacious Place ſurrounding all the other Courts, together with the Body of the Temple. And this was done under a Pretext of having the Sacrifices near and ready for the People; tho' in reality it was a covetous Deſign of extorting and taking Advantage of the Peoples Neceſſities, and likewiſe Pride and Contempt of that Court where the *Gentile* Worſhipers were

John 2. 13-17.

were permitted Entrance; for whom they had ſo little Eſteem, that they join'd them with Beaſts in their Devotion. Our Saviour look'd upon theſe Practices as notoriouſly ſcandalous and prophane; and therefore with a Scourge made of the Cords belonging to the Beaſts, he drove all the Sellers and Barterers from the Sacred Ground, overthrew the Mony-Changers Stalls, and pour'd down all their Mony; particularly commanding the Dove-Sellers to *remove their Goods, and not make his Father's Houſe an Houſe of Merchandize.* This zealous Act of our Lord brought to the Remembrance of his Diſciples what his Father *David* had formerly ſaid, *viz. His Zeal for God's Houſe had even devour'd his Spirits.*

Jeſus ſhewing ſo much Bravery and Authority, the *Jews* were exceedingly ſurpriz'd and incens'd, and demanded of him *What Miracle he would ſhew to evidence his Commiſſion for acting after ſuch an extraordinary Manner?* He immediately mention'd to them one of the greateſt of his Miracles, which would be a ſufficient Evidence, namely, *That they ſhould deſtroy this Temple, and he would rebuild it in three Days.* The *Jews* ſtill more ſurpriz'd, and concluding he meant that Fabrick built by *Herod*, reproachfully ask'd him, *How he could build up that Temple in three Days, which was began 46 Years ſince, and not yet compleatly finiſh'd?* But the Evangeliſt obſerves, that he meant his own Body, which might well be call'd a Temple, ſince the Deity inhabited it, the *Jeruſalem* Temple being only a Type of this. This was alſo unintelligible to his Diſciples; but after his Reſurrection they recollected what he had ſaid, and were fully confirm'd in their Faith. And this we may look upon as a kind of a Pattern of *Chriſt*'s Manner of ſhewing himſelf to the *Jews*; which was frequently ſuch a Manifeſtation of himſelf as all could not then underſtand, becauſe he would not occaſion them to ſhorten the Courſe of his Miniſtry, or make himſelf juſtly thought a Malefactor: But yet it carry'd ſuch Evidence with it, as that all well diſpos'd Perſons might be convinc'd he was the *Meſſiah*, and the Son of God.

John 2. 18--22.

Tho' our Saviour refus'd to work any Miracle at the Inſtigation of the *Jews*, yet ſhortly after he wrought many, in the open View of the mixt Multitudes; but the Evangeliſt names them not, only that many believ'd in him who ſaw them. However *Jeſus* would not confide in theſe Perſons, well knowing the Bottom of their Hearts, and that many of them were unſound and imperfect in their Faith. The ſight of his Miracles was a great Surprize to the City, and parti-

John 2. 23--25. *Chap.* 3. 1--21.

particularly they excited the Curioſity of a Perſon call'd *Nicodemus*, a conſiderable Man in the grand *Sanhedrim*, and of the Sect of the *Phariſees*, who privately repaired to *Jeſus* in the Night, declaring, *that he believ'd him to come immediately from Heaven, and that his Miracles were a ſufficient Demonſtration of it.* Whereupon *Jeſus* let this *Phariſee* know that ſuch a Belief was inſufficient, and that ſomething more was expected; ſolemnly aſſuring him, *That without a ſecond and a ſupernal Birth, no Man could enjoy the Benefits of his Kingdom.* *Nicodemus* being ſurpriz'd, and demanding *how a Man in Years could enter into his Mother's Womb, and be born a ſecond time?* *Jeſus* inform'd him, *That this Birth was not to be of a Woman, or the Fleſh, for that would produce nothing but Fleſh, and corrupted Nature; but of Water, waſhing away Sins, and of the holy Spirit, giving the Power and Efficacy; without which, no Perſon ſhould enter the Kingdom of Heaven. And this Spirit inſpired as it pleaſed; and like the Wind, which no Man knows from whence it comes, or whither it goes, was only diſcernable by its Effects.* *Nicodemus* ſtill admiring, and even doubting the Poſſibility of theſe Things, *Jeſus* gently reprov'd his Ignorance, *in that being a Maſter of* Iſrael, *he knew not the Nature of Baptiſm and Regeneration, ſo frequently intimated in the old Teſtament*; again ſolemnly aſſuring him, *That he ſpoke nothing but of what he had a certain Knowledge, tho' the Jews had not receiv'd his Teſtimony: And ſince he was not believ'd when he ſpoke in Similitudes taken from Earthly Things; How ſhould it be expected, when he deliver'd them as Heavenly things?* After which he proceeded to ſublimer Myſteries, intimating that from him alone they were to be learnt, namely, *the Son of Man, who came down from Heaven, and was ſtill in Heaven, whither no Man could aſcend. That the brazen Serpent ſet up by* Moſes *in the Wilderneſs, for the Cure of thoſe bitten by Serpents, was only a Type of Him; that as the Lookers on one receiv'd Relief, ſo the Believers on the other ſhould have eternal Life. And all this through the unexpreſſible Love of God, who gave his only begotten Son to the World, that all Believers in Him ſhould not periſh, but enjoy everlaſting Felicity: For he ſent his Son not to condemn the World, but by his Merits to ſave it from Deſtruction. Therefore the Believers were ſafe, but the Unbelievers in an actual State of Condemnation, for not regarding the only begotten Son of God. The main Reaſon of which was, that tho' a Light was come to illuminate the World, yet they choſe Darkneſs before it; for their Actions being evil, they hated the Light, and avoided it,*

it, leſt they ſhou'd be detected and condemned. Whereas the Lovers of Truth approach'd the Light, that their Actions might become conſpicuous, and appear to be the Work of Heaven.

Thus did our Saviour open to *Nicodemus* the great Doctrines of the New-Birth Baptiſm, Free Grace, Faith, Obedience, and the Love of Truth; and made him a faithful, tho' ſecret Diſciple, as appears from ſome other Paſſages in St. *John*. But he wou'd not truſt himſelf with the unſtable and malicious *Hieroſolymites*, and therefore left *Jeruſalem*, and went about the Province of *Judæa*, where he continu'd about ſeven or eight Months. In which Space we have no Account of his Actions, but only that he baptiz'd, and made more Proſelytes than the *Baptiſt* himſelf. But St. *John* tells us that He baptiz'd not with his own Hands, but by the Hands of his Diſciples. For, as it is obſerv'd, being employ'd in greater Affairs, in teaching and relieving the Peoples neceſſities, he deligated this Office to his Diſciples, as a Thing to be carefully continu'd after his Departure, in the Succeſſion of them to the End of the World. *John* 3, 22.

II. During theſe Tranſactions, *John* faithfully continu'd the Courſe of his Miniſtry, and croſſing the River *Jordan*, remov'd his Station from *Bethabara* to *Ænon*, near *Salim*, a Place remarkable for Springs and Waters, within or near the Precincts of *Galilee*, where he had a great Conveniency for Baptizing. Here the Fame of *Jeſus*'s Progreſs occaſion'd a ſharp Diſpute between ſome of *John*'s Diſciples, and the *Jews* concerning Baptiſm; inſomuch that they complain'd to their Maſter, *That the Perſon at* Bethabara, *of whom he had ſo honourably teſtify'd, baptiz'd as well as he, and was follow'd by all Men.* The *Baptiſt*, who would not have made Diſciples but to reſign them to the Son of God, made Anſwer, *That* Jeſus *could not have had ſuch Succeſs, but by the Will of Heaven*; appealing to their own Memories, *That he had declar'd himſelf not to be the* Meſſiah, *but as a* Paranymphus *to go before him: That the Other was the true Bridegroom of the Church, and himſelf his Friend or Attendant, who now had compleated his Joy in ſeeing the Bridegroom's Careſſes. That therefore he was but the Morning-Star, whoſe Glory muſt decreaſe, as that of the Sun's increas'd. That he himſelf was of the Earth, and ſpoke of earthly Things; but the Other came from Heaven, and was above all; having the cleareſt Knowledge of what he teſtified: Although the Generality of the* Jews *had not receiv'd his Doctrine, depriving themſelves of the Honour of ſetting their* *John* 3, 23--36.

Seals to the Veracity of God, which was by undeniable Evidence deliver'd by him, as having the Holy Spirit without Meaſure, and ſo belov'd by his Father, as to have all Things deliver'd into his Hands. And that all Men might know what Perſon they ſlighted, and how great Salvation they neglected, he ſumm'd up all his Diſcourſes, and concluded his Miniſtry with an important Sentence to this Effect; *Whoſoever believes on the Son of God, ſhall enjoy Everlaſting Life; but whoſoever believes him not, ſhall never ſee Life, but is an Object of the Divine Wrath and Vengeance.*

Matth. 14. 3--5. *Mark* 6. 17--20. *Luke* 3. 19, 20. *Joſeph.*

John having diligently perform'd the rigid Courſe of his Miniſtry, and being in the Dominions of *Herod* the Tetrarch, he boldly repaired to the Court of that ſubtle Prince, and with no leſs Freedom reprov'd him for his numerous Enormities, and more particularly for his cohabiting with *Herodias*, the Wife of his Brother *Philip-Herodes*, fearleſly pronouncing it unlawful. *Herod* was not immediately exaſperated with this Holy Man; but on the contrary, believing him truly juſt and honeſt, had a great Veneration for him, fear'd him, was a diligent Hearer of him, and follow'd his Inſtructions in many Things. But *John* uſing the ſame Freedom to *Herod*, as *Elias* did to *Ahab*, met with the like Proſecution from the Wife *Herodias*, who like a ſecond *Jezebel* ſought all Occaſions to deſtroy him. By her Malice and Inſtigation, *Herod* became daily more averſe to him, and to ſatisfie her Importunities, ſent him to Priſon, deſigning alſo to put him to Death; but he fear'd an Inſurrection of the People, who had the higheſt Veneration for him, and juſtly accounted him a Prophet. The *Phariſees* alſo repreſented him as an Author of a new Sect, a Promoter of Seditions and Revolts, and a Perſon dangerous by Reaſon of the Multitude of his Followers, *Herod* craftily made that his Pretence of Impriſonment, as appears from *Joſephus*. And the better to remove him from the People, he ſent him bound out of *Galilee* into *Peræa*, to a ſtrong Caſtle call'd *Machærus*, near the Dead Sea, and towards the Borders of *Arabia*, where he continu'd above a Year in Priſon. Thus ended the famous Miniſtry of *John the Baptiſt*, the greateſt Prophet that ever was born of a Woman, after a Courſe of one Year and a little above a Month.

John 4. 1--26.

III. About the Time of *John*'s Impriſonment, our Lord who had been baptizing about ſeven or eight Months in *Judæa*, underſtanding the *Phariſees* Concern for his great Numbers of *Proſelytes*, reſolv'd to leave that Province and paſs into *Galilee*, where the *Phariſees* had leſs Intereſt, there to enter

enter upon a more ſolemn Part of his miniſterial Function. In his Journey it was neceſſary for him to paſs through *Samaria*, that Province lying between *Judæa* and *Galilee*; and about the middle of it he arriv'd near a conſiderable City call'd *Sychar* or *Sichem*, not far from the famous Mount *Gerizim*, in a Portion of Land which the Patriarch *Jacob* gave to his Son *Joſeph*, where was a celebrated Well call'd *Jacob's* Well. *Jeſus* travelling on Foot, and being wearied with the Journey, and the Heat of the Weather, about Noon time ſat down on the Well Side, ſending his Diſciples into the City to buy Proviſions. In their Abſence a Woman of looſe Life came out of the City, to draw Water at this Well; and *Jeſus* being thirſty, and deſirous to entertain ſome ſpiritual Converſation with her, requeſted of her ſome Water to drink. The Woman perceiving him to be a *Jew*, uncivilly demanded of him, *How he could offer any ſuch Requeſt to a* Samaritan, *ſince there were ſo great Feuds, and ſo little Dealings between each other?* But *Jeſus* told her, *That if ſhe had but known the Bounty of Heaven, and the Dignity of the Perſon who deſir'd Water, ſhe would have requeſted of him, and receiv'd from him living Water.* The Woman underſtanding him in a literal Senſe, told him, *Since the Well was deep, and he had nothing to draw with, how could he produce ſuch extraordinary Water; unleſs he could ſhew a better Well, and was greater than their Father* Jacob, *who with his whole Family had made uſe of this, and given it to them for an Inheritance?* Whereupon *Jeſus* to ſhew his Preeminence, inform'd her, *That their Water would only give a temporary Satisfaction, but his a durable and laſting; and ſhould become a Well in the Perſon ſpringing up to everlaſting Life.* Upon this the Woman deridingly ask'd for ſome of that Water, *that ſhe might never have Occaſion to come to that Well again.* But *Jeſus* to make her ſenſible that he knew her Heart, and her looſe Life, nam'd her Husband to her, bidding her *go and call him thither*; and when ſhe told him, *That ſhe had no Husband*, he made Anſwer, *That ſhe had ſpoken truly, for tho' ſhe had had five ſeveral Husbands, yet ſhe now liv'd in a State of Adultery or Concubinage.* This remarkable Diſcovery made her more humble, and to acknowledge, *That he was a Prophet*; and thereupon propounded to him that great Queſtion, controverted between the *Jews* and *Samaritans*, concerning the Place of publick Worſhip and Sacrifice, namely, *Whether Mount* Gerizim, *according to their Father's Cuſtom*, or Jeruſalem, *according to the* Jews, *was the true Place? Jeſus* readily inform'd her, *That the* Samaritan *Worſhip was un-*

certain and precarious, but the Jewiſh *upon ſure Grounds, that Nation having had the higheſt Advantages of Salvation. But that this Queſtion was of no great Moment, ſince the Time was approaching, when neither* Gerizim *nor* Jeruſalem *ſhould be the Place of Worſhip: That the Sacrifices and ceremonial Rites were ſhortly to ceaſe; and that God being a Spirit, expected to be worſhiped in a more ſpiritual and ſublime manner than formerly.* The Woman ſaying, *That when the* Meſſiah *came, he would put an end to all theſe Differences: Jeſus* knowing himſelf to be in a ſafe Country, frankly told her, *That he himſelf was the very Perſon.*

John 4. 27--42. Immediately after the pronouncing of theſe Words, his Diſciples return'd from the City with Food, being ſurpriz'd to find him converſing with a Woman, and a *Samaritan*; but the great Reſpect they had for him prevented their demanding the Reaſon of it. But the Woman in great Haſte left her Water-Pot, and with no leſs Wonder ran into the City, and deſir'd the Inhabitants *to go immediately and ſee a Perſon who had told her all the Secrets of her Life, and undoubtedly muſt be the Meſſiah:* Which was done according to her Requeſt. In the mean time *Jeſus*'s Diſciples having prepar'd the Food, deſir'd their Maſter to eat; but he told them, *That he had other Meat unknown to them,* intimating the Converſion of many Souls in the City. But they taking it in a literal Senſe, and thinking ſome others had furniſh'd him, *Jeſus* told them, *That his Meat was the Performance of his Father's Will, and the Accompliſhing his Work.* Then pointing to the Multitudes coming out of the City, he ſaid, *You reckon it now four Months to Harveſt, but behold yonder, and ſee what an evangelical Harveſt there is already, juſt ripe with Expectation, and ready for the Sickle: And he who reaps here, ſhall receive the Wages of eternal Life; which will cauſe both Sower and Reaper to rejoyce together; and accompliſhes that Proverb, 'One ſoweth and 'another reapeth.' I ſend you to reap where you have beſtow'd no Labour; the Patriarchs and Prophets have labour'd here, and you enjoy the Benefits of their Labours.* About the ſame Time the Woman, with the Inhabitants of the City, arriv'd at the Well, and earneſtly requeſted of our Lord to tarry with them in their City, to which he readily comply'd: For tho' after this, during his own Miniſtry, he commanded his Apoſtles not to go to the *Samaritans*; and tho' the time of ſpreading his Glory to the World was not accompliſhed; yet as an Introduction to the Calling of the *Gentiles*, and in Compaſſion to theſe Peoples Wants and Deſires, he was pleas'd to ſtay with them two Days. Here many

many believ'd in him only for the Woman's Relation of his extraordinary Knowledge; but many more upon the Account of his own Words, who declared to the Woman, *Now indeed we believe, not upon your Teſtimony alone, but becauſe we have heard him our ſelves, and are convinc'd that he is indeed the* Meſſiah, *the Saviour of the World*: Which was more than any of the *Jews* at that time did acknowledge or believe; who look'd upon the *Meſſiah* as only a Saviour of their own Nation. And thus *Sichem*, which was the Place were the firſt Proſelytes were made to the Church of *Iſrael*, *Gen.* 34. 24. and 35. 2. was the firſt Place proſelyted to the Goſpel.

After two Days tarrying, our Lord departed from this City, and leaving *Nazareth* in his Way, teſtifying, *That a Prophet had no Honour in his own Country*, he repaired to *Cana*, where he had chang'd the Water into Wine, being kindly entertain'd by the *Galileans*, who at the Paſſover had ſeen his Miracles at *Jeruſalem*. To this Place came a certain Nobleman of *Capernaum*, ſuppos'd to be *Chuza*, *Herod*'s Steward, who hearing of his Fame and Benignity, humbly begg'd of him *that he would pleaſe to come down and cure his Son, who by a violent Feaver was brought to the Point of Death*. *Jeſus*, perceiving this Perſon to apprehend him only as a Prophet, who could cure him if preſent, made Anſwer, *Except they ſaw Signs and Miracles, they would not believe what he was*. And upon the Nobleman's farther urging him to go with him, *leſt it ſhould prove too late*, he diſmiſs'd him with this kind Aſſurance, *That his Son liv'd*; ſignifying that he could cure him as well abſent as preſent. This was believ'd by the Nobleman, and the Son immediately receiv'd the Benefit of his Father's Faith; for being met the next day by his Servants, who inform'd him of his Son's Recovery, he inquir'd into the Hour when it began, and was told it was the ſeventh Hour, or about one a Clock, when his Feaver left him. Which exactly agreeing with the Time that *Jeſus* had told him of his Son's living, he and his whole Family believ'd, and became Proſelytes to our Bleſſed Saviour. This, as St. *John* obſerves, was the ſecond Miracle that he wrought in *Galilee*; which being done at the Requeſt of ſo great a Man in *Capernaum*, was a happy Introduction towards his Settlement in that great City, which hapned not long after.

John 4. 43--54.

The ſecond Year of Chriſt's *publick Miniſtry.*

A. D. 31. Tiber. 17. 18.

IV. Shortly after the great Prophet *John* had finiſh'd the Courſe of his Miniſtry, our Bleſſed Lord, being return'd by the Guidance of the Holy Spirit into *Galilee*, thought fit to make more illuſtrious Manifeſtations of himſelf, and in that deſpiſed Province to begin a more ſolemn Part of his Miniſterial Function: Both St. *Matthew* and St. *Mark*, ſpeaking of *John*'s Impriſonment, obſerve, *That from that Time Jeſus* began in more eſpecial Manner to preach the Goſpel, or Glad-Tidings of the Kingdom of God, proclaiming, *That the great Time was accompliſh'd, and the Kingdom of the* Meſſiah *at hand; therefore all muſt repent and believe the Goſpel.* This was done in many Parts of *Galilee*, where he daily taught, and preach'd in the Synagogues, or Places of ordinary Worſhip, in ſuch an extraordinary Manner, that he was admired by all, and his Fame was ſpread throughout all the Country. This may be call'd a ſecond *Æra* or Beginning of the Goſpel, and is ſo intimated by St. *Peter* to *Cornelius*, who told him, *That the Word which was publiſh'd throughout all* Judæa, *began from* Galilee, *after the Baptiſm which* John *preached*, Acts 10. 37.

Luke 4. 16--30.

In this Progreſs he came to *Nazareth*, the Place of his Education, where a kind Entertainment was reaſonably expected; and on a Sabbath Day, being in the Synagogue, he ſtood up to read, as was uſual for Lay-Men at that Time. Here the Prophecy of *Iſaiah* was deliver'd to him; out of which he read theſe Words, '*The Spirit of the Lord is upon me, for he has conſecrated me to preach the Goſpel to the Poor, ſent me to cure the Broken-hearted, to pronounce Liberty to the Captives, and Recovery of Sight to the Blind, to free the Oppreſſed, and to proclaim the acceptable Year of the Lord.* Upon this he clos'd the Book, return'd it to the Miniſter, call'd *Angelus Eccleſiæ*, and explaining the Prophecy, declar'd, *That it was now accompliſh'd in Himſelf.* Upon this the Eyes of the whole Congregation were fix'd upon him, admiring at his Diſcourſe; but many who had known him in the Diſadvantages of his Education, began to have too mean Thoughts of him upon the Account of his Extract, as if he had been Son to a Carpenter. Therefore our Lord knowing their Thoughts, told them, *That they wou'd undoubtedly apply the Proverb of* Phyſician cure thy ſelf, *as a reproach to him, for not working Miracles in his own City, as well as in* Capernaum. But he farther

ther assur'd them, *That a Prophet was never justly esteem'd in his own Country*; proving it by two eminent Examples, the first of *Elias*, *who in a Famine of above three Years, was not sent by God to any of the distressed Widows of his own Country* Israel, *but to a Widow at* Sarepta *in another Country*: And the other of *Elisha*, *who cur'd a foreign Lord in* Assyria *of his Leprosy, when there were many Lepers in* Israel, *who wou'd not desire a Cure from him.* These Words so highly reflecting upon the Ingratitude, and Insensibility of the *Nazarens*, provoked the whole Assembly; insomuch that they impiously hurry'd him out of the City, and brought him to the Brow of the Hill on which it was situated, with a Design to cast him down from it, and destroy him. But by a miraculous Power he withdrew himself from the Fury of these wretched People, and left their City.

From this barbarous Place our Lord repaired to *Capernaum*, and made that the chief Place of his Residence and Habitation, where it is conjectured that his reputed Father *Joseph* had some little Possessions, or at least a House. This Place being situated upon the Coasts of the old Tribes of *Zabulon* and *Nepthali*, St. *Matthew* observes that our Saviour's Habitation there remarkably accomplish'd a Prophesie of *Isaiah*, namely, *In the Land of* Zabulon, *the Land of* Nepthali, *the Sea-Coast beyond* Jordan, *and in* Galilee of the Gentiles, *the Inhabitants who sit in Darkness saw great Light, and new Light sprung up to them who sat in the Region and Shadow of Death*; intimating that all these Places, which had received the greatest Damages from Foreigners, shou'd afterwards receive the greatest Light of the Gospel, and most of the Presence of the *Messiah*; the not understanding of which Passage, and others following it, very much confounded the *Jews*, who little imagin'd that the *Messiah*'s chief Residence should be in *Galilee*. *Capernaum*, as was formerly observ'd, was the Metropolis of all *Galilee*, situated in a very rich and populous Country, upon the Lake of *Genneſareth*, or the Sea of *Galilee*; a famous Lake about 20 Miles in Length, and half as much in Breadth, repleniſh'd with all kinds of Fish, and surrounded with several remarkable Cities and Towns, which stood upon the Banks of it. On the East Side were *Corazin*, *Bethsaida*, *Julias* and *Hippo*; on the West, *Capernaum*, *Tiberias* and *Tarichæa*, besides other Places of inferior Note. And this Lake was highly convenient for our Lord's Ministry and Designs, his easie Passages, his breaking the Multitudes of his Followers, his Retirements, and also his avoiding the

Matth. 4. 13- 16. *Luke* 4. 31.

wicked Deſigns of *Herod*, and the untimely Proſecutions of the *Scribes* and *Phariſees* at *Jeruſalem*.

Luke 5. 1-11. *Matth.* 4. 18--21. *Mark* 1. 17--20.

V. Our Bleſſed Lord being thus ſettled in a convenient and populous Country, and finding the Miniſtry daily encreaſing, thought fit to make Choice of ſome Diſciples, who in a particular Manner ſhould be Aſſiſtants and Witneſſes of his Actions. Therefore walking by the Sea Shore, he ſaw two Fiſhing Veſſels, one belonging to *Peter* and *Andrew*, and the other to *James* and *John*; who being all Companions, after a tedious and unſucceſsful Night, were gone aſhore to waſh and dry their Nets. As our Saviour was preſs'd on by the Multitudes out of *Capernaum*, he ſtep'd into *Peter*'s Veſſel, deſiring him to put a little from the Shore, and from thence he preach'd to the People. Sermon ended, he reſolv'd to ſeal up his Doctrine with a Miracle, to give them a full Aſſurance of his Miſſion; therefore he order'd *Peter* to launch out farther, and let down his Nets for a Draught. *Peter* inform'd him of their unſucceſsful Toiling all Night, *but in Obedience to him he was willing*; and upon letting down their Nets, they immediately inclos'd ſuch a Multitude of Fiſhes, that their Nets began to break; ſo that they were oblig'd to call to their Partners in the other Veſſel, to come into their Aſſiſtance. This Draught was ſo great, that it fill'd both the Veſſels, and ſo loaded them, that it endanger'd their ſinking before they could get ſafe to Shore. All were amaz'd at this miraculous Sight, eſpecially *Peter*, who in an Ecſtaſie of Admiration, and dreading the viſible Appearance of ſo great a Power juſt by him, threw himſelf at the Feet of *Chriſt*, praying him to *depart from him as a vile and ſinful Perſon*. But our Lord to abate his Fears, let him underſtand that he had nobler Work and Employment for him, *That from this time he ſhould catch the Souls of Men*. Upon which he pronounc'd theſe Words both to him and his Brother *Andrew*, *Follow me, and I will make you Fiſhers or Catchers of Men*; uſing alſo the ſame Call to *James* and *John*, who with their Father *Zebedee*, were mending their Nets in the other Veſſel. Theſe four immediately obey'd his Call, being ſatisfy'd of his Divine Miſſion; and leaving their Veſſels, Nets, and their Employment, they became conſtant and inſeparable Diſciples to our Lord; it being about a Year after their firſt Knowledge of him at *Bethabara*.

Mark 1. 21--28. *Luke* 4. 31--37.

Our Saviour after the Choice of theſe four Diſciples, return'd with them into the City; and on the next Sabbath Day

Day he enter'd the chief Synagogue, and preach'd to the People, with ſo much Efficacy and Authority, and ſo differently from their uſual Teachers the *Scribes*, that all were aſtoniſh'd at him. Among the Multitudes of his Auditors, there was a Man whoſe Body was poſſeſs'd and actuated by an impure Demon, who upon the ſight of him roar'd out in a hideous Manner, *Let us alone! What have we to do with thee, thou* Jeſus *of* Nazareth? *Art thou come to deſtroy us? I know that thou art the Son of God!* Whereupon *Jeſus* rebuk'd him, and commanded his Silence, and Departure out of the poor Wretch's Body; and the Demon finding he muſt relinquiſh his Poſſeſſion, rack'd the Man with moſt violent Convulſions, threw him upon the Ground, with a diſmal Outcry, and at length left him ſound in Body and Mind. Such poſſeſſed Perſons were very frequent among the *Jews* at this Time; but the Cure of them was always look'd upon as beyond the Reach of humane Power: Therefore the Spectators were ſeiz'd with the greater Surprize and Amazement, queſtioning among themſelves *what wonderful Doctrine and Authority this was, which commanded the Obedience even of the impure Spirits!* ſo call'd becauſe they delighted in all Impurity. Upon which his Fame was ſpread throughout all *Galilee*, and the neighbouring Parts.

From the Synagogue, our Lord retired to the Houſe of *Peter* and *Andrew*, who had lately remov'd from *Bethſaida* to this City: taking alſo *James* and *John* along with him. Here he was inform'd that *Peter*'s Wife's Mother was ſeiz'd with a violent Feaver, and was deſired to have pity on her Condition, which he accordingly had. For going to her Bed's ſide, and taking her by the Hand, he rebuk'd the Paroxyſms, commanded the Feaver to depart, and in a Moment reſtor'd her to perfect Health; ſo that as if ſhe had never been ſick, ſhe immediately aroſe, and waited upon the Company. This and the other Miracle in the Synagogue, caus'd the whole City to gather about *Peter*'s Houſe, as ſoon as the Sun was ſet, and the Sabbath ended, bringing with them all kinds of the Diſeaſed and Poſſeſſed, beging the Bounty and Relief of this heavenly Phyſician. And he readily cured all their Diſeaſes, by laying his Hand upon the ſick Perſons, in ſome Meaſure accompliſhing that Prophecy of *Iſaiah*, which ſays, *He took our Infirmities upon himſelf, and bore our Diſeaſes.* He alſo caſt out many Devils only by a Word, who cry'd out, *That he was the Meſſiah and the Son of God!* But *Jeſus* would not permit them to diſcover that he was the *Meſſiah*, becauſe of the ill Uſe likely to be made of it; for tho'

Mark 1. 29—34. *Matth.* 8. 14—17. *Luke* 4. 38—41.

tho' all his Actions and his Diſcourſes ſufficiently manifeſted him to be the Perſon, yet for good Reaſons, he uſually declin'd owning it to the *Jews* in expreſs and poſitive Terms.

Mark 1. 35--39. *Matth.* 4. 23-25. *Luke* 4. 43, 44.

All People thus flocking after him, the next Morning, to prevent the like Concourſe, and to prepare himſelf for his deſign'd Journey, he aroſe very early, and retir'd to a private Place to make his Prayers to God. And *Peter* and his other Diſciples follow'd him, and hoping now to advance themſelves in his terreſtrial Kingdom, told him, *That all Men ſought after him.* But *Jeſus* let them know, *That he muſt now go to the neighbouring Towns, and preach to them; and that he came out for that Purpoſe.* In the mean time, the People who ſought him arriv'd at that Place where he was, and would have engag'd him to continue ſtill in *Capernaum*; but he told them, *That he muſt preach the Kingdom of Heaven to other Cities as well as theirs, and that his Father had ſent him with that Deſign.* And thereupon he made a Progreſs about *Galilee*, in which little Province *Joſephus* tells us there was 204 Cities and Towns; where he preach'd the Goſpel in the publick Synagogues, cur'd all kinds of Diſtempers and Diſeaſes, and diſpoſſeſs'd all Demoniacks. The Evangeliſt particularly mentions Demoniacks, Lunaticks, and Paraliticks, as the principal Perſons he recover'd in this Journey; which caus'd his Fame to be ſpread throughout all *Syria*, and engag'd infinite Numbers out of many ſeveral Provinces to follow him, not only out of *Galilee* where he taught, but alſo from the Region of *Decapolis*, *Judæa*, *Jeruſalem*, and the Country beyond *Jordan*.

Mark 1. 40--45. *Luke* 5. 12--16. *Matth.* 8. 2--4.

In his Progreſs through *Galilee* our Lord was met by a Man overſpread with a foul Leproſie, who falling proſtrate at his Feet adored him, and cry'd, *Lord, if it be thy Pleaſure, thou canſt make me clean.* A Prayer ſo full of Faith and Humility, mov'd the Compaſſion of *Jeſus*; who put forth his Hand and touch'd him, ſaying, *'Tis my Pleaſure, be clean:* And he was perfectly cur'd in that Moment. Our Saviour ſtrictly charg'd him to diſcover it to no Man, 'till he had perform'd the Rite of the Law in that Caſe, preſented himſelf to the Prieſt, and offer'd a Sacrifice for a Teſtimony of his Cleanneſs. But the overjoy'd Perſon, inſtead of Secreſie, publiſh'd it abroad in all Places; which ſtill ſo increas'd his Fame, that *Jeſus* could not openly enter into his City *Capernaum*, leſt ſuch Multitudes of Followers ſhould carry a Shew of Sedition, and the preſſing of Lepers contrary to Law, cauſe great Inconveniencies. And therefore after he had

had taught the Multitudes, and cur'd all their Infirmities, he withdrew himſelf to a deſart Place, where he ſpent ſome Time in Prayer; after he had made a glorious Progreſs in *Galilee* of near three Months.

Shortly after he enter'd privately into *Capernaum*, and probably *Peter*'s Houſe; but his Return was ſoon known to the City, and ſuch a Multitude of People gather'd to him to hear his Sermons, and to bring their Diſeaſed, that both the Houſe and the Space about the Door could not contain them. In the Houſe were many great Perſons, *Phariſees* and Doctors of the Law, from *Jeruſalem* and *Judæa*, as well as *Galilee*, who brought thither by their Curioſity, came and ſate down by him, rigidly examining his Sermons and his Miracles. Among the ſick Perſons, a Paralytick was brought; but ſo infirm, that four Men were hired to bear him in his Bed. But finding it impoſſible to paſs ſo great a Throng, being confident of our Lord's Compaſſion and Aſſiſtance, they boldly uncover'd the Roof of the Houſe, and with Cords let the ſick Man down in his Bed, before the Place where he ſate. *Jeſus* being pleas'd with ſo much Faith, and ſuch Reliance upon his Mercy, and to diſplay his Glory, firſt apply'd himſelf to the Cure of his moſt valuable Part, his Soul, calling the Perſon *Son*, and bidding him *be of good Courage, for his Sins were forgiven him.* This extraordinary Mark of Authority provok'd the Indignation of the Proud *Scribes* and *Phariſees*, who in their Hearts condemn'd him as a Blaſphemer, ſince none could forgive Sins but the Almighty God. But *Jeſus* knowing their ſecret Thoughts, demanded of thoſe envious and conceited People, *Why they cheriſh'd ſuch evil Imaginations; and whether they thought it more difficult to forgive that ſick Man's Sins, than to make him whole, and take up his Bed and walk?* *But*, proceeded he, *that the Son of Man has Power to forgive Sins on Earth, the Recovery of this Man ſhall be a Proof*; therefore he bad him, *Riſe, take up his Bed, and go home to his Houſe:* Which was immediately done, to the exceeding Amazement of the whole Company. Tho' the Power of Healing be much leſs than Forgiving Sins, yet becauſe it is not ſo eaſie to impoſe a Cure upon the World, where Mens Senſes are Witneſſes, as Remiſſion of Sins, which is ſecret and inviſible; therefore all the People, who were convinc'd by their Eyes of the Efficacy of Chriſt's Words, *Ariſe and walk*, were ſatisfy'd of the Truth of the former, *Thy Sins are forgiven thee.* For which Reaſon they glorify'd the Almighty, who had manifeſted ſuch Power on Earth, and being fill'd with

Matth. 9. 2—8. *Mark* 2. 1—12. *Luke* 5. 17—26.

with a reverential Fear, declar'd, *That they had ſeen ſtrange and wonderful Things that Day.*

Matth. 9. 9. *Mark* 2. 13, 14. *Luke* 5. 27, 28.

From hence our Lord remov'd to the Sea Side, as he frequently did, where was more Air and Room for ſuch a Conflux of People. As he paſs'd along, teaching great Multitudes that follow'd him, he at length came to the Cuſtom-Houſe, where he eſpy'd a rich *Publican*, call'd *Levi* or *Matthew*, the Son of *Alpheus*, ſitting in his Office; his Buſineſs being to gather the Cuſtoms of the Commodities that came by the Sea of *Galilee*, and the uſual Tribute which Paſſengers were to pay that went by Water; an Employment ſufficiently odious to the *Jews*, as has been formerly obſerv'd: Upon the firſt Sight of him our Lord, according to his uſual Manner of calling Diſciples, bad him *follow him*. *Matthew*, tho' doubtleſs incumber'd with many Buſineſſes and Accounts, yet being touch'd by the Divine Power, forſook his gainful Employment, and follow'd him, becoming not only an Apoſtle, but afterwards one of the Evangeliſts. And thus we have had a particular Account of *Chriſt*'s calling ſix of his twelve Apoſtles; namely, *Philip*, *Peter*, *Andrew*, *James*, *John*, and *Matthew*. Some of the Harmoniſts have made *Matthew*'s Feaſt immediately to ſucceed his Call; but for good Reaſons we have follow'd *Chemnitius*, *Lightfoot*, and ſome others, who place *Jeſus*'s going to *Jeruſalem* to the ſecond great Paſſover, immediately after *Matthew*'s Call; which Paſſover hapned on the 28th Day of our Month *March*, in the 17th Year of the Reign of *Tiberius*, and one Year wanting 10 Days after the laſt Paſſover.

CHAP. IV.

From the Beginning of the ſecond Paſſover after our Bleſſed Saviour's Baptiſm, to the Beginning of the third.

Containing the Term of one Year, and 17 *Days.*

A. D. 31. Tiber. 17, 18.

I. AT the great Feaſt of the Paſſover, our Lord repaired to *Jeruſalem* a ſecond Time after his Baptiſm, where he made a farther Manifeſtation of himſelf to the *Jews* upon this Occaſion. In the South-Eaſt Part of the City, near the Sheep-Gate, was a famous Pool or Pond, and a Building call'd *Bethesda*, or *the Houſe of Mercy*,

John 5. 1--14.

Mercy, which conſiſted of five Portîcos; in which lay a great Multitude of poor impotent People, as Blind, Lame, wither'd, *&c.* waiting for the moving of the Water of this Pool. For this Water ſerving for a holy Uſe, namely, the Waſhing of the Sacrifices before they were offer'd in the Temple, as is moſt generally believ'd, an Angel from Heaven deſcended at certain Times, and moving the Water, infus'd ſuch Virtue, that the firſt Perſon who enter'd it after this Motion, was cur'd of whatſoever Diſtemper he had. It is uncertain at what particular Times the Water receiv'd this extraordinary Virtue, and when this Miracle began. But many Criticks do rationally believe that it began not long before our Saviour's Appearance, and was a Preſage of his near Approach, and perhaps of the Virtue of the Water of Baptiſm. On the Sabbath Day *Jeſus* repaired to this Hoſpital of ſick Perſons, out of whom he made Choice of one moſt impotent, and moſt unlikely to recover, having a languiſhing Infirmity of 38 Years Continuance: And to excite his Faith and Expectation, he firſt ask'd him *Whether he would be cured*? The Man not knowing him, ſorrowfully told him, *That he had no Man to put him into the Pool as ſoon as the Water was mov'd; but that while he was endeavouring, another always ſtep'd in before him, and prevented him.* Upon this *Jeſus* bad him *riſe and walk*, and to ſhew his Power over the Sabbath, *to take up his Bed alſo*; all which was immediately done, but much to the Diſpleaſure of the *Jews*, who exclaim'd againſt him for bearing a Burthen on the Sabbath Day, directly contrary to their Law. The Man excus'd himſelf by declaring *That he was ſo order'd by the Perſon who had miraculouſly cur'd him*, thinking that a ſufficient Warrant; which caus'd the *Jews* to make ſtrict Enquiry after *Jeſus:* But a Multitude being gather'd about the Place, he convey'd himſelf from thence. Shortly after, *Jeſus* finding the Man in the Temple, probably returning Thanks for his Recovery, caution'd him, *ſince he was reſtor'd to his Health, not to ſin again leſt a greater Misfortune ſhould befall him:* Intimating that ſome extraordinary Crime had caus'd this.

The overjoy'd Man, without deſigning any Malice, immediately went and inform'd the *Jews*, That *Jeſus* was the Perſon who had wrought his Cure. Upon which they violently proſecuted him before the grand *Sanhedrim*, deſigning to take his Life, as a Prophaner of the Sabbath. Here in Defence of himſelf he declar'd, *That his Father wrought continually, and he did but the ſame*; which much more provok'd *John* 5. 15--47.

provok'd the *Jews* againſt him, not only as a Sabbath Breaker, but as the greateſt Blaſphemer, who ſaid God was his Father, and made himſelf equal with Him. In farther Vindication of himſelf, he ſhew'd that he was the *Meſſiah*, tho' not in expreſs Terms; firſt manifeſting his Power and Authority, and ſolemnly declaring, *That tho' according to his Office he could do nothing without the Concurrence and Co-operation of his Father; yet ſo great was his Father's Love to him, that he had communicated all Power to him, ſuch as ſhould produce greater Things than they had yet ſeen: Particularly raiſing the Dead, as his Father had done under the Old Teſtament; and judging the World, which Power was wholly committed to him, that all Men might honour him equally with his Father; for without one, the other would be ineffectual.* Then he ſolemnly aſſured them, *That whoſoever harkned to his Words, and believed his Miſſion, ſhould never be condemn'd, but paſs from a State of Death, to everlaſting Life.* Farther declaring, *That the Time was coming, when the very Dead ſhould hear the Voice of the Son of God; and ſuch as heard, ſhould live: For as the Father had Life within himſelf, ſo had the Son; and alſo Authority to paſs Judgment at the laſt Day, not only as God, but alſo as Man. And they needed not to wonder at this, for the Time ſhould come, when all Mankind in their Graves ſhould hear his Voice, and come forth; the Good to the Reſurrection of Life, and the Evil to the Reſurrection of Damnation. But in theſe judicial Proceedings, he could act nothing but by Commiſſion; therefore his Judgment was juſt, becauſe he ſought not his own, but his Father's Will, who had delegated him.* After our Lord had thus fearleſly ſhewn the *Sanhedrim* the Greatneſs of his Authority, he proceeded to ſeveral undeniable Teſtimonies of it, *and firſt of* John Baptiſt, *to whom they had ſent Deputies; a burning and a ſhining Light, whom for a while they admired, of whoſe Teſtimony he was aſſured. Though he needed no Human Witneſs, yet he mention'd him, to convince them, and bring them to Salvation. Secondly, he had a greater Teſtimony than* John's, *even the Miracles he had wrought, which were undeniable Evidences of his Divine Miſſion. Thirdly, the Father himſelf had declar'd him his Son; but as they had neither heard his Voice, nor ſeen his Shape, ſo they regarded not his Words, disbelieving the Perſon whom he had ſent. Fourthly, the holy Scriptures, which they had ſearch'd, and acknowledg'd the right Way to Happineſs, did abundantly teſtifie of him; and yet they refus'd to come to him, and receive that Happineſs. And he ſought not the Applauſes of Men,*

Men, but the Honour of God, which he knew they wanted; ſince they receiv'd not him who came in his Father's Name, when they were ready to receive any Impoſtor who came in his own. Which Infidelity was the leſs ſtrange, becauſe they were ſo zealous for the Glory of Men, and ſo little for the Glory of God. Laſtly, Moſes, *in whom they had the greateſt Confidence, wrote concerning him; therefore he needed not to accuſe them to the Father, ſince* Moſes *would do it. But ſince they disbelievd their great Prophet's Writings, it was not to be expected that they ſhould believe his Words.*

We have no Account of the Iſſue of this remarkable Diſcourſe; but by the Evangeliſt's Silence, we may conclude that there was ſuch an irreſiſtible Power in our Lord's Words, that tho' the *Sanhedrim* would not comply with them, yet they could not deny the Truth of them. However on the very next Sabbath Day, he gave the *Jews* a freſh Occaſion of Complaint, in his Paſſage with his Diſciples through ſome Corn Fields near the City, probably in going to ſome neighbouring Synagogue to preach. His Diſciples being at this time very hungry, took ſome Ears of Corn as they paſs'd, rubb'd them in their Hands and eat them, a thing uſual on ordinary Days. Which piece of Labour was immediately obſerv'd by the malicious Eyes of ſome *Phariſees* then mix'd with the People, who exclaim'd againſt them, as doing an Action unlawful on the Sabbath Day. But *Jeſus* to vindicate them, firſt urg'd the Example of pious *David, who when he wanted Suſtenance, enter'd into the Houſe of God with his Followers, and did eat the Sacred Bread, unlawful to be touch'd by any but the Prieſts*; ſhewing that Neceſſity takes away the Rigour of the Law. Secondly, the Example of their own Prieſts, *who were accounted blameleſs, tho' on the Sabbath Days they perform'd the Labours of the Temple: Which Temple, if it juſtify'd their Actions, there was one preſent greater than the Temple, who could juſtifie his Diſciples. But if they had underſtood the Meaning of* Hoſea's *Words,* I chuſe Mercy before Sacrifice, *they would not ſo raſhly have condemn'd the Innocent: But they inverted the Order of Things, ſuppoſing Man to be made for the Sabbath, and not the Sabbath for the Benefit of Man: And therefore the Son of Man was Lord even of the Sabbath Day.*

Matt. 12. 1---8. *Mark* 2. 23--28. *Luke* 6. 1--3.

Shortly after our Lord left *Jeruſalem*, and return'd into *Galilee*, where on another Sabbath, or Saturday, he preach'd in a Synagouge, probably at his own City *Capernaum*; in which Place was a Man with a wither'd and mortify'd Hand, whom St. *Jerom* reports to have been a Maſon. Here the *Scribes* and *Phariſees* were nicely obſervant, watching

Matt. 12. 9 -- 3. *Mark* 3. 1--5. *Luke* 6. 6--10.

ing for a Pretence of an Accuſation againſt *Jeſus*, if he ſhould offer to cure on the Sabbath Day; therefore they firſt demanded of him *whether he thought it lawful to work Cures on the Day of Reſt?* *Jeſus* knowing their malicious Intentions, immediately bad the decriped Perſon ſtand up in the midſt of the Aſſembly, as an Object of Commiſeration; and then deſired theſe haughty Perſons to anſwer him one Queſtion, viz. *Whether they thought it lawful on the Sabbath Day to do good, or ill; actually to ſave Life, or negligently to deſtroy it?* This Queſtion putting them to Silence, he farther demanded of them, *Whether any Man of their Opinions would not venture to pull a Sheep out of a Pit on the Sabbath Day; and much more help a Man, who was far more valuable than a Sheep? An undeniable Proof, that they acknowledg'd it was lawful to do good on the Sabbath Day.* Then looking about him with great Marks of Indignation, for their ſtrange Perverſeneſs, he commanded the poor Man only to ſtretch out his lame Hand; which being obey'd, it was perfectly reſtor'd, and made ſound as the other.

Matt. 12. 14—21. *Mark.* 3. 6—12. *Luke* 6. 11.

Tho' the *Phariſees* were ſilenc'd by his Arguments, and ſurpriz'd by the Miracle, yet ſo great was their Stubbornneſs and Prejudice, that they reſolv'd to attempt even his Life; and that they might not fail of Succeſs, they join'd with the *Herodians*, tho' perfectly oppoſite in Principles, conſulting with thoſe State-Sectaries how they might deſtroy him. But *Jeſus* diſcovering their impious Deſigns, withdrew himſelf with his Diſciples to the Sea Side, being follow'd by innumerable Multitudes not only from *Galilee*, but from *Jeruſalem*, the Provinces of *Judæa* and *Idumæa*, and all the Country about *Jordan*, as far as the Mediterranean Sea, to the Coaſts of *Tyre* and *Sydon*, who came in Throngs from all theſe Places to hear him, and to be cur'd of their Diſtempers: Inſomuch that he order'd his Diſciples to wait with a ſmall Veſſel at the Shore, that he might not be too much incommoded with them. As the Multitudes of diſeaſed Perſons preſs'd to touch him, ſo he was ready to afford them Relief, curing all their Diſtempers, and diſpoſſeſſing all the impure Spirits, who falling proſtrate before him, loudly proclaim'd him *the Son of God*. But our Lord with great Humility commanded their Silence in that Point; accompliſhing as St. *Matthew* obſerves, theſe Words of *Iſaiah*, *Obſerve my Servant whom I have choſen, my Beloved in whom my Soul is delighted: I will inſpire him, and he ſhall proclaim Juſtice to the* Gentiles. *He ſhall not be tumultuous, nor noiſy, nor ſhall his Voice be heard in the Streets. He ſhall not break the bruiſed Reed,*

nor

nor quench the ſmoaking Flax, 'till he renders Judgment triumphant: And the Gentiles *ſhall truſt in his Name.* All which truly repreſented the quiet, humble and meek Temper of the *Meſſiah.*

II. Above a Year and a Quarter after our Lord's Baptiſm, and above four Months after his moſt ſolemn Entrance upon his Miniſtry, and the Impriſonment of *John*, he reſolv'd to make a publick Election of ſome particular Perſons above all the reſt, for more ſpecial Ends and Employments; both to be Witneſſes of all his Actions and Diſcourſes, and after his Departure out of the World to be his Vicegerents upon Earth, Founders of his Church, and Propagators of his Goſpel. In Order to which great Deſign, our Lord withdrew himſelf to a ſolitary Mountain, not many Miles from *Capernaum*, and commonly call'd the *Mount of Chriſt*, where he continu'd all Night in his ſolemn Addreſſes to Heaven for Succeſs in this important Work; herein leaving an excellent Example to the Governors of his Church, how to proceed in Matters of the like Importance. The next Morning, out of the great Number of his Diſciples, he made Choice of twelve Perſons, according to the Number of the Patriarchs and Tribes of *Iſrael*; whom by a Prolepſis he call'd by the Name of APOSTLES, which imports a *ſpecial Meſſenger*, or *Ambaſſador*; and was an Honour the greateſt that ever our Saviour conferr'd upon Man, and attended with the nobleſt Privileges. *Mark.* 3. 13--19. *Luke* 6. 12--19.

This Election was made about the Time of the Feaſt of *Pentecoſt*; at which Time the Law was promulgated to the *Iſraelites* on Mount *Sinai:* And the Perſons elected were theſe following. 1. *Simon* the Son of *Jonah*, whom *Jeſus* nam'd *Peter*, a Fiſher-Man of *Bethſaida*, who after his Marriage became an Inhabitant of *Capernaum.* He is generally acknowledg'd to be the eldeſt of all the Apoſtles, and at leaſt ten Years older than our Lord himſelf; and his Age and Gravity may have caus'd both Sacred and Eccleſiaſtical Hiſtories to give him a Precedency, tho' not a Superiority in the College of the Apoſtles. 2. *Andrew*, a younger Brother of *Peter*'s, of the ſame Town and Employment, and formerly a Diſciple to *John Baptiſt*, as *Peter* is reaſonably ſuppos'd to have been. 3. *James*, commonly call'd *James the Great*, Son to *Zebedee* and *Salome*, an Inhabitant of *Bethſaida*, a Fiſher-Man, and a Partner with *Peter* and *Andrew*, but ſuppos'd to exceed them in worldly Abilities, as having ſeveral Servants to aſſiſt him

in his Trade. 4. *John*, younger Brother to *James*, and much the youngeſt of all the Apoſtles, Fiſher-Man and Partner with his Brother, and Diſciple to the Baptiſt. Theſe two were in ſome Degree related to our Saviour, and were by him ſirnam'd *Boanerges*, or the *Sons of Thunder*, upon the Account of their brave and reſolute Tempers. 5. *Philip*, alſo an Inhabitant of *Bethſaida*; a Fiſher-Man and marry'd as is believed, who had the Honour of being firſt call'd by our Saviour. 6. *Bartholomew*, moſt probably the ſame with *Nathanael* formerly mention'd; *Bar-Tholomeus*, ſignifying only the Son of *Tholomeus*, an Inhabitant of *Cana* in *Galilee*, and ſuppos'd to have had ſome Skill in the *Jewiſh* Law. 7. *Matthew*, call'd alſo *Levi*, Son to one *Alpheus*, a rich *Publican* of *Capernaum*, but ſaid to have been born at *Nazareth*, the Place of our Lord's Education. 8. *Thomas*, call'd alſo *Didymus*, which in the *Syriack* ſignifies a *Twin*, a *Galilean* of mean Parents, who, as is reported, brought him up to the Fiſhing Trade. 9. *James* commonly diſtinguiſh'd by the Name of *James the leſs*, the Son of *Alpheus* or *Cleophas* and *Mary*, Couſin German, if not Siſter to the Bleſſed Virgin; upon which Account, according to the *Jewiſh* Cuſtom, he is often call'd the Brother of our Lord. 10. *Simon*, diſtinguiſh'd from *Simon-Peter* by the Title *Cananite*, from *Cana* the ſuppos'd Place of his Birth, and *Zealot*, from the Sect he was of. Whether he was that *Simon*, who was Brother to *James* the leſs, is very uncertain. 11. *Judas*, moſt commonly call'd *Jude*, and ſometimes *Thaddæus* and *Lebbæus*, a marry'd Man, Brother to *James the leſs*, and Kinſman to our Lord. 12. *Judas Iſcariot*, or a Man of *Kerioth*, an ancient Place in *Judæa*, of whom we have no other Account, but only his having ſo juſtly the Title of *Traytor* given him.

Thus did our bleſſed Saviour begin as it were the Foundation of his Church, chuſing Perſons of the loweſt Conditions to effect it, Perſons who were moſtly poor Fiſher-Men, honeſt and illiterate, ignorant of what they were to do, and chiefly expecting temporal Power and Advantages. Yet theſe *Galileans*, the moſt deſpis'd Part of the moſt deſpis'd Nation the *Jews*, were the Men deſign'd to reform the Errors of a proud and wicked World, to confound the Wiſdom of the Learned, and to prevail againſt all the Powers of the Mighty. Certainly if human Wiſdom had been to manage this Affair, it wou'd have taken contrary Meaſures, and choſen out the profoundeſt *Rabbins*, the acuteſt Philoſophers, and the moſt charming Orators, who by the Powers of Reaſon, and Arts of Eloquence might have triumph'd

triumph'd over the Minds of Men, grappl'd with the Stubbornneſs of the *Jews*, and baffled the fine Notions, and nice Speculations of the *Greeks* and *Romans*. But the Wiſdom of God is infinitely beyond that of Man: And as our Saviour was pleas'd to make uſe of the meaneſt Inſtruments, ſo he alſo thought fit to chuſe one whom he knew wou'd prove a Villain and a Traytor. Which not only ſhews, That the Efficacy of the Miniſtration depends not upon the Perſon, but the Inſtitution; but alſo, That it is not to be expected that *Chriſt*'s Church on Earth ſhou'd ever be in a better Condition, as to the Worthineſs of its external Members, than when he firſt founded it himſelf.

Our Lord having choſe his twelve Apoſtles, deſcended to the Plain and cured innumerable Diſeaſes among the Multitudes, and caſt out many Devils, giving Relief to all who touch'd him, by Means of an extraordinary Virtue that proceeded from him. And finding greater Throngs and a vaſter Auditory than ever he had before, he thought fit to give the moſt eminent Marks of his Prophetick Office, and upon a Mountain in *Galilee* to deliver the Evangelical Law, as *Moſes* had done the old upon a Mountain in the Wilderneſs; tho' St. *Luke* makes it uncertain whether it was upon a Mountain or in a Plain. This celebrated Diſcourſe is however generally call'd the Sermon upon the Mount, beginning with pronouncing Bleſſings, as the moſt proper and comfortable Tenor of the Goſpel, and to ſuch Perſons as the *Jews* and the World accounted miſerable; as particularly, *To the Poor and Humble-minded, who ſhou'd inherit the Kingdom of God: To the pious Mourners, who ſhou'd be comforted: To the Meek-ſpirited, who ſhou'd poſſeſs the Earth: To ſuch as hunger'd and thriſted after Righteouſneſs, who ſhou'd be ſatisfyed: To the Kind and Merciful, who ſhou'd obtain Mercy: To the Pure-hearted, who ſhou'd ſee God: To the Peace-makers, who ſhou'd be named* The Children of God: *And laſtly, to ſuch as were perſecuted upon the Account of Righteouſneſs, who ſhou'd enjoy the Kingdom of Heaven. Adding a particular Bleſſing to his Diſciples, when the World ſhou'd hate, revile, ſeparate, perſecute, and ſcandalize them for his Sake: That they ought to rejoice to ſee that Time, and be raviſh'd with Joy; for their Rewards ſhou'd be great in Heaven; and that the Prophets of old had met with the like Perſecution. But Woes were denounc'd againſt the Rich, who had already receiv'd their Conſolation: Againſt the Full, who ſhou'd find Want: Againſt the Scoffers, who ſhou'd mourn and weep: And againſt themſelves, when the World ſpoke well of them; as it hapned*

Matth. 5. 1--16. *Luke* 6. 20--26.

to the falſe Prophets. For all his Followers were the very Salt and Seaſoning of the Earth, and if that once became inſipid, it was the moſt Worthleſs Thing in Nature; and alſo the Light of the World, which ſhou'd be as conſpicuous as a City on a Hill, and not to be lighted up and put under a Buſhel, but on a Candleſtick, that it might be viſible to the whole Houſe. Therefore their Lights ought ſo to ſhine before Men, that they might ſee their good Actions, and glorifie their Father in Heaven.

Matth. 5. 17--48. *Luke* 6. 27-36. Next he proceeded to condemn the wretched Gloſſes and Interpretations which the *Jews* had made on the moral Law, firſt ſolemnly declaring, *That he came not to deſtroy, but to accompliſh the Law in the utmoſt Extent; and that Heaven and Earth ſhould ſooner be diſſolv'd, than one Tittle of the Law loſe its Force. Therefore whoever violated the leaſt moral Precept, and taught others the ſame Doctrine, ſhou'd be as little in the Eſteem of Heaven; but whoever obſerv'd thoſe Precepts and taught them to others, ſhou'd be great in the Eſteem of Heaven. And ſince the* Scribes *and* Phariſees *had introduc'd ſuch Corruptions in the Law, except Mens Righteouſneſs exceeded theirs, they ſhould never enter the Kingdom of Heaven.* Then proceeding to the Laws themſelves, he expounded the true Meaning of ſeveral of them, which had been ſo corrupted by human Traditions, that they were not underſtood: As 1. The Law againſt *Murther*, which, as they ſaid, made only the Actor liable to the *Judgment* of Death by the Sword. But he declar'd, *That this Law prohibited all Degrees of unjuſt Anger, of which God's Puniſhment of the loweſt was anſwerable to their ordinary Puniſhment of Murther: That of the ſecond Degree, as calling a Man* Raca *or* Worthleſs Fellow, *was anſwerable to the grand* Sanhedrim's *Judgment, Stoning: And the higheſt Degree, as pronouncing a Man* Fool, *or rather* Reprobate, *was anſwerable to their higheſt Puniſhment, the Fire in the Valley of* Hinnom. *Therefore whoſoever brought his Offering to the Altar, and remember'd that he had injur'd any Man, ought to go immediately and be reconcil'd to him, before he preſum'd to offer it: And this out of Policy, as well as Piety: For elſe he wou'd be before God like a Bankrupt to his Creditor, who for want of timely Compoſition with him, ſhould be delivered over to the Judge and his Officers, and ſo to Priſon; from whence he ſhou'd never be freed, 'till he had compleatly diſcharg'd the Debt.* 2. The Law againſt *Adultery*, which, as they thought, only prohibited the groſs Act: But he declar'd, *That whoſoever gaz'd on a Woman with a luſtful Deſire, had actually committed Adultery with her be-*

fore

fore God. Therefore they ought to cut off all Occaſions of Sin, and mortifie the Luſts of the Fleſh, tho' they were as dear to them as a right Eye, or a right Hand: For it was better to be depriv'd of thoſe Enjoyments here, than to be depriv'd of all Enjoyments in Hell hereafter. Declaring farther, *That tho' they thought it lawful to put away their Wives, only upon exhibiting a Bill of Divorcement; yet whoever did put away his Wife, except for the Cauſe of Whoredom, caus'd her to be an Adultereſs, and the Perſon who marry'd her an Adulterer.* 3. The Law againſt *Perjury*, which, as they interpreted it, only prohibited *falſe Swearing:* But he declar'd, *That it prohibited all common Swearing, not only by the Creator, but alſo the Creature;* as *by* Heaven, *by* Earth, *by* Jeruſalem, *or by their own* Head; *for the firſt was God's Throne, the ſecond his Footſtool, the third his City, and the laſt that over which Man had no Power: Therefore in common Converſation they ought to uſe nothing but plain* Affirmations *and* Denials; *for whatſoever exceeded thoſe, proceeded from evil Principles.* 4. The Law for puniſhing Offenders with *an Eye for an Eye, a Tooth for a Tooth*, which, as they judg'd, allow'd all private and proportionable *Revenge:* But he commanded them *to retaliate no private Injuries, and rather than revenge them, upon the receiving of one Blow, to take another; upon the Loſs of their Coat, to give up their Cloak alſo; and upon their being preſs'd for one Mile, to go two; and ſuch ordinary Injuries: Always ſhewing an extenſive Charity and Readineſs to help ſuch as begg'd, and ſuch as wou'd borrow, without exacting upon ſuch as had receiv'd their Goods, and dealing with others as they expected from them.* 5. The Law of *loving our Neighbours*, to which they had falſly added, *That they ſhould hate their Enemies:* But he declar'd, *That they ought to love their Enemies, to do good to, to bleſs and pray for thoſe very Perſons who hated and perſecuted them; that they might be the true Sons of the God of Heaven, who diſpens'd his Bleſſings of Sun and Rain upon the Bad and Good, the Juſt and Unjuſt: But if they lov'd, befriended, and did good only to their Friends and Brethren, and ſuch as would return their Kindneſſes; What Virtue and Reputation was that? How did they exceed the* Publicans *and Sinners? Therefore in their Bounty and Goodneſs, they ought to imitate the diffuſive Perfection of their Father in Heaven.*

Our Lord having thus ſhewn the true Extent of ſeveral Precepts, proceeded to explain and preſs three great Duties; 1. Alms, *which were not to be done in the Face of the World, like the hypocritical* Phariſees, *who proclaim'd theirs as it were with a Trumpet in the Synagogues and Streets, to gain the* *Matth.* 6. 1–18.

Applauſes of the People; which was all the Reward they had: But if they expected a Reward from Heaven, their Alms muſt be ſo ſecret, that one Hand ſhou'd not know what was done by the other; and their Father the Seer of all Secrets, wou'd reward them publickly. 2. Prayer, *in which they were to avoid the Cuſtom of the* Phariſees, *who affected to pray openly in the Synagogues and Corners of the Streets, to be gaz'd on by the People; which was all the Reward they had: But their Prayers ought to be in their Cloſets, and in private; and particularly free from the vain Repetitions of the* Pagans, *who imagin'd that a Multiplicity of Words caus'd them to be heard, but their Father knew their Neceſſities before they ask'd him; therefore they ſhould pray after this Manner: 'Our Father, 'which art in Heaven! Thy Name be ſanctified: Thy King-'dom come: Thy Will be accompliſh'd, on Earth as it is in 'Heaven. Give us this Day our neceſſary Bread: And for-'give us our Treſpaſſes as we forgive our Treſpaſſers. And lead 'us not into Temptation: But deliver us from Evil. For the 'Kingdom, and the Power, and the Glory are thine, for ever. 'Amen.* As our Lord in this Form imitated the *Jewiſh* Form then in Uſe; ſo he intimates in the following Words, that forgiving of Treſpaſſes was the principal Part of the Prayer; namely, *If they forgave Men their Treſpaſſes, their heavenly Father would forgive theirs; but if otherwiſe, they were to expect no Forgiveneſs.* 3. Faſting, *in which they were not to imitate the* Phariſees, *who with ſowre Countenances and diſfigur'd Faces ſhew'd it to the World; which was all the Reward they had: But they ſhould adorn their Heads and Faces, in ſuch a Manner, as their Faſtings might not appear to Men, but to their Father who ſaw all Secrets, and would reward them publickly.*

Matth. 6. 19--34. After theſe Duties, he diſſuaded them from all covetous Inclinations, adviſing them, *Not to heap up Treaſure on Earth, which was liable to Corruption and Robbers, but an incorruptible Treaſure in Heaven; for Mens Treaſure would naturally draw their Hearts after it. And as the Eye was the Light and Director of the Body; ſo the Judgment was the Eye of the Soul; which if liberal, the whole would be illuminated; if covetous, darkned, and that to the higheſt Degree. For they could not ſerve two contrary Maſters, God and Riches alſo. Therefore they ought not to be ſolicitous either about their Food, or their Raiment; ſince it was eaſier to give Food than Life, and to procure Raiment, than to produce a Body. As for Food, they might obſerve the Birds of the Air, who tho' they took no Pains for it, yet they receiv'd it from the Bounty of Heaven; and certainly They cou'd not want it, who were ſo much more valuable*

valuable than the Birds; especially since they depended so much upon Providence, that they cou'd not add one Cubit to their Stature. And as for Raiment, they might consider the Lillies in the Field, which without any Labour, exceeded the Splendor and Glory of King Solomon *himself. And if God thus cloath'd the momentary and fading Products of the Field; how much more the nobler Parts of his Creation? Therefore they ought not to be solicitous about the common Necessaries of this Life, which was the* Pagans *Concern; nor be anxious about the following Day, for the Trouble of one Day was sufficient. But since their heavenly Father sufficiently knew all their Wants, if they first sought the Kingdom of God, and his Righteousness, all other Blessings and Necessaries shou'd be given to them overplus.*

After this he proceeded to several other Precepts and Instructions, as 1. *To avoid all rash Censures and Judgments, and be ready to shew Acts of Kindness and Forgiveness; for they shou'd receive the same Measure which they gave, and that with great Addition. Therefore they shou'd beware of observing the small Faults of others, when they had greater themselves; nor cou'd they with any Countenance bid their Brother pull the Mote out of his Eye, when they had a Beam in their own.* 2. *Not to give holy Things to Dogs, nor cast Pearls before Swine, lest the latter trampled them under their Feet, and the Dogs turn'd again and worry'd them.* 3. *To be instant and fervent in Prayer; and then they shou'd not fail of Success from their heavenly Father. For no earthly Parents wou'd give their Children Stones instead of Bread, nor Serpents instead of Fish; but tho' they who were niggardly and base, knew how to give them good Things; much more their heavenly Father knew how to be bountiful to those who faithfully ask'd him. Therefore for the more Certainty of Success, 'they ought to do the same to others, as they desir'd others 'shou'd do to them; which was the Sum of the Law and the Prophets.* 4. *To strive to enter in at the Strait Gate; for the Gate was wide, and the Way spacious, that led to Destruction, and great Numbers pass'd it; but the Gate was strait, and the Way narrow that lead to eternal Life, and small Numbers found it.* 5. *To beware of false Prophets, who were ravenous Wolves, tho' in Sheeps Cloaths; but their Fruits were the certain Way to discover them: For as Grapes and Figs were known not to proceed from Thorns and Thistles; so good Fruit could not proceed from a corrupt Tree, nor yet corrupt Fruit from a good Tree: But now every Tree that bore not good Fruit, should be hewn down, and consum'd in the Fire. Therefore not every one who cry'd* Lord, Lord! *shou'd enter the*

Matth. 7. 1-23. *Luke* 6. 37--46.

Kingdom of Heaven, but ſuch as rightly perform'd the Will of Heaven. For many in the laſt Day ſhou'd cry to him, Lord, Lord, have we not prophecy'd, ejected Devils, and wrought many Miracles in thy Name? *But he wou'd declare to them, That he never knew them, but command them to depart from him, as Workers of Iniquity.*

Matth. 7. 24--29. *Luke* 6. 47--49.

Then he concluded his admirable Sermon with this important Exhortation: *Whoever hears theſe Diſcourſes of mine, and practically obſerves them, ſhall be compar'd to a wiſe underſtanding Man, who laid a deep Foundation of his Houſe upon a Rock; ſo that when great Rains, Floods and Storms beat violently upon it, it ſtood unmov'd; being ſo firmly founded: But every Hearer of theſe Diſcourſes, who do's not practiſe them, ſhall be compar'd to an ignorant fooliſh Perſon, who without a Foundation built his Houſe upon the Sand; ſo that when the Rains, Flood, and Storms came upon it, it immediately fell down, and the Fall of it was great and terrible.* All this Sermon was deliver'd with ſuch extraordinary Gravity and Majeſty, that it caus'd the Amazement of the Multitudes: For, at St. *Matthew* obſerves, he taught them as one having Authority, and not as their uſual Teachers, the *Scribes.*

Luke 7. 1--10. *Matth.* 8. 5--13.

Our Lord having given theſe wiſe and uſeful Inſtructions, return'd to his own City *Capernaum*, where was a *Centurion*, a *Roman* Officer and Captain of a hundred Men; who hearing of his Fame, ſent ſome of the chief of the City to him, humbly begging of him, *to come and cure his Servant, who was very dear to him, and juſt at the Point of Death with a Palſy.* Theſe were very urgent with him, repreſenting not only the Danger of the Servant, but the Worth of the Maſter, who tho' a *Gentile*, and but a Proſelyte of the Gate, *had ſo lov'd the* Jewiſh *Nation, that he had built them a Synagogue.* Whereupon *Jeſus* repaired with them towards the Place; and in his Way was met by more Friends from the *Centurion*, who with the profoundeſt Humility beg'd of him, *not to give himſelf ſo much trouble, for their Friend thought himſelf not worthy to receive him under his Roof, or ſo much as to meet him in Perſon; but if he pleas'd to ſpeak the Word, he doubted not of its Power and Efficacy; ſince he himſelf, who was but a Subordinate Officer, and ſubject to the Commands of others, cou'd be exactly obey'd by thoſe Soldiers under him, who were ready to come, go and run at his Command. Jeſus* was ſurpriz'd to find ſo much holy Confidence in a *Pagan*, and turning himſelf to his Followers, ſolemnly declar'd, *That he had not found ſo ſtrong a Faith among the* Iſraelites *themſelves:* Adding withal, *That many*

ſhould

ſhould come from the fartheſt Part of the World, and have a Place in the Kingdom of Heaven with the Patriarchs Abraham, Iſaac, *and* Jacob: *While the* Jews, *the very Children of the Kingdom, ſhould be excluded, and caſt into the Place of the utmoſt Darkneſs, Outcries, and Deſpair.* To this extraordinary Faith *Jeſus* added the Cure, telling them, *It ſhould be according to the* Centurion's *Belief*; and upon their Return, they found the Servant in perfect Health.

The next Day *Jeſus* departed with his Diſciples from *Capernaum*, and in his Journey enter'd *Naim*, a City of *Galilee*, not far from *Nazareth*, with great Multitudes after him. At his Arrival at the City Gate, he was met by a Funeral Aſſembly, with a dead Corps, carry'd out upon a Bier, the only Son of a Widow, ſurrounded by a numerous Attendance. The Sight of this poor afflicted Wdiow mov'd the Compaſſion of our Lord, who bad her ceaſe her Tears, and touching the Bier, and pronouncing theſe Words, *Young Man, I command thee to ariſe*; the dead Perſon reviv'd, ſat up, and ſpoke, and was deliver'd ſound to his Mother. This was the firſt Perſon that our Saviour rais'd from the Dead; which was a Thing ſo wonderful and ſurprizing, that it caus'd a great Terror to the whole Multitude, who glorifying God, declar'd, *That a mighty Prophet was ſprung up among them, and that God had viſited his People:* And the Fame of it was ſpread throughout the whole Country of *Judæa*, and the neighbouring Provinces. *Luke* 7. 11-17.

III. Our Lord's Fame daily encreaſing, and *John Baptiſt* in *Machærus* Caſtle, being inform'd of his great Miracles, after five Months Impriſonment, he ſent two of his Diſciples to *Jeſus*, enquiring of him, *whether he was really the* Meſſiah, or *whether they were to expect another*? Deſigning by this the full Confirmation of his Diſciples Faith; and perhaps not without ſome Expectation of being himſelf freed by his miraculous Power. Our Lord inſtead of giving a direct Anſwer to their Queſtion, wrought many Miracles in their Preſence, and then order'd them *to go and inform their Maſter what they had heard and ſeen; particularly, the Blind ſaw, the Lame walked, the Lepers were cleans'd, the Deaf heard, the Dead were rais'd, and the Poor had the Goſpel preach'd to them:* Pronouncing a Bleſſing *to all ſuch as were not ſcandaliz'd at his mean Condition in this World.* *Mat.* 11. 2-6. *Luke* 7. 18-23.

At the Departure of theſe Meſſengers, *Jeſus* continu'd his Diſcourſe concerning *John* to the Multitudes then preſent, *Mat.* 11. 7-30. *Luke* 7. 24-35.

ſent, demanding of them *Why they in ſuch Throngs went to the Deſart? Was it to ſee ſome little Triſle; or to ſee a Man adorn'd with all the Marks of Splendor and Delicacy; or rather to ſee a Prophet?* Adding withal, *That he was more than a Prophet, being the very Perſon foretold by the Prophets; and there call'd* the Meſſenger of God to prepare his Ways before him: Solemnly declaring, *That there had not been a greater Prophet born of a Woman than he; yet the meaneſt evangelical Miniſter, in reſpect of the Clearneſs and Perfection of the Doctrine, exceeded him. From the Beginning of his Preaching, the Kingdom of Heaven was preſs'd into, and as it were invaded by the ordinary Perſons and* Publicans, *who receiv'd his Baptiſm; but the proud* Scribes *and* Phariſees, *who pretended moſt Right to the Kingdom, had rejected his Baptiſm and the Counſel of God. All the Prophets and the Law did point out the* Meſſiah *'till* John; *but he did it more illuſtriouſly, and was the very* Elias, *who was to come; therefore they ought to acknowledge him.* And being deeply concern'd for the Blindneſs and Hardneſs of their Hearts, he compar'd them *to thoſe ſtubborn and perverſe Children, who playing in the Market, would not anſwer their Companions either when they pip'd merrily, or ſung mournfully to them. For when* John *appear'd with great Auſterities, they declar'd him Mad and Poſſeſs'd; but when he himſelf came with a more open and free Converſation, they pronounc'd him a Glutton and a Sot, and a Friend to* Publicans *and Villains: But the Wiſdom of God wou'd be juſtify'd by her genuine Offspring.* From thence he took Occaſion to upbraid the Obſtinacy and Impenitency of ſeveral Cities where he had wrought Miracles; particularly *denouncing Woes againſt* Chorazin *and* Bethſaida, *more eſpecially his proud City* Capernaum, *which from its Exaltation to Heaven, ſhou'd be brought down to Hell*; declaring, *That if the* Pagan *Cities,* Tyre *and* Sidon *had ſeen the Miracles that were ſeen in* Chorazin *and* Bethſaida, *they wou'd have repented even in Sackcloth and Aſhes: And if that abominable Place* Sodom *had ſeen the Miracles that were wrought in* Capernaum, *it wou'd have ſtood 'till that Day. Therefore in the dreadful Day of Judgment, it ſhou'd be more tolerable for* Tyre *and* Sidon, *and even for* Sodom *it ſelf, than for thoſe impenitent Cities.* But ſince theſe Things were myſterious, he celebrated the *Name of his Father, the Lord of Heaven and Earth; whoſe good Pleaſure it was to conceal the Goſpel-Salvation from the Worldly-Wiſe, and reveal it to unexperienc'd Infants:* Declaring, *That the Father had deliver'd all Things into his Hands; who only knew the Son throughly:*

Nor

Nor cou'd any Man know the Father beſides the Son, and he to whom the Son ſhou'd reveal him. Concluding his Diſcourſe with theſe comfortable Expreſſions, *Come to me, all you who labour under the Burthen of your Sins, and I will give you Reſt: Take my Yoke upon you, and be taught by me, who am meek and humble ſpirited, and your Souls ſhall find Refreſhment: For my Yoke is pleaſant, and my Burthen light.* Alluding, as ſome think, to his former Trade of making Yokes and Ploughs.

Upon finiſhing his Diſcourſe, a certain *Phariſee* call'd *Simon*, out of Curioſity, deſired him to dine with him, which was readily granted. At the Table, a Woman of infamous Life, call'd *Mary Magdalene*, out of whom he had ejected ſeven impure Spirits, came trembling behind him, and with a Flood of Tears waſh'd his Feet, wiped them with the Hair of her Head, kiſſed them, and anointed them with a moſt precious Ointment. Which Familiarity was a great Offence to the Maſter of the Houſe, who immediately concluded within himſelf, *That if* Jeſus *had been a Prophet, he would have known her to have been a lewd Woman, and not have permitted her to touch him.* But *Jeſus* knowing his Thoughts, and to rectifie his miſtaken Notions, propos'd to him an Example of a certain Creditor, who had two Debtors, one owing him ten times as much as the other; but finding them unable to pay, he frankly forgave both their Debts: Demanding of this *Phariſee*, *Which of the two would have the greateſt Love for his Creditor?* *Simon* anſwer'd him, *He ſuppos'd the greateſt Debtor.* Which Anſwer being approv'd of by *Jeſus*, he thus made the Application. *At my Entrance into your Houſe you gave me no Water for my Feet, nor no Kiſs, nor no Oil for my Head, according to the Cuſtoms of Hoſpitality; but this Woman has exceeded even thoſe Cuſtoms, us'd her Tears inſtead of Water, beſtow'd her Kiſs upon my very Feet, and anointed them with rich Odors: Therefore her Love was great, becauſe her Sins that were forgiven her were great alſo; but of thoſe who were leſs conſcious of their Sins, the Love would be proportionable.* Upon which he made this noble Declaration to her, *That her Sins were forgiven her.* The Gueſts at the Table were inwardly offended at his pretending to forgive Sins; but our Lord contemning the private Murmurings of this proud Generation, bad the Woman *depart in Peace, for her Faith had ſav'd her.* It is very uncertain where this was tranſacted, whether in *Galilee* or *Judæa*: *Lightfoot* thinks in the latter, and at *Bethany* near *Jeruſalem*: However we find him not long after in *Galilee*, going

Luke 7. 36--50.

Luke 8. 1--3.

ing through every City and Village, preaching the joyful Tidings of the Kingdom of God, being accompany'd not only with his twelve Apoſtles, but alſo with many pious Women, particularly *Mary Magdelene*, and *Joanna*, Wife to King *Herod*'s Steward *Chuza*, with *Suſanna*, and many others, who having been cured of ſeveral Diſeaſes, out of Gratitude attended him, aſſiſted him with their Purſes, and became part of his holy College.

Matt. 12. 22--37. *Mark* 3. 19--30. After a few Months Progreſs, our Lord return'd again to his own City *Capernaum*, where in a ſhort Time ſuch Multitudes of People repaired to him, that neither he nor his Diſciples could find Time to eat: which, when his Kindred heard, they went to reſcue him, fearing he might be too much tranſported by his Miniſtry, and endanger'd by the Throng. At the ſame time he was preſented with a miſerable Spectacle, a poor Demoniack, depriv'd both of his Speech and Eye-Sight; but by his miraculous Power he ſoon reſtor'd him to both, to the great Aſtoniſhent of all the People, who immediately cry'd out, *Is not this the Son of* David, *or the* Meſſiah? But the proud *Phariſees* and Doctors of the Law, who came from *Jeruſalem*, rather than acknowledge this Honour, moſt maliciouſly and impiouſly aſcrib'd the Miracle to the Power of the Devil, and even to *Beelzebub* the worſt of the Devils. Therefore our Lord, to vindicate himſelf, firſt urg'd, *That as every Kingdom, City or Houſe muſt fall to the Ground, if it be divided againſt it ſelf; ſo muſt* Satan's *Kingdom, if it was ſo far divided, as to lend Aſſiſtance againſt it ſelf, and one Devil to caſt out another.* Secondly, *If he ejected Devils by* Beelzebub, *by whom did their own Exorciſts pretend to do it? Therefore they were ſufficient to condemn their ungrounded Malice.* But thirdly, *Since he did it by a Divine Power, it was evident that the Kingdom of God, or the* Meſſiah *was come among them: Or elſe how could* Satan *be thus maſter'd and pillag'd, but by one ſtronger than himſelf? And that he was an Enemy to* Satan, *their own Proverb teſtify'd, viz.* He who was not for a Man was againſt him. After this, he ſhew'd them the fatal Danger of their Malice, ſolemnly declaring, *That all other Sins and Blaſphemies were of a pardonable Nature, but the Blaſphemy againſt the Holy-Ghoſt was otherwiſe. That the Calumnies and Reflections that were made againſt his Perſon, were pardonable upon Repentance; but their blaſpheming the Holy-Ghoſt, the clear Light of that Power by which he wrought his Miracles, ſhould never be pardon'd, neither in this World, nor by Death it ſelf; which, as they imagin'd, atton'd for all Blaſphemies. But ſince every good or bad Tree*

was

was known by its Fruit, it was not to be expected that such a venomous Generation ſhould utter any Thing that was good; for what Men ſpoke proceeded from the Plenitude or Repoſitory of the Heart; and as that Treaſure was good or evil, ſo were their Words. Declaring farther, *That Men ſhould give an Account at the Day of Judgment, for every evil Word they ſpoke; and that their Words ſhould either clear or condemn them.*

Notwithſtanding the *Scribes* and *Phariſees* had ſufficient Means of Conviction from our Saviour's Miracles; yet after this they impudently demanded of him ſome new Sign or Miracle to evidence his Miſſion. But *Jeſus* pronounc'd them *an impious and illegitimate Generation, and they ſhould have no Sign for their Conviction, but only one for their Condemnation; namely that of* Jonas, *whoſe Deliverance from the Whale's Belly, after three Days Confinement, was an eminent Type of his Reſurrection, after as long a Continuance of his Body in the Bowels of the Earth. And the Inhabitants of* Nineveh, *a* Pagan *City, and alſo the Queen of* Sheba, *ſhould riſe up in Judgment againſt this Generation, and condemn it; for the former repented at the Preaching of* Jonas, *and the latter took a vaſt Journey to partake of the Benefit of* Solomon's *Wiſdom; but they refus'd to hearken to one far greater than either* Jonas *or* Solomon. *Therefore it ſhould be with theſe impious People, as with a Man diſpoſſeſs'd of an impure Demon, who having been cleans'd and reform'd, receives him again with ſeven other Spirits more wicked than the firſt, and ſo makes his Condition more wretched and deplorable than ever:* Intimating and foretelling the dreadful Apoſtacies, as well as Corruptions of the *Jewiſh* Nation. In theſe Diſcourſes he was interrupted by ſome who told him, *That his Mother and his Kindred were without, deſiring to ſpeak with him*; but he being diſſatisfy'd with their unſeaſonable Preſſing, to ſhew that thoſe Relations were leſs than the Tyes of Duty and Religion, firſt ask'd, *Who were his Mother and his Kindred?* And then pointing to his Diſciples, he declar'd, *That they were his trueſt Relations, who heard the Word of God and practis'd it.*

Matt. 12. 38—50. *Mark* 3. 31—35. *Luke* 8. 19—21.

The ſame Day our Lord left the Houſe, and for the greater Conveniency repaired to the Sea Shore; where being follow'd by the ſame Multitudes, to avoid the Throngs he enter'd a Veſſel, and taught them from thence. His Preaching was now different from his former Way, yet very uſual among the *Jewiſh* Nation, which was by way of Parables or obſcure Similitudes, under which were hid myſterious

Matt. 13. 1—9. *Mark* 4. 1—9. *Luke* 8. 4—8.

ſerious Truths, bright enough to ſhew the Peoples Infidelity, tho' not to diſpel their *Ægyptian* Darkneſs, which they had contracted by their habitual Obſtinacy. 1. The Kingdom of Heaven was like *a Sower of Corn, who ſcattering his Seed on ſeveral Sorts of Grounds, That which fell on the Path-Way, was devour'd by the Birds: That which fell among ſtony Places, for want of Mould and Depth of Earth ſprung up ſuddenly, and upon the Sun's Approach was ſcorch'd and wither'd away: That which fell among Thorns, was ſtifled by them; and that which fell upon good Ground, brought forth Fruit in Abundance, according to its Nature.* 2. *The Kingdom of Heaven was like a Man who ſowed good Seed in his Field, but afterwards diſcover'd it to be mix'd with Tares, or Darnel, which his Enemy had ſown in the Night; and tho' his Servants when they ſaw it deſired to weed it up, yet he would not permit it, leſt the Corn ſhould be endanger'd by it, but order'd that both ſhould grow up together 'till Harveſt; and then the Reapers ſhould bind the Darnel in Bundles to be burnt, and gather the Wheat into his Barn.* 3. *The Kingdom of Heaven was like a Grain of Muſtard Seed ſown in a Field, which was the ſmalleſt of all Seeds, yet when grown up, it was the largeſt of Herbs; and became a Tree ſufficient for the Birds of the Air to lodge in its Branches.* 4. *The Kingdom of Heaven was like a little Leaven, which being put into a large Quantity of Meal, it leaven'd the whole Maſs.* Theſe and many other Things did our Lord deliver to the Multitude, exciting their Attention, all in Parables, and nothing without; accompliſhing, as St. *Matthew* obſerves, the Words of the Pſalmiſt; '*I will open my Mouth in Parables, and publiſh Secrets which were ſo from the Creation of the World.*

Matt. 13. 24-35.

Matt. 13. 10--23. Mark 4. 10--29. Luke 8. 8--19.

Upon our Lord's Retirement from the Multitudes, his Diſciples deſir'd to be inform'd why he deliver'd himſelf to the People in Parables and Similitudes: He told them, *That to them it was given to know the Myſteries of Heaven, but it was not to thoſe obſtinate People; for whoſoever improv'd what he had, ſhould receive in abundance; but he who did not ſo, ſhould loſe all. Therefore he ſpoke to them in obſcure Parables, becauſe they ſaw and did not perceive, heard and would not underſtand; therein verifying* Iſaiah's *Prophecy,* '*You ſhall hear with your Ears and not underſtand, and ſee with your Eyes and not perceive: For the Hearts of this People are grown ſtupid, their Ears deafned, and their Eyes clos'd; leſt their Eyes ſhould direct them, their Ears teach them, their Hearts inſtruct them, and convert them,*

'*and*

and I ſhou'd heal them. But Their Eyes and Ears were bleſſed, for They both ſaw and heard; and had the Happineſs of hearing and ſeeing what many great Prophets and holy Men earneſtly long'd for without obtaining. Then he thus explain'd to them the Parable of the Sower: *The Seed is the Word of God, and that which fell on the Path-Way, relates to him who hears the Word, but for want of due Attention,* Satan *comes and catches what was ſown in his Heart. That which fell among ſtony Places, relates to him who hears the Word, and immediately receives it with Joy; but for want of Root, continues but for a Time, being diſcourag'd by the firſt Afflictions and Perſecutions that ariſe upon its Account. That ſown among Thorns relates to him, who after hearing the Word, is incumber'd with the Cares and Pleaſures of the World, and the Deceitfulneſs of Riches, which ſtifle it, and render it fruitleſs. But that ſown in good Ground relates to him who hears the Word with Patience, and with an honeſt and good Heart, producing Fruit according to the utmoſt of his Abilities. It is not uſual,* added he, *for People to light up a Candle and put it under a Buſhel, but in a Place where it is moſt beneficial; ſo no advantageous Secret ſhou'd lie hid, but ſhou'd come abroad, and be made manifeſt. They ought therefore to take care how, and what they heard; for the Improver ſhou'd receive great Advantage, but the other loſe all. And it was in the Kingdom of Heaven juſt as with a Man, who having once ſown his Seed, it grew up gradually he knew not how; firſt the Blade, then the Ear, and then the full Corn, 'till it was fit for the Sickle.*

Upon this, his Diſciples alſo deſir'd him to explain to them the Parable of the Darnel in the Field, which he did in theſe Words: *The Sower of the good Seed is the Son of God, the Field is the World, the good Seed the Children of the Kingdom, the Darnel the Children of Darkneſs, the Enemy ſowing it the Devil, the Harveſt the End of the World, and the Reapers the Angels. Therefore as the Darnel is gather'd up, and burnt in the Fire; ſo at the End of the World ſhall the Son of God ſend his Angels and gather out all wicked Offenders, and caſt them into a fiery Furnace of Lamentations and Deſpair: While the Righteous ſhall be glorious as the Sun in the Kingdom of their Father.* After this he added three other Parables. 1. *The Kingdom of Heaven was like a vaſt Treaſure hid in a Field, which being found by a Man, he conceal'd it, and for Joy of the Diſcovery, ſold all he was worth, to purchaſe that Field.* 2. *It was like a Merchant trading for rich Pearls, who finding one of extraordinary Value, ſold all his other Stock, and bought that.* 3. *It was like a remarkable Net catching all kinds* *Matt.* 13. 36–52.

kinds of Fiſh; which being full, and drawn aſhore, the good were gather'd into Veſſels, and the bad caſt away. Juſt ſo it ſhou'd be at the End of the World, when the Angels ſhou'd come forth, and ſeparate the Wicked from among the Juſt, and caſt them into a fiery Furnace of Lamentations and Deſpair. Laſt of all he ask'd them, *Whether they underſtood all theſe Things*; and upon their anſwering in the Affirmative, he told them, *That every Goſpel-Teacher ought to reſemble a well-furniſh'd Houſe-Keeper, who brings all things out of his Repoſitory, both old and new, according to the Occaſions of his Gueſts.*

Matth. 8. 18--22. *Luke* 9. 57--62.

IV. Our Bleſſed Saviour continu'd but a ſhort Time in *Capernaum*, before he reſolv'd to croſs the Lake, or Sea of *Galilee*, into the Dominions of *Philip* the Tetrarch, and order'd his Diſciples to prepare a Veſſel accordingly, it being now about *Michaelmas* time. As he was ready to take Shipping, a certain *Scribe*, hoping to gain ſome great Advantage or Reputation, came to him, and told him, *That he was ready to follow him whitherſoever he went.* But *Jeſus* ſoon gave him a Check, by letting him know, *That he was to expect no temporal Profit from him, who wanted even the Conveniencies of Foxes and Birds, who had their Holes and their Neſts, while he had no Place to lay his Head.* But tho' he rejected the proud *Scribe*, he treated one of his Diſciples after another Manner, commanding him *to follow him*; but this Diſciple deſiring Leave to bury a dead Father firſt, he made anſwer, *Let the Dead, thoſe who ſeek no Immortality, bury their Dead; but do you go and preach the Kingdom of God.* To theſe St. *Luke* adds a third Perſon, who being deſirous to follow *Chriſt*, begg'd to go and bid them firſt Adieu that were of his Family, and diſpoſe of his Goods; but *Jeſus* let him know, *That whoſoever laid his Hand to the Plough, and look'd back, was unfit for the Kingdom of God.* Intimating, that as a Plough-Man cannot look back without damaging his Work; ſo a Follower of *Chriſt* cannot look back without hazarding his Salvation.

Matth. 8. 23--27. *Mark* 4. 36--41. *Luke* 8. 22--25.

About the Evening *Jeſus* embark'd for the other Shore, with his Diſciples, who had ſent away the Multitudes; but there being ſeveral other ſmall Ships in the Port, part of them made uſe of them, and accompany'd him. Being under Sail, and weary'd with his Day's Service, or to try the Faith of his Diſciples, he retir'd himſelf to the Stern of the Ship, and fell aſleep. At which Time there aroſe a moſt terrible Storm, ſo violent and impetuous, that the whole Ship was almoſt ſwallow'd with the Waves, and the Men in

in the moſt imminent Danger. Whereupon his Diſciples in a great Conſternation awoke him, and with a diſmal Outcry call'd, *Lord, ſave us, or we periſh!* Then blaming them for their Fears, and the Weakneſs of their Faith, he aroſe, and rebuk'd the Storm, and commanded the Waters to be ſtill. Immediately the Elements obey'd the Words of their Creator, and there was a great Calm, and no leſs Wonder and reverential Dread among his Diſciples, and thoſe in the other Ships, who were Partakers both of the Danger and Deliverance. And this being the firſt Miracle they had ſeen of this Kind, and having ſomething in it very ſurprizing and aſtoniſhing, they cry'd out, *What ſort of Man is this, to whom the very Winds and Seas are obedient!*

Our Lord, the next Morning landed on the Eaſt Side of the Lake, in *Philip*'s Dominions, and the Province of *Traconitis*, in that Part of it call'd the Country of the *Gadarenes* or *Gergeſenes*, the Relicts of one of the old *Canaaniti ſh* Nations; a Country inhabited partly by *Jews*, and partly by *Gentiles*. Upon his firſt Arrival, two poſſeſſed Men grievouſly diſtracted, with ſome poor Rags about them, came running towards him, and fell at his Feet and adored him. Both were hideous Spectacles, but one much fiercer than the other, being only remember'd by St. *Mark* and St. *Luke*, who Day and Night made diſmal Outcries, and cut his Fleſh with ſharp Stones; and tho' he had often been loaden with Fetters and Chains, he as often broke them in Pieces, ranging with his Companion among the Rocks and Tombs, and ſo furious and outrageous, that no Traveller durſt paſs that Way. Upon their Approach to *Jeſus*, the Devils who ſpoke by their Mouths, cry'd out, *That he was the Son of the moſt high God, fearing that he came to torment them before their Time.* Our Lord ask'd the moſt furious Man, what was his Name; who anſwer'd him *Legion*, becauſe ſuch a Multitude of Devils had poſſeſs'd him: And ſince it is one of the greateſt Torments for theſe infernal Spirits to be reſtrain'd from doing Miſchief to Men, they earneſtly implor'd him, *if he caſt them out of the poſſeſs'd Perſons, not to ſend them into the Abyſs, but to permit them to enter into an Herd of Swine feeding upon the Mountains not far off*, probably for the uſe of the *Roman* Garriſons and Foreigners. *Jeſus*, partly to ſhew his own Authority, and the Greatneſs of the Deliverance, and partly to try the Faith of the *Gadarenes*, and perhaps to puniſh the Owners for their Contempt of the Law, readily permitted them to enter the Swine, which was accompany'd with ſurprizing Effects; for the whole Herd ran furiouſly upon the Rocks,

Matth. 8. 28--34. *Mark* 5. 1--20. *Luke* 8. 26--39.

and caſt themſelves head-long into the Lake, where no leſs than two thouſand were drowned, and utterly loſt. The Devils immediately betray'd their malicious Deſigns of preventing the *Gadarenes* Converſion: For the Keepers of the Swine ſuddenly fled, and in a great Fright reported this ſtrange Accident in the City *Gadara*, and the neighbouring Places; which brought great Multitudes to the Place, where they found the Man who was freed from the Legion of Devils, ſitting at the Feet of *Jeſus*, cloath'd, and perfectly ſound in Mind, to their great Fear and Amazement. And the whole City of *Gadara*, which conſiſted of *Jews*, *Greeks* and *Syrians*, went out to meet *Jeſus*, looking upon him with a ſtrange kind of Terror: For tho' they had a great Veneration for him who had ſo much Power over the Devils, yet they fear'd the Man who had driven their Swine into the Sea; and therefore, either thinking themſelves unworthy of his Preſence, or fearing farther Damages, they beſought him to depart out of their Country. The Man who had receiv'd the greateſt Deliverance was ſo ſenſible of the ſignal Mercy of God, that he begg'd of *Jeſus* to ſuffer him to go along with him; but he order'd him *to return to his Houſe and his Friends, and to declare and publiſh what wonderful Things the Lord had done for him*; which he did in many Places to the Wonder of all Men. By following *Chriſt*, he wou'd only have benefitted himſelf; but by publiſhing this Miracle to others, he might be a Means to cauſe them to believe in the *Meſſiah*.

Matth. 9. 1--17. *Mark* 2. 15--22. *Luke* 5. 29--38.

Our Lord embarking again, croſs'd the Lake, and return'd to his own City *Capernaum*, where the People were ready to receive him with great Joy and Satisfaction. And at the ſame Time, or ſhortly after, his Apoſtle *Matthew* made a great Feaſt for him; and among the Diſciples were alſo many of his former Profeſſion, *Publicans*, and ſeveral others of no ſtrict Life and Manners. The Sight of which mix'd Company was a great Offence to the nice *Scribes* and *Phariſees*, who murmur'd extreamly, and demanded of the Diſciples, *Why their Maſter wou'd offer to eat and drink with ſuch ſcandalous Perſons as* Publicans *and known Sinners*? But *Jeſus* ſoon let them know, *That as the Healthful needed no Phyſician, ſo he came not to aſſiſt ſuch, but Sinners who needed his Help: Therefore they ought to learn the Meaning of* Hoſea's *Words*, 'I chuſe Mercy before Sacrifice, *and they wou'd ſoon know that Charity toward Mens Souls was preferable to Sacrifice and Ceremonies.* Being ſilenc'd by theſe Words, they join'd with ſome of *John*'s Diſciples then preſent, and maliciouſly demanded of him, *Why his Diſciples obſerv'd*

ſerv'd no Faſts, when they themſelves and the Diſciples of John *obſerv'd many*? Whereupon our Lord told them, *That it was not to be expected that the ſpecial Friends of the Bridegroom ſhou'd faſt and afflict themſelves, while they had his Company; but the Time ſhou'd come when the Bridegroom ſhou'd be remov'd, and then they ſhou'd have Reaſon to faſt and mourn. Beſides it wou'd be as prepoſterous to impoſe rigorous Auſterities upon his Diſciples, who were but Novices in Religion, as to ſew a new piece of rough Cloth upon a rotten Garment, which tears it in pieces; or to put new Wine into old Wine-Bags, which breaks the Bags and deſtroys the Liquor.* Adding farther, *That ſuch as have been long us'd to old Wine, cou'd not be immediately brought to drink new.*

This Diſcourſe and Apology of our Lord's was interrupted by the coming in of *Jairus*, the chief Ruler of the Synagogue, who with the greateſt Marks of Sorrow, fell proſtrate at his Feet, humbly begging of him *to come to his Houſe and lay his Hands upon an only Daughter of his, about twelve Years of Age, and juſt ready to expire; but his Preſence wou'd certainly recover her.* *Jeſus* being ready to aſſiſt all Believers and afflicted Perſons, without Delay follow'd him, being accompany'd with his Diſciples, and great Throngs of People, who preſs'd forwards to be Spectators of the Cure: Among whom was a certain Woman who was tormented with an unnatural Flux of Blood for twelve Years together, and had ſpent her whole Eſtate upon Phyſicians, but without any Relief; yet ſo ſtrong and noble was her Faith, that ſhe was certain of a Cure, if ſhe cou'd get to touch but the Hem of his Garment: Which ſhe did, and found her ſelf perfectly ſound. *Jeſus*, to whom Secrecy it ſelf was open and known, immediately turn'd himſelf about in the Throng, and demanded *who touch'd him*? On the other ſide *Peter* admir'd at this Queſtion, when he was preſs'd and crowded by the Multitudes; but *Jeſus* perſiſted in the Enquiry, declaring, *That ſome one had touch'd him, becauſe he perceiv'd Virtue was gone out of him*; 'till the Woman with great Fear and Trembling, becauſe it was unlawful for unclean Perſons to touch others, diſcover'd before the People both the Cauſe, and miraculous Effects of her touching him. But our Lord was ſo far from rebuking her that he call'd her *Daughter*, applauded her Faith, and attributed her Cure to the Strength of that. St. *Ambroſe* ſuppoſes this Woman to have been *Martha*, Siſter to *Lazarus*; but *Euſebius* reports her to have been an Inhabitant of *Ceſaræa Philippi*, who out of Gratitude erected a brazen Statue of our Lord before her Door, and another of her

Matth. 9. 18--22. *Mark* 5. 22--34. *Luke* 8. 41--48.

own proſtrate at his Feet: But this and the reſt of the Story has been often doubted.

Matth. 9. 23-26. *Mark* 5. 35--43. *Luke* 8. 49--56.

During this Action, the Delay prov'd fatal to *Jairus*, as he imagin'd; for a Meſſage was brought to him, *That his Daughter was really dead, and it was in vain to trouble* Jeſus *any farther*; conceiving, that tho' he cou'd cure Diſeaſes, yet none cou'd recover Life. But *Jeſus* ſtill bad *Jairus fear nothing, if he did but believe, ſhe ſhou'd be reſtor'd:* And approaching the Houſe, they found the Muſicians and Mourners already come, who were deploring her Death with mournful Tunes and loud Lamentations, according to the Cuſtom of thoſe Times. *Jeſus* deſired them *to ceaſe their funeral Ceremonies, for the Girl was not dead, but only aſleep*; but they derided him, knowing ſhe was dead, and not knowing, that with him there was no Difference between Death, and a common Sleep. Then chuſing only *Peter*, *James* and *John*, a Triumvirate which he generally us'd upon extraordinary Occaſions; and taking alſo the Girl's Father and Mother, he diſmiſs'd the reſt of the Company, and enter'd the Chamber where the Corps lay. And taking her by the Hand, he commanded her *to ariſe*; by which powerful Words he reſtor'd her to Life, and ſhe immediately roſe up, and walk'd about the Room, to the exceeding Amazement of her Parents, whom he order'd to give her ſomething to eat. This was the ſecond Perſon whom our Lord rais'd from the Dead; which ſtill encreas'd his Fame throughout all the Land: Yet at the ſame Time he wrought it in Secret, and ſtrictly commanded the Silence of her Parents; and this either becauſe *Capernaum* had ſo much forfeited the Benefit of his Revelations, or becauſe he wou'd not too much haſten the Effects of the incurable Malice of the *Scribes* and *Phariſees*.

Matth. 9. 27--34.

Our Lord returning from the Houſe of *Jairus*, was follow'd in the Streets by two poor blind Men, who cry'd after him, *O Son of David, have Mercy on us!* a true Acknowledgment of his Perſon. *Jeſus* ſeem'd to take no Notice of them 'till he enter'd his Houſe; but the Men following him thither, becauſe of the great Infidelity of the City, he firſt demanded of them, *Whether they believ'd he was able to reſtore their Sight*? Upon their anſwering in the Affirmative, and calling him *Lord*, he touch'd their Eyes, ſaying, *Be it according to your Faith*; and their Eyes were immediately open'd. And tho' he ſtrictly charg'd them to conceal the Miracle, yet theſe over-joy'd Perſons cou'd not contain themſelves from ſpreading it in all Parts. After the blind Men were gone, the People brought to him a dumb

dumb Man poſſeſs'd with a Demon; which being caſt out by our Lord, the Perſon immediately recover'd his Speech, to the great Aſtoniſhment of the Multitudes, who cry'd out, *ſuch Things were never ſeen in* Iſrael! But the *Phariſees*, perſiſting in their old Malice, and unpardonable Blaſphemy, declar'd as formerly, *That he ejected Devils by the Help of* Beelzebub *their Prince.*

Our Lord having made no long Stay in *Capernaum*, departed with his Diſciples to ſome other Places in *Galilee*; and tho' about a Year before, he had been impiouſly and barbarouſly treated by his own City *Nazareth*, yet he thought fit to offer them Mercy once again. And on a Sabbath Day he enter'd their Synagouge, and taught the Inhabitants; who tho' they were all aſtoniſh'd at his Abilities, were yet ſcandaliz'd at his Perſon, crying out, *From whence has this Man theſe extraordinary Faculties, and theſe wonderful Endowments? Is not this the Carpenter, the Son of* Joſeph *and* Mary, *the Kinſman of* James *and* Joſes, Simon *and* Jude? *And do not we know all his Kindred and Relations? Then how comes he by ſuch Wiſdom and Knowledge?* And they were exceedingly offended at him. But *Jeſus* inform'd them, *That a Prophet never wanted Honour, but in his own Country, among his own Kindred, and in his own Houſe.* And being ſurpriz'd and deeply concern'd for their great Infidelity, he refus'd to work any Miracle there, but only the Cure of a few ſick Perſons, leaving them to the Judgment of their impenitent Hearts. *Matt.* 13. 54, 58. *Mark* 6. 1--6.

This concluded the ſecond Year of our Saviour's publick Miniſtry; in which Year the City of *Rome* ſuffer'd much from the wicked Policy of the Emperor *Tiberius*, and the ſubtle Deſigns of his great Favourite *Sejanus*. The Emperor had formerly been freed from his ſuppos'd Rival *Germanicus*, and in the Year when he ſent *Pilate* into *Judæa*, by the crafty Inſinuations of *Sejanus*, he retir'd wholly from *Rome*, and abandon'd himſelf to all the Miſchiefs that attend Jealouſie and Cruelty, as well as Luſt and Debauchery; which occaſion'd *Sejanus* to attempt both his Life and Empire; but he was prevented and puniſh'd with the Death of himſelf and Family, in the ſame Year of which we are treating. His Death rather encreas'd the Emperor's jealous Temper; but as *Philo* obſerves, he ſoon underſtood that the Crimes which *Sejanus* had laid to the *Jews* Charge, were feign'd by himſelf; and therefore he commanded the Governors of all Provinces, that in every Town they ſhou'd ſpare that Nation, except a very few who were guilty of enormous Crimes; and that they ſhou'd alter none of their *Tacitus. Dion.*

Cuſtoms, but ſhou'd look upon thoſe People as Lovers of Peace, and their Cuſtoms as conducing to the publick Tranquility. So that the *Jews* were generally unmoleſted in this Emperor's latter Days; and *Tacitus* obſerves that in *Judæa* they had a long Peace under *Tiberius*; that is, they had no ſuch publick Seditions, as cou'd give any great Diſturbance to the *Roman* State. Which we ought to conſider as one great Reaſon, and a fair Solution of that Queſtion, why among the *Roman* Writers there is ſo remarkable a Silence of our Saviour's Actions: For they ſcarce ever publiſh'd any thing of Foreign Countries, but where they themſelves were concern'd, or where it tended to their particular Honour and Fame.

The third Year of Chriſt's *publick Miniſtry.*

A. D. 32. Tiber. 18 / 19. *Matth.* 9. 35--38. *Mark* 6. 6.

V. The Beginning of our Saviour's third Year of his publick Miniſtry was with a general Viſitation of *Galilee*, and his repairing to moſt of the Cities and Villages of that Province; teaching in the publick Synagogues, preaching the Goſpel, and curing all Kinds of Diſeaſes and Diſtempers among the People. But at length obſerving the numerous Multitudes and Throngs of People he was mov'd with a generous Pity and Compaſſion towards them, as being like ſo many Sheep languiſhing, and diſpers'd for want of Shepherds to take Care of them. Upon which Account he ſorrowfully told his Diſciples, *That there was a plentiful Goſpel-Harveſt, but a Scarcity of Reapers: Therefore they ſhou'd beg of the Lord of the Harveſt, to ſend Reapers into his Field.*

Matt. 10. 1--15. *Mark.* 6. 7--11. *Luke* 9. 1--5.

For this Reaſon our Lord thought fit to ſend forth his twelve Apoſtles, to preach the Goſpel, and to work Miracles like himſelf, after they had been a conſiderable Time Learners and Hearers, and about eight Months after their ſolemn Election. He ſent them out by Two and Two together, and probably as St. *Matthew* joyns them; namely, *Peter* and his Brother *Andrew*, *James* and his Brother *John*, *Philip* and *Bartholomew*, *Thomas* and *Matthew*, *James* and his Brother *Jude*, and *Simon* and *Judas Iſcariot*. And that they might eſpecially depend upon his Protection, he commanded them *Not to incumber themſelves in their Journey with any Kind of Mony, or Proviſion-Bags, nor with Multiplicity of Cloaths, Shoes or Staves for Defence: for as they deſerv'd, ſo they might expect a Subſiſtance from thoſe to whom they preach'd. Next they ſhou'd preach* 'That the

'Kingdom

Kingdom of Heaven or the Meſſiah *was at hand; to which they were to add all Kinds of Miracles, as curing the Sick, cleanſing the Lepers, raiſing the Dead, and ejecting Devils; diſpenſing thoſe Gifts as freely as they receiv'd them: But ſtill they were to avoid going either to the* Gentiles, *or* Samaritans. *That in whatſoever City or Town they enter'd, they ſhou'd inquire after the moſt worthy Perſon, and to avoid Levity, continue there 'till they left the Place. And in every Houſe they enter'd, they ſhou'd offer Peace to it by the Goſpel; which if qualify'd, ſhou'd receive the Bleſſing; but if otherwiſe, it ſhou'd return to them again. If any refus'd to hearken to them, and rejected them, they at their Departure ſhou'd ſhake off the Duſt of their Feet, for a Teſtimony againſt their Infidelity: ſolemnly aſſuring them, That it ſhould be more tolerable for the Inhabitants of* Sodom *and* Gomorrah *in the Day of Judgment, than for that People.*

Our Lord next proceeded to let them know the Conſequences of their Miniſtry, eſpecially after his leaving the World, That they were not to expect Honours, Riches, or temporal Advantages; but on the contrary, *were ſent into the World like Sheep, amidſt ravenous Wolves; which ought to teach them the Waryneſs of Serpents, as well as Innocence of Doves: For they ſhou'd be deliver'd up to the* Jewiſh *Conſiſtories, ſcourg'd in their Synagogues, and afterwards brought before foreign Governors, and Potentates for his Sake, to be Witneſſes to both* Jew *and* Gentile. *That when they were thus deliver'd up, they ſhou'd not be ſolicitous about what Anſwer to make; for in the ſame Moment their Anſwer ſhou'd be given them from above, and by the Impulſe of their Father's Spirit within them. That they ſhou'd be hated by all Men for his Sake; and ſuch Heats ſhou'd be rais'd, that Fathers and Children, and Brothers and Relations, ſhou'd perſecute each other to Death; but ſuch as perſever'd to the laſt, ſhou'd eſcape.* Next he adviſ'd them *in theſe Times of Perſecution, to fly from one City to another; and that the Son of Man ſhou'd come to bring Vengeance upon the Nation, before they had gone through all the Cities of* Iſrael. *And ſince the* Jews *had blaſphemouſly call'd him* Beelzebub, *it was not to be expected that his Diſciples, who were not above their Maſter, ſhou'd meet with a better Treatment. Therefore they ought to be courageous, and fearleſly bring the Secret Truths of the Goſpel to Light, and proclaim them as it were from the Houſe Tops: Not regarding them who cou'd kill the Body, and not the Soul; but only him who was able to deſtroy both Body and Soul in the eternal Flames of Hell. That God's Providence extended to the Sparrows, which were of ſo ſmall a Price,* Matt. 10. 16--42.

and to the very Hairs of their Heads; and therefore certainly much rather to them, who were more valuable than a Multitude of Sparrows: Therefore whoſoever ſhou'd acknowledge him before Men, he wou'd acknowledge that Perſon before his Father in Heaven; but whoſoever deny'd him before Men, ſhou'd meet with the ſame Treatment from Heaven. Then he let them underſtand, *That the firſt Effects of his Doctrine wou'd not be Peace, but War; cauſing ſuch Marks of Diſtinction, as wou'd ſet Fathers and Sons, Mothers and Daughters, and neareſt Relations at Variance. For he who lov'd either Father or Mother, Brother or Siſter, more than him, or refus'd even the Croſs it ſelf, when his Goſpel requir'd it, was unworthy of his Favour: And he who ſought his Life in this Caſe, ſhou'd utterly loſe it; and he who loſt it, for his Sake, ſhou'd eternally find it.* Laſtly, for an Encouragement to them, he inform'd them, *That whoſoever receiv'd them, receiv'd both Him and his Father who ſent him; and whoſoever receiv'd a Prophet in the Name of a Prophet, and out of Regard to his Office, ſhou'd be Partaker of the Prophet's Reward; and ſo likewiſe of a Righteous Man. And farther, whoſoever ſhou'd only give a Cup of cold Water to the leaſt of his Diſciples, for his Maſter's Sake, that Perſon ſhou'd in no wiſe miſs of his Reward.*

Matt. 11. 1. *Mark* 6. 12, 13. *Luke* 9. 6.

Our Lord having thus given Commiſſion to his Apoſtles, continu'd the Courſe of his Preaching and Miniſtry in *Galilee:* At the ſame Time, according to Order, the Apoſtles went into all Parts of *Paleſtine* inhabited by the *Jews*, which their Maſter call'd *the loſt Sheep of the Houſe of* Iſrael, Preaching the Goſpel, and the Doctrine of Repentance as a Part of it, and working Miracles for its Confirmation. And in their miraculous Cures, St. *Mark* informs us that they us'd the outward Rite or Ceremony of *Anointing with Oil*, which ſeem'd to have been implicitly included in that Part of their Commiſſion, *Heal the ſick.* And this being a Symbol of that miraculous Power, as the greateſt Criticks believe, St. *James*, Chap. 5. 14. expreſly enjoin'd the Uſe of this Ceremony to be continu'd in the Church, as long as this extraordinary Gift of Healing ſhou'd continue.

Matt. 14. 6--12. *Mark* 6. 21--29.

A few Weeks after the Apoſtles Departure from our Lord, King *Herod* on his Birth-Day made a ſplendid Entertainment for the Lords and chief Officers of his Dominions, at the ſtrong Caſtle of *Machærus*, beyond *Jordan*; which produc'd the laſt and fatal Scene of *John Baptiſt*'s Life, who had been Priſoner above a Year in the ſame Caſtle. At this Feaſt *Herod* was infinitely pleas'd with the Dancing of a young Lady, Daughter to his illegal Wife *Herodias*; and

and in the Heat of his Mirth and Jollity promis'd with the Addition of an Oath, to grant her whatſoever ſhe demanded, tho' it amounted to half of his Dominions. Unwilling to loſe ſo fair an Opportunity, ſhe immediately conſulted with her Mother what Favour to ask; who being prompted by the Height of Malice and Revenge, nam'd the Head of *John Baptiſt* to be brought in in a Charger: Which in all Haſte was demanded of the King, in the Preſence of the whole Company. This ſtrange Requeſt at firſt caus'd an exceeding Damp upon the King's Spirits; but recovering himſelf, out of a pretended Reverence to his Oath, and Reſpect to his Nobility then preſent, he ſent an Executioner, who beheaded the holy Man, and brought his Head in a Charger to the young Lady, who deliver'd it to her Mother, to glut her Eyes with the Sight of it: A Cruelty unknown among the Barbarities of the worſt of People, to mingle Banquetings with human Blood, and Mirth and Pleaſure with the hideous Sight of Death. Thus dy'd the great Fore-runner of our Bleſſed Saviour, about two Years and three Months after his Entrance upon his publick Miniſtry, being about 35 Years of Age and eight Months; and the firſt that ſuffer'd upon the Account of the Goſpel, tho' ſeldom call'd the firſt Martyr. *Joſephus* himſelf gives him the Character ‘ of a Man endu'd with all Virtue, who ‘ exhorted the *Jews* to the Practice of Juſtice towards Men, ‘ and Piety towards God; and alſo to Baptiſm, which ‘ wou'd become acceptable to God, if they renounc'd their ‘ Sins, and to the Cleanneſs of their Bodies, added the Pu- ‘ rity of their Souls.

VI. *Herod* had now ſecur'd himſelf againſt the great Diſturber of his unlawful Pleaſures, yet the encreaſing Fame of our Lord *Jeſus* alarm'd him, and gave him new Fears and Jealouſies. Some of his Courtiers believ'd it was *Elias*, or ſome other of the ancient Prophets come to viſit the Nation; but *Herod*'s guilty Conſcience, notwithſtanding his *Sadducaical* Principles, made him with ſome others ſuſpect that it was *John* himſelf riſen from the Dead; fearing perhaps that he wou'd now revenge his Blood upon him. About the ſame Time our Lord's Apoſtles return'd from their ſeveral Journeys, and gave him an Account of all their Actions and Sermons; and *Jeſus* hearing of *John*'s Murther by his Diſciples who bury'd the Body, and well knowing the Subtilty and Cruelty of *Herod*, order'd the Apoſtles to prepare a Veſſel, and to croſs the Sea of *Galilee* with him to a Deſart near *Bethſaida*, where they might re-

Matt. 14. 1, 2, 13, 14. *Mark* 6. 14–16, 30–34. *Luke* 9. 7–11. *John* 6. 1–4.

tire

tire and reſt themſelves for a while; for the Multitudes were ſo numerous and preſſing, that they had no Leiſure ſo much as to eat. To this private Place *Jeſus* was follow'd by great Numbers, many of whom ran after him on Foot by the Lake-Side from the Place where he took Shipping. Seeing their Zeal and Earneſtneſs, he receiv'd them with a generous Compaſſion, like ſo many Sheep without a Shepherd; and aſcending a Mountain with his Apoſtles, he taught them many Things concerning the Kingdom of God, and cur'd all their Sick.

Matt. 14. 15--23. *Mark* 6. 35--46. *Luke* 9. 12--17. *John* 6. 5--17.

Towards the Evening his Apoſtles deſired him, *ſince they were in a Place deſtitute of all Proviſions, to diſmiſs the Multitudes, that they might furniſh themſelves in the neighbouring Towns ana Villages.* But *Jeſus* told them, *That the People needed not to depart, for they might provide them one Meal*; and viewing their Numbers, he ask'd *Philip*, who well knew the Country, *Where they ſhou'd buy Bread for all the Company?* *Philip* conſidering the Number of the Gueſts, more than his hoſpitable Maſter's Power, betray'd the Weakneſs of his Faith, and told him, *That ſix Pounds worth of Bread was not ſufficient for every Perſon to take a little.* Upon this our Lord enquired what Bread they had among them, and was anſwer'd by *Andrew*, *That there was a young Man who had five Barly Loaves, and two ſmall Fiſhes; a moſt inconſiderable Quantity for ſuch a Multitude.* But *Jeſus* forthwith order'd them to be brought to him, commanding his Diſciples to cauſe all the People to ſit down upon the Graſs, in diſtinct Companies, by Hundreds and Fifties in Ranks. Being plac'd in this Order, to the Number of five thouſand Men, beſides Women and Children, he took the Loaves and the Fiſh, and begging a Bleſſing upon them from Heaven, diſtributed them to his Apoſtles, and they regularly to the Multitudes, 'till all were fully ſatisfy'd. Then ordering the remaining Fragments to be gather'd up, both of the Bread and Fiſh, they fill'd twelve Baskets with them, each Apoſtle one. The People ſeeing ſuch a miraculous Multiplication, were exceedingly aſtoniſh'd, and looking upon *Jeſus* as the *Meſſiah*, declared, *This was really the Prophet which ſhou'd come into the World:* Upon which they took a Reſolution to ſet him up for a King by main Force, and to become ſubject to him. But he well knowing the Miſchief of ſuch a Deſign, immediately conſtrain'd his Diſciples, who probably were too ready to join in it, to take Shipping, and to paſs by *Bethſaida* to *Capernaum*, whilſt he himſelf diſmiſs'd the Multitudes, and retir'd himſelf to a neighbouring Mountain for Prayer and Contemplation; where he continu'd 'till after Midnight.

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In the mean Time, the Ship where the Apoſtles were enter'd was toſs'd with a great Storm in the middle of the Lake; the Waves ran ſo high, and the Wind was ſo contrary, that when the Morning was approaching, they had not got much above a League on their Voyage. Our Lord who knew under what Pains and Fears they labour'd, immediately convey'd himſelf upon the Surface of the Sea; and tho' he refus'd to gratifie the Devil, when tempted to throw himſelf from the Temple, yet he readily committed himſelf to a boiſterous and unſtable Element, which in effect became as firm as Braſs to ſerve its Creator. His miraculous walking upon the Sea near the Veſſel, added new Fears to the Diſciples, who took him for ſome ſtrange Apparition, perhaps ſuch as might cauſe the Storm, and cry'd out with the Terror. But he ſoon allay'd their Fears, by aſſuring them, *That it was he himſelf:* Whereupon *Peter* being eagerly affected both with the Novelty and Wonder of it, deſir'd, *That if it were He, he might have leave to come walking to Him upon the Water*; which being granted, he left the Veſſel, and went towards his Maſter upon the Sea: But finding the Winds bear hard againſt him, and the Waves riſe round him, he began to fear, notwithſtanding the Word of our Saviour; and being ready to ſink, he in a paſſionate Fright cry'd out, *Lord, ſave me!* *Jeſus* who might have juſtly left him to the Puniſhment of his Infidelity, mercifully reach'd out his Hand, and ſet him again upon the Top of the Water, with a gentle Reproof of the Weakneſs of his Faith, and his doubting his Power. Being both enter'd the Ship, the Winds, obſerving their Duty to their Sovereign, ceas'd; and he himſelf was more than Wind to the Veſſel, for it was inſtantly carry'd to the deſign'd Place of Landing, *Capernaum*. All theſe Miracles open'd the Eyes of the Diſciples, who, as St. *Mark* obſerves, had their Hearts hardned, and had not ſufficiently conſider'd that of the Loaves; and being exceedingly amaz'd, they acknowledg'd the Author of them to be the Son of God, and ador'd him under that Title. At the ſame Time great Numbers out of the Country brought their Sick and Diſeaſed on their Beds, and laid them before him in the Streets; beſeeching him to permit them only to touch the Border of his Garment; and as many as touch'd him, were miraculouſly cured.

Matth. 1. 24--36. *Mark* 6. 47--56. *John* 6. 17--21.

Jeſus having thus withdrawn himſelf, the Multitudes whom he had miraculouſly fed, were in great Expectations of finding him the next Morning on the Mountain; for they had ſeen the Diſciples take Shipping without their Maſter, and no other Veſſel left for him. But finding him departed as well

John 6. 22--59.

well as them, and being provided with Boats from *Tiberias*, they paſs'd over with all Expedition to *Capernaum*, where they found him teaching in the Synagogue, and with no ſmall Surprize demanded of him, *How he got thither*? Our Lord knowing their corrupt Expectations of temporal Advantages, ſolemnly declar'd, *That they ſought him not for his miraculous Gifts, but for the Plenty of Bread he had beſtow'd upon them: Therefore they ought not to endeavour for that periſhing Food, but for ſuch as nouriſh'd them to everlaſting Life; which ſhou'd be given them by himſelf, who had receiv'd his Sanction from God the Father.* Then demanding of him, *What they ſhou'd do to obtain this ſpiritual Food*? he let them underſtand, that the Foundation was *to believe on Him whom God had ſent.* Upon which, finding themſelves check'd in their Expectations, they inſolently demanded of him *ſome new Sign or Miracle to confirm their Belief: ſince* Moſes *their Maſter had already done as much; namely, had miraculouſly fed them with Manna from Heaven.* But *Jeſus* ſhew'd them the great Difference, by letting them know, *That* Moſes *gave them not the true Bread from Heaven, but only his Father, whoſe Bread would enliven the World.* Upon their deſiring *to be conſtant Partakers of it*, he told them, *That he himſelf was the Bread of Life; that his Followers and Believers ſhou'd neither hunger nor thirſt. Yet tho' they had ſeen him, and been Witneſſes of ſo many Miracles, they wou'd not believe in him; but by their Infidelity depriv'd themſelves of the great Advantages, which ſhou'd be enjoy'd by all thoſe whom his Father had given him, namely, a certain Acceptance here, and a glorious Reſurrection to eternal Life.* The *Jews* being confounded in their Underſtandings, began openly to murmur againſt him, crying, *Is not this* Jeſus *the Son of* Joſeph, *whoſe Father and Mother we know*? *Why then does he tell us that he came down from Heaven*? But *Jeſus* was ſo far from mollifying, or recanting theſe Truths, that he confirm'd them more ſtrongly; firſt ſhewing them, *That it was their natural Impotency, and the Want of his Father's Grace that hinder'd them from coming to him*; proving from the Scriptures, 'that they ſhou'd be taught of God, *and all whom his Father had taught ſhou'd come to him, tho' his Father was not to be ſeen by their bodily Eyes.* Then he again aſſured them, *That he was the Bread of Life, which came down from Heaven; that the Manna in the Deſart did not preſerve the Eaters of it from dying; but his Fleſh was the true living Bread, which gave Life and Immortality to all that eat of it.* Theſe laſt Words made them more averſe to him, and they diſputed among themſelves *how he could poſſibly*

give

give them his Fleſh to eat? Nevertheleſs he purſu'd his Diſcourſe, and aſſured them, *That his Fleſh and his Blood was not imaginary, but real Food and Nouriſhment; and that without eating the one, and drinking the other, they cou'd have no Life in them; and ſuch as fed on him, ſhou'd be rais'd up at the laſt Day, and obtain everlaſting Life.* Laſtly, he declar'd to them what great Effects his Body ſhou'd work in the Souls of all ſuch as were Partakers of it; namely, *There ſhou'd be ſuch an Union, that they ſhou'd dwell in him, and he in them; and that they ſhou'd live by him, as he himſelf liv'd by his Father.*

Theſe ſublime Truths of our Lord's Deſcent from Heaven, and the Benefits of his Incarnation, ſo gravell'd the Intellects of his Auditory, that even his Diſciples began to murmur, ſaying, *Who can hear ſo harſh a Doctrine!* But *Jeſus* to ſatisfie them, intimated, *That his Aſcenſion into Heaven wou'd be a Proof of his coming from thence; and that their feeding upon him was not after a carnal Manner, which wou'd prove inſignificant, but after a ſpiritual and divine, which wou'd give Life and Vigour.* Declaring again, *That their Infidelity proceeded from their natural Impotency, and the Want of his Father's Grace preventing them.* Notwithſtanding this, many of his Diſciples and Followers, perceiving now that he was not ſuch a *Meſſiah* as they imagin'd, whoſe Kingdom ſhou'd conſiſt in external Grandeur and Plenty, wholly deſerted him, and never follow'd him after. Among which Number, *Epiphanius* believes St. *Mark* the Evangeliſt was one, tho' afterwards ſeaſonably recover'd by St. *Peter*. Upon this great Defection, *Jeſus* with no little Concern demanded of the twelve Apoſtles, *Whether they wou'd go away alſo*? *Peter*, whoſe Faith was ſound, tho' ſmall, as general Speaker for the reſt, anſwer'd him with a ſeeming Abhorrence of the others Apoſtacy, *Lord! to whom ſhall we go? Thou haſt the Words of eternal Life: We believe, and are convinc'd, That thou art the* Meſſiah, *the Son of the living God.* But notwithſtanding this Confidence and frank Confeſſion, he let them underſtand, that they were not all equally ſound, *for among the twelve that he had ſelected, one of them was a Devil and Traytor.* *John 6. 60—71.*

Theſe Things were tranſacted immediately before the third Paſſover, after our Saviour's Baptiſm, as may be collected from *John* 6. 4. which Paſſover hapned on the 14th Day of our Month *April*, in the 18th Year of the Reign of *Tiberius* the Emperor, and one Year and ſeventeen Days after the laſt Paſſover.

CHAP.

CHAP. V.

From the Beginning of the third Paſſover after our Bleſſed Saviour's Baptiſm, to the Beginning of the fourth and laſt; when the only true Paſſover was ſlain.

Containing the Term of one Year, wanting 12 Days.

A. D. 32. Tiber. 18 / 19.

I. AT this third Paſſover after our Saviour's Baptiſm, according to the moſt probable Accounts, *Pilate* took an Occaſion to chaſtiſe that turbulent Sect of the *Galileans* or *Gaulanites*, mention'd *Luke* 13. 1. who coming with the Multitudes to *Jeruſalem* to ſacrifice, the Governor ſent ſome Soldiers into the Temple, who put many of them to the Sword in the Time of their Offerings, and ſo mingled the Blood of them, with the Blood of their Sacrifices at the Altar. And about the ſame Time a Tower in the City, call'd *Siloam*, fell down, and ſlew eighteen Perſons; which with the other Calamity, were the Marks and Forerunners of God's Indignation againſt an obſtinate and impenitent People. It is not abſolutely certain whether our Lord was at this Paſſover or not; but it is highly probable, that he who came to fulfil all Righteouſneſs, would not neglect that great Ordinance. It is moſt generally believ'd that he was there, tho' ſecretly, and as it were incognito; but the wicked Deſigns of the *Jews* haſtned his Return from thence; and St. *John* tells us 'that he walked 'in *Galilee*, for he would not walk in *Jury*, becauſe the 'Jews ſought to kill him, *John* 7. 1.

Matt. 15. 1–20. *Mark* 7. 1–23.

Shortly after the Paſſover, ſome of the *Scribes* and *Phariſees* were ſent from *Jeruſalem* to *Galilee*, to ſearch into our Lord's Doctrine, and to be Spies upon his Actions, whether he was a true Obſerver of the Law of *Moſes*, and their Rites. Theſe Perſons being preſent where He and his Diſciples were to eat, obſerv'd that they ſat down without waſhing their Hands, contrary to the common Cuſtom of the *Jews*, in which Matter many were grown exceeding nice and ſcrupulous, even to the making the Waſhing of Cups, Pots, &c. a religious Concern. Therefore they were extreamly offended at the Apoſtles, and demanded of their Maſter, *Why they preſum'd to violate the Tradition of*

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the Elders, by eating with unclean Hands; Whereupon *Jesus* ſharply reprov'd theſe Spies for *their hypocritical Pretences*, as *Iſaiah* ſaid of them, '*for honouring God with their* '*Mouths, and neglecting of him in their Hearts; for their* '*vain Worſhip, and their teaching the Doctrines of Men, in-* '*ſtead of the Commandments of Heaven.* Then by way of Recrimination he told them, *That they by their Traditions and Gloſſes had vacated the Laws of God, particularly that ſolemn One which commanded* '*all Men to honour their Pa-* '*rents, and relieve them in their Wants, denouncing Death* '*againſt ſuch as curs'd them and neglected them: But ac-cording to their Traditions* '*If a Man did but ſay to his nee-* '*dy Parent, That that Portion which ſhould have gone for* '*his Relief was* Dedicated to God, *it was ſufficient to ex-* '*empt him from all farther Care and Duty.* Then diſdaining to hold any farther Diſcourſe with them, he turn'd to the Multitude, and urging their Attention, inform'd them of this Truth, *that there was no real Turpitude in what enter'd a Man's Mouth, but only in what proceeded from thence.* Upon this his Diſciples came to him and let him know, *That the* Phariſees *were offended at his Doctrine.* But he made Anſwer, *That every Plant not planted by his heavenly Father, ſhould be rooted up*; *and that they were to be deſpis'd as blind Leaders of blind People, with whom they ſhould fall into the Ditch, and periſh eternally together.* Upon his retiring, the Diſciples, as yet unſatisfy'd, deſir'd him to explain what he had ſaid to the People. *Jeſus* reprehending their weak Underſtandings, told them, *that whatſoever a Man eat could not affect his Mind, the only Seat of Defilements, but paſs'd through the Stomach, and was evacuated in courſe*; *but that what came out of the Heart was premeditated and voluntary, ſuch as evil Thoughts, Adulteries, Fornications, Murthers, Thefts, Covetouſneſs, Pride, Blaſphemies, and the like: That theſe were real Defilements, and not eating with unclean Hands, which was a mere outward Rite and Ceremony.*

Shortly after our Lord retired to the North-Weſtern Parts of *Galilee* into the Limits of *Phœnicia*, and the Coaſts of *Tyre* and *Sidon*; where entering into a Houſe, he endeavour'd to conceal himſelf; but he was ſoon diſcover'd by a *Pagan* Woman, a *Grecian* by Birth, but a *Phœnician* by Habitation, therefore by St. *Matthew* call'd a Woman of *Canaan*, becauſe *Phœnicia* was the ancient Seat of the *Canaanites* properly ſo call'd. This Woman finding him out, call'd him *Lord, and Son of* David; *begging his Pity for a poor*

Matt. 15, 21—28. *Mark* 7. 24—30.

poor Daughter of hers, grievouſly tormented with a Demon. *Jeſus* at firſt gave her no Anſwer; but when his Diſciples deſired him to free them from her troubleſom Cries and Importunities, by granting her Requeſt, he told them, *That his Miſſion was principally to the loſt Sheep of the Houſe of Iſrael.* But the Woman not diſcourag'd by his Coldneſs, but rather emboldned, threw her ſelf at his Feet and adored him, crying, *Lord, help me!* Upon which our Lord ſeem'd to parly with her; telling her, *That the Children the* Jews, *ought firſt to be filled, and that it was not fit to take their Bread and caſt it to the Dogs.* The Woman ſenſible of her own, and her Nation's Unworthineſs, readily reply'd, *That the Dogs however might reaſonably be permitted to eat the Crumbs that fell from their Maſter's Table.* *Jeſus*, highly pleas'd with ſo much Reliance and Humility from a *Heathen*, greatly applauded the Strength of her Faith, telling her that he had granted her Petition; and at her Return to her Houſe, ſhe found her Daugher laid upon her Bed, and perfectly cured.

Mark 7. 31--37. *Matt.* 15. 29--31. From theſe Retirements *Jeſus* paſs'd Eaſtward into *Decapolis*, a Region chiefly within the Bounds of *Galilee* and *Traconitis*, conſiſting of ten noted Cities, moſtly inhabited by *Gentiles*; and from thence to the Sea of *Galilee*, where was brought to him a miſerable Object, a Man both deaf and dumb, whom he was deſired to lay his Hand upon. Our Lord taking him from the Throngs that were about him, and uſing as it were natural Means, put his Fingers in his Ears, and ſome of his Spittle upon his Tongue: Then lifting up his Eyes to Heaven, with a deep Sigh, he cry'd, *Be open'd and unloos'd*; and immediately his natural Faculties were reſtor'd, ſo that he heard and ſpoke plain. *Jeſus* forbad thoſe who had been Witneſſes of this miraculous Cure, to divulge it to any Perſon; but the more he charg'd them, the more they proclaim'd it, and in their Aſtoniſhment declared, *He had done all things perfectly, made the Deaf to hear, and the Dumb to ſpeak.*

Matt. 15. 31--39. *Mark* 8. 1---10. This Miracle was ſucceeded by many others, for upon his repairing to a Mountain, the Multitudes brought great Numbers of Perſons troubled with all kinds of Lameneſs and Diſtempers, and laid them at the Feet of this heavenly Phyſician; who, as in many other Places, mercifully cured them all: Inſomuch that they glorify'd God for what they ſaw, and could not but follow him, who had confirm'd his ſaving Doctrine with ſo many Miracles. Their Readineſs to attend him had made them unmindful of their bodily Food;

Food; ſo that when *Jeſus* was ready to diſmiſs them, he told his Diſciples, *that he could not but pity theſe People, who had now been with him three Days, and had nothing to eat: That therefore he would not ſend them home faſting, leſt they ſhould faint by the Way, for that ſeveral had a long Journey to go.* His Diſciples, forgetting his former Miracle of the Loaves, ask'd How they could make ſufficient Proviſion for ſuch a Multitude, in a deſart Place? But he only enquir'd what Proviſion they had; and being told ſeven Loaves and a few ſmall Fiſhes, he order'd all the People to ſit down upon the Ground; and taking the Bread and Fiſh, he bleſſed them, and diſtributed them to his Diſciples, and they to the People, 'till all were fully ſatisfy'd. And tho' there were four thouſand Men, beſides Women and Children, yet the remaining Fragments fill'd ſeven Baskets. And this, with one formerly mention'd, were the only Miracles of this Nature which our Saviour is recorded to have wrought.

Our Lord having diſmiſs'd the Multitudes, embark'd with his Diſciples, and landed on the South-Eaſt Parts of the Lake, on the Coaſts of *Dalmanutha* or *Magdala*; where the *Phariſees* joyning with their Enemies the *Sadducees*, again impudently demanded of him ſome new Sign or Miracle from Heaven. But inſtead of ſatisfying thoſe obſtinate and conceited People, he ſeverely reprov'd them, for that *being ſo quick-ſighted in foretelling the Fairneſs and Foulneſs of the Weather by the Face of the Skies, they were yet ſo blind as not to perceive the manifeſt Signs of the Meſſiah's Arrival.* Then deeply ſighing, he return'd them the ſame Anſwer which he had formerly given to the like Demand, namely, *that ſuch an impious and illegitimate Generation ſhould have no other Sign, but that of the Prophet* Jonas. Upon this he immediately left them, and ſailed back with his Diſciples, whom he ſtrictly caution'd in their Paſſage, *to beware of the Leaven of thoſe ſowr People the Phariſees and Sadducees.* They having accidentally forgotten to take Bread with them, readily imagin'd that this was to prevent their ſeeking Bread from the *Phariſees*. But *Jeſus* ſoon check'd them for the Weakneſs of their Faith, and the Blindneſs of their Underſtandings, as alſo for the Shortneſs of their Memories; putting them in Mind of the five Loaves and the five thouſand, and the ſeven Loaves and the four thouſand fed by them, and that with extraordinary Remains. Then he made them underſtand, that his Words did not concern the Leaven of Bread, but the corrupt Do-

Matt. 16. 1--12. *Mark* 8. 10--21.

ctrine of the *Phariſees* and *Sadducees*; which laſt are by St. *Mark* call'd *Herodians*.

Mark 8. 22--26. Our Lord landed at *Bethſaida*, the Birth-Place of ſeveral of the *Apoſtles*, where he had wrought many Miracles, but to no great Effect, as appears from *Matth.* 11. 21. Here a blind Man was brought to him, but he would not vouchſafe to cure him in that Place, where he had met with ſo much Perverſneſs and Infidelity; therefore taking him out of the City, like an ordinary Phyſician, he anointed his Eyes with a Collyrium of Spittle; and laying his Hands upon him, ask'd him *whether he ſaw any Object*; the Man looking up, made Anſwer, *That he ſaw Men walking, but ſo imperfectly that he could not have diſtinguiſhed them from Trees, but by their being in Motion.* Whereupon *Jeſus* a ſecond Time put his Hands upon his Eyes, as tho' he had only made uſe of common Means, 'till the Man began to diſtinguiſh Things clearer, and at laſt came to his perfect Sight. After his Recovery he ſent him home, and charg'd him not ſo much as to go into the City, or to diſcover it to any one belonging to that Place.

Matt. 16. 13--20. *Mark* 8. 27--30. *Luke* 9. 18--21. II. It was now about or above a Year after the ſolemn Election of the Apoſtles, that our Lord thought it convenient to make a particular Trial of their Faith and Underſtanding, and alſo to give them a farther Light into the Nature and Deſign of his Miſſion. Therefore taking them privately to the Northern Parts of *Galilee*, about *Cæſarea Philippi*, on the Borders of *Syria*, and within the Limits of *Philip*'s Dominions, he demanded of them, *What the generality of the World ſaid concerning him?* They made Anſwer, *That Mens Opinions were various, that ſome ſaid he was* John Baptiſt, *riſen from the Dead*; *ſome* Elias, *ſent down from Heaven*; *and others* Jeremias, *or ſome other of the ancient Prophets reſtor'd again to Life.* Upon which he ask'd, *What was Their real Opinion concerning him?* *Simon Peter*, always forward to ſpeak for himſelf and Brethren, anſwer'd in poſitive Terms, *That he was the* Meſſiah, *the Son of the living God.* Upon this noble Confeſſion *Jeſus* pronounc'd him *Bleſſed, ſince this could not proceed from any human Revelation, but only from his Father in Heaven:* Declaring farther, *That as his Name imported a* Rock, *ſo he would make him a Foundation-Stone, and a prime Miniſter in building his Church; which ſhould be ſo firmly eſtabliſh'd upon that Faith which he had confeſs'd, that all the Powers of Hell ſhould not prevail againſt it. And that for the more orderly Government of it, he would give him the Keys of the Kingdom of Heaven; ſo*

that

that his Sentence, whenſoever he ſhould regularly exclude, or receive in, any Perſon on Earth, ſhould ſtand valid in Heaven. Then to prevent the ill Uſe that might be made of his Diſcovery, he ſtrictly commanded his Apoſtles, not to declare to any Man that he was the *Meſſiah.*

By the former Diſcourſe with *Peter*, *Jeſus* perceiving that his Diſciples had gotten a true Notion of his Office and Divinity, notwithſtanding the different Opinions of the Nation, began to prepare their Minds for his Sufferings. And from that Time, as St. *Matthew* obſerves, he began to diſcover to them *that he muſt go to* Jeruſalem, *and ſuffer many Cruelties and Indignities from the* Jewiſh *Governors, the chief Prieſts and* Scribes, *and even Death it ſelf; and that after three Days he ſhould riſe again. Peter*, unable to endure a Thought ſo diſagreeable to the Dignity of his Maſter, broke out into this unſeaſonable Interruption, *Far be it from you, Lord; this muſt not befal you.* But *Jeſus* knowing that this Advice croſs'd his gracious Purpoſes of Man's Redemption, with no little Indignation reply'd, *Away, Satan, who art a Scandal to me, and reliſheſt earthly and not heavenly Things.* Then to remove the Notions of a temporal Kingdom from them, and from the People whom he then call'd to him, he ſolemnly declar'd, *That whoever would be his Diſciple, muſt deny himſelf, daily take up his Croſs, and follow him: That to lay down his Life for him and the Goſpel, was the ſure Way to be ſaved; but to ſeek Salvation without him, was to deſtroy himſelf; That a Man could gain nothing by the Poſſeſſion of the whole World, if he loſt that ineſtimable Treaſure his Soul. And that whoſoever ſhould out of Shame diſown him or his Goſpel, before an impious and degenerated People, he would diſown that Perſon when he came triumphantly at the laſt Day, ſurrounded with the Rays of his Father's Glory, and of the holy Angels, to reward every Man according to his Works.* Concluding, *That there were ſome then preſent who ſhould not die, before they had ſeen the Beginnings of his glorious Kingdom and Power:* Particularly his Aſcenſion into Heaven, and his coming to take Vengeance upon the *Jewiſh* People and Nation.

Matt. 16. 21--28. *Mark.* 8. 31--38. *Chap.* 9. 1. *Luke* 9. 22--27.

About a Week after, our Lord who had given his Diſciples a ſad Deſcription of his greateſt Humiliation, thought it a ſeaſonable Time to give ſome of them a Specimen of his future Glorification: Therefore taking with him his three more intimate Apoſtles, *Peter* and the two Sons of *Zebedee*, he aſcended a very high Mountain, generally believ'd to be *Tabor*, a round Mount above four Miles in

Matt. 17. 1--8. *Mark* 9. 2--8. *Luke* 9. 28--36.

Height, ſituated in the Plains of *Galilee*. While he was earneſtly employ'd in Prayer, he was ſuddenly transform'd into another kind of Appearance; a radiant Luſtre darted from his Face more glorious than the Sun; and a dazling Splendor proceeded from his Garments, exceeding not only the whiteſt Snow, and the utmoſt Power of Art, but alſo the Light it ſelf. During this heavenly Scene, there appear'd *Moſes* and *Elias*, cloth'd with all the Brightneſs and Majeſty of a glorify'd State, familiarly converſing with him, and diſcourſing of his Death and Sufferings; by which he was to be exalted above every Name both in Heaven and Earth. While the Intercourſe continu'd between theſe three, *Peter* and his two fellow Apoſtles were fallen aſleep, it being probably Night when this hapned; but waking juſt before their Departure, they were exceedingly ſurpriz'd, and terrify'd at the Sight of ſo much Glory and Majeſty. And *Peter* in an Ecſtaſie of Admiration addreſs'd himſelf to his Maſter, begging, *that they might continue in that happy Place, and erect three Tabernacles or Tents, one for himſelf, and other two for* Moſes *and* Elias. But while he was thus talking, ſcarce knowing what he ſaid in this Fright and Tranſport, a bright and ſhining Cloud ſuddenly came over them, and a Voice, from thence crying, *This is my beloved Son, in whom I am well pleaſed; hear ye him!* Upon which the Apoſtles were ſeiz'd with a greater Conſternation than ever, and fell proſtrate upon the Ground; but our Lord gently touch'd them, bad them ariſe and fear nothing; and looking up, they ſaw none but their Maſter, the reſt having vaniſh'd and diſappear'd. In Memory of theſe great Tranſactions, *Bede* tells us, that in purſuance of St. *Peter*'s Petition about the three Tabernacles, there were afterwards three Churches built upon the Top of this Mountain, which in later Ages were held in great Veneration.

Matt. 17. 9--13. *Mark* 9. 9--13. As they were deſcending the Mountain, *Jeſus* ſtrictly commanded them to diſcover to no Man what ſtrange Things they had ſeen, *'till the Son of Man ſhou'd be riſen from the Dead.* They were ready to obey his Command, but did not underſtand the laſt Words; therefore they had ſome Diſpute among themſelves concerning the Meaning of that Expreſſion, the Son of Man's riſing from the Dead. At the ſame Time they had another Difficulty to ſolve; for having ſeen *Elias* with our Saviour upon the Mount, they took an Occaſion to ask him, *Why the Scribes and Phariſees did aſſert, That that Prophet muſt come upon the Earth before*

before the Meſſiah ? *Jeſus* anſwer'd them, *That Elias ſhou'd come indeed, and be rejected and barbarouſly treated, as well as the Son of Man*; adding withal, *That he was already come, and that the* Jews *had done to him what they thought fit*; *ſo likewiſe wou'd they cauſe the Son of Man to ſuffer as they had done his Fore-runner.* This Anſwer clearly diſcover'd to the Apoſtles, that the laſt *Elias* of whom he had ſpoken, was *John Baptiſt*, who had gone before the firſt Coming of *Jeſus Chriſt* in the Spirit and Power of *Elias*, as *Elias* himſelf, according to the Opinion of many, ſhou'd go before his ſecond Coming.

The following Day, our Lord being return'd to his other nine Apoſtles, he found a great Multitude about them, and the *Scribes* queſtioning and diſputing with them: At his firſt Appearance the People ran to him, and ſaluted him with all the Marks of Joy and Admiration. *Jeſus* demanded of the *Scribes*, *What was the Occaſion and Subject of their Diſpute*? But was interrupted by a certain Man, who breaking through the Preſs, fell proſtrate at his Feet, beſeeching him *to have Pity upon his only Son, a deplorable Object, a Lunatick and Poſſeſſed, Deaf and Dumb, often thrown upon the Ground, and into the Fire and Water, rack'd with violent Convulſions, accompany'd with diſmal Outcries, Foamings, gnaſhing of Teeth, Pinings, and miſerable Bruiſes and Torments: That he had brought this Child to his Diſciples in his Abſence, but they were not able to cure him.* The Unbelief of the *Jews*, as well as Weakneſs of the Diſciples Faith, was now the moſt dangerous Diſtemper, and had been a frequent Impediment to our Saviour's Miracles, therefore he firſt aim'd at the Cure of that; crying out, *O faithleſs and perverſe Generation! How long ſhall I be with you to convince you*? *How long ſhall I endure your Infidelity*? Upon ordering the Child to be brought to him, the Devil began to tear him with fierce Convulſions, and threw him upon the Ground with terrible Struglings and Foamings. *Jeſus* asking the Father, *how long he had been under theſe Afflictions*, was anſwer'd, *from his Childhood*; urging him again, *If he cou'd do any Thing, to have Pity upon him: Jeſus* told him, *If he cou'd believe, all Things were poſſible to a true Believer.* Immediately the Father cry'd out with Tears, *Lord, I believe; ſupply thou my Unbelief!* Whereupon our Lord commanded *the deaf and dumb Spirit to depart out of the Child, and never to return:* And the Spirit with hideous Outcries tore the Child, and left him breathleſs upon the Ground, ſo that many concluded he was dead; but *Jeſus* taking him by the Hand, lifted him up, and deliver'd

Matt. 17. 14-21. *Mark* 9. 14--9. *Luke* 9. 37--43.

liver'd him to his Father, perfectly cur'd, to the great Aſtoniſhment of all the Spectators. *Jeſus* retiring ſhortly after, his Diſciples deſired to know the Reaſon why they cou'd not caſt out this Spirit; he anſwer'd them, firſt, *becauſe of their Unbelief; for that if they had but one Grain of true Faith, they might have remov'd Mountains by the bare Word of their Mouth:* Secondly, *becauſe this was one of a peculiar Kind of Spirits, that were not to be ejected without Prayer and Faſting; in which they had been too negligent and deficient.*

Matt. 17. 22--27. *Mark* 9. 30--33. *Luke* 9. 44, 45.

Our Saviour ſhortly after paſs'd from this Place through the midſt of *Galilee* towards *Capernaum*, but with all Caution and Privacy, his Thoughts being much employ'd in fitting his Diſciples for the ungrateful Approaches of his Death: Therefore he diſcover'd it to them a ſecond Time, deſiring them to attend ſeriouſly, and let theſe Words ſink into their Hearts; *That the Son of Man ſhou'd be deliver'd into the Hands of wicked Men, who ſhou'd put him to Death, and that he ſhou'd riſe again the third Day.* But their Hopes of a temporal Kingdom, and their natural Averſion to the Croſs, made it very difficult for them to believe or conceive it; yet this Prediction caſt them into ſuch a melancholly Fear, that they durſt not ask him to explain it to them. Being arrived at *Capernaum*, the Collectors of a certain Tribute of two Drachmas, or fifteen Pence an Head for the Uſe of the Temple, came to *Peter*, who was an Inhabitant of that City, and ask'd him, *If his Maſter did not pay that Tribute? Peter* knowing his Maſter's Readineſs to pay all Dues, anſwer'd, *Yes*; but entering the Houſe, was prevented by *Jeſus*, who ask'd him, *Whether the Kings of the Earth exacted Tribute of their own Children, or of Strangers? Peter* anſwer'd, *Of Strangers*; upon which *Jeſus* concluded, *That the Children were exempted*; leaving it to him to infer, That he being the Son of God ought to be excus'd paying Tribute to the Temple. But however, to avoid all Occaſions of Offence, he order'd him *to go and caſt a Hook into the Sea; telling him, that in the Mouth of the firſt Fiſh he caught, he ſhou'd find a* Stater, *a piece of Mony of half a Crown Value, which ſhou'd be given to the Collectors, both for his Maſter, and himſelf.*

Matt. 18. 1--14. *Mark* 9. 33--50. *Luke* 9. 46--50.

About the ſame Time there aroſe a Diſpute among the Apoſtles, which of them ſhou'd be the Greateſt in their Maſter's Kingdom; ſtill imagining and expecting a temporal Sovereignty. But *Jeſus* knowing their Thoughts, and miſtaken Ambition, ask'd them concerning their Diſpute; to which they durſt give no Anſwer: Only, when the twelve were together, they propos'd this Queſtion to him, *Who*

was

was greateſt in the Kingdom of Heaven? He anſwer'd them, *That if any Man was ambitious to be firſt in his Kingdom, he ſhou'd be laſt, and Servant to the reſt.* Then calling a little Child to him, whom ſome ſuppoſe to have been St. *Ignatius*, he took him in his Arms before them all, and told them, *That except they imitated the Innocence and Humility of little Children, they ſhou'd never enter the Kingdom of God; but that whoſoever came neareſt to them, ſhou'd be greateſt in that Kingdom:* Adding withal, *That whoſoever ſhou'd receive ſuch a little Child, or humble Chriſtian in his Name, receiv'd both him, and his Father who ſent him, and that the moſt humble among them, ſhou'd be moſt exalted.* Hereupon *John* the Son of *Zebedee* interrupted him, ſaying, *Maſter, we ſaw a Man ejecting Devils in your Name, but we forbad him to proceed, becauſe he refus'd to follow us.* *Jeſus* diſapprov'd of the Action, and told them, *That he ought not to be look'd upon as an Enemy, who declar'd not againſt him, and had wrought Miracles in his Name.* Then re-aſſuming his former Subject, he declar'd, *That a Cup of Water only, given them for his Sake, ſhou'd in no wiſe miſs of a Reward: But that whoſoever ſhou'd offend and ſcandalize a little Child and weak Believer, it were better for him having a Milſtone about his Neck, to be plung'd into the midſt of the dead Sea. That they ought the more carefully to avoid contemning ſuch Perſons, becauſe their Guardian-Angels had ſuch free Acceſs to the Throne of God: That the Son of Man came to recover ſuch as were loſt: That as a diligent Shepherd, having miſs'd one Sheep out of a hundred, ſeeks in all Places for it; and having found it, rejoyces more over that, than over all the reſt that never went aſtray: So was the Father unwilling that any of theſe Believers ſhou'd periſh. That tho' the World was full of Scandals and Offences, and ſuch Things wou'd neceſſarily come, yet it wou'd be diſmal to that Perſon who caus'd them: That therefore they ought to remove all Occaſions of falling, and to mortifie their Affections, tho' they were as dear to them as an Eye, an Hand, or a Foot; becauſe it was infinitely more eligible to be blind, maimed or lame, and to be depriv'd of the Enjoyment of theſe Members here on Earth, than to be depriv'd of all Enjoyments in the inextinguiſhable Flames of Hell. That as the Sacrifices were uſually ſeaſoned with Salt, ſo they were to be ſeaſoned with Fire and Afflictions; And that as Salt was the moſt worthleſs thing in Nature, when it had loſt its Savour, ſo wou'd they be; for which Reaſon they ought to be careful to preſerve it among themſelves; namely, ſuch a Peace and Unity, as wou'd ſtifle all ambitious Contentions.*

Matt. 18. 15--35. Our Lord having ſhewn the fatal Dangers of Scandals and Offences, afterwards, in Order to preſerve a due Charity and Compaſſion for Offenders, preſcrib'd excellent Rules both for their Puniſhment and Pardon; and ſuch as were very agreeable to the Cuſtoms and Diſcipline of the *Jewiſh* Church: *Firſt, that if one Perſon offended another, the injured Perſon ſhou'd admoniſh him privately, that if it were poſſible, he might be reclaim'd by that Means: And that if a private Admonition had no Effect upon him, it ought to be repeated before one or two more, who ſhou'd be Witneſſes of the Matter: But if that alſo prov'd unſucceſsful, he ſhou'd declare his Offence to the Church, and the publick Congregation; and upon the Offender's Contempt of that, he was to be cut off from her Communion, and look'd upon as a Heathen and an Infidel.* And that the Church might effectually ſeparate all obſtinate Offenders, he now gave to all, as he had done before to *Peter*, the Power of Binding and Looſing; ſolemnly aſſuring them, *That whatſoever they regularly pronounc'd and declar'd on Earth, he wou'd ratifie and confirm in Heaven.* Promiſing farther, *That if but two of them on Earth did agree about any Thing to be demanded by Prayer, it ſhou'd be granted by his heavenly Father: For that where two or three only were gather'd together in his Name, he wou'd not fail to be with them.* *Peter* obſerving the Diſcourſe, and learning from his Maſter's Words, that if a private Admonition prevail'd, the injured Perſon muſt forgive the other, deſired to know, *how often he was oblig'd to forgive an offending Brother; Whether ſeven Times were not ſufficient? Jeſus* let him underſtand that the Number of Times was not to be limited, *that he was to forgive him, tho' he offended ſeventy Times as often.* And to ſhew the abſolute Neceſſity of ſuch a merciful and compaſſionate Temper, he propounded an excellent Parable of a certain King, who calling his Servants to Account, found one of them who owed him ſo vaſt a Sum that he was unable to pay it; namely, ten thouſand Talents, or a Million eight hundred and ſeventy five thouſand Pounds; whereupon he commanded him to be ſold, with his Wife and Children, and all that he had, towards the Diſcharge of the Debt. But his Servant falling at his Feet, and humbly imploring his Mercy and Forbearance, out of a generous *Pity*, he freely forgave him the whole Debt. This Wretch was no ſooner gone out, but he met one of his Fellow-Servants, who owed him a ſmall Debt of an hundred *Denarii*, about three Pounds two Shillings and ſix Pence, and laying Hands upon him, took him roughly by the Throat, and cry'd, *Pay me my Debts.*

Debts. And tho' his Fellow-Servant us'd the ſame pathetical Intreaties that he had done to the King his Maſter, yet he wou'd not hearken, but without any Pity immediately ſent him to Priſon. The King being inform'd of this Severity, ſent for the ungrateful Servant, firſt upbraided him with his Baſeneſs and Cruelty, when he had juſt receiv'd ſo much Favour and Mercy; and then in a great Rage order'd him to Racks and Tortures, 'till he ſhou'd diſcarge the whole Debt. Then *Jeſus* concluded with this moſt ſolemn Application, *ſo likewiſe ſhall my heavenly Father deal with all ſuch as will not forgive their Brother's Treſpaſſes from their Hearts.*

Our Lord having continu'd a ſhort Time at *Capernaum*, ſome of his Relations, whoſe Hopes and Faith were ſtill unſound, became uneaſie that he confin'd himſelf ſo much to one Province, and therefore urg'd him to ſhew his Miracles at the capital City of *Jeruſalem*; for which he cou'd not have, as they conceiv'd, a better Opportunity than the great Feaſt of Tabernacles then approaching: Deſiring him, *If he expected to be famous, to ſhew himſelf to the World, and not deprive his Diſciples at* Jeruſalem *of the Happineſs of his Preſence.* But *Jeſus* told them, *That they might go to the Feaſt as ſoon as they pleas'd, but he himſelf muſt be very wary and cautious, becauſe he had many Enemies; that the World, which had nothing to object againſt them, hated him, becauſe he reprov'd their ſinful Actions: That therefore tho' they went to the Feaſt immediately, he wou'd not go yet; for the proper Time was not fully come:* Whereupon he made a ſhort Stay in *Galilee*; but ſoon after their Departure, he ſet forwards towards *Jeruſalem*, not publickly, but as it were in ſecret, leſt he ſhou'd too much awaken the Jealouſie of his Enemies. *John* 7. 2--10.

In his Paſſage through the Province of *Samaria*, he ſent ſome of his Apoſtles as Harbingers to provide Lodging in one of their Villages, who upon their firſt Trial were uncivilly rejected and refus'd Entertainment; becauſe the *Samaritans* perceiv'd they were going to *Jeruſalem* to the Feaſt, which they violently hated. This piece of Rudeneſs and Inhumanity was ſo deeply reſented by *James* and his Brother *John*, that they immediately deſir'd Permiſſion of their Maſter, in Imitation of *Elias*, to command Fire down from Heaven, and conſume theſe inhoſpitable Wretches. But the Son of God willing to teach them, that the Marks of a true Chriſtian were Meekneſs and Love, not Fury and Revenge, gave them this ſerious Reproof, *Ye know not by what Spirit ye are acted; for the Son of Man is not come to deſtroy* *Luke* 9. 51--56.

ſtroy Mens Lives, but to ſave them. And ſo they went and took Lodgings in another Village.

Luke 10. 3–16. III. A little before our Lord's Arrival at *Jeruſalem* at the Feaſt of Tabernacles, about ſixteen Months after his ſolemn Election of his Apoſtles, and eight Months after their firſt Miſſion, he thought fit to make a ſecond Choice of Diſciples; and as his firſt was of Twelve, according to the Number of their Patriarchs and Tribes, this was of Seventy, according to the Number of the Elders or Senators of *Iſrael*. The Names of moſt of theſe are unknown to us; and we have only an uncertain Account of twenty eight of them out of *Euſebius*, *Epiphanius* and *Papias*, which are *Matthias*, *Mark*, *Luke*, *Barnabas*, *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, *Nicolas*, *Juſtus*, *Apelles*, *Soſthenes*, *Rufus*, *Niger*, *Cephas*, *Thaddæus*, *Ariſtion*, *John*, *Barſabas*, *Andronicus*, *Junius*, *Silas*, *Lucius*, *Manaen*, *Mnaſon* and *Ananias*. Theſe Seventy were ſent out by two and two together as the Apoſtles; and tho' they were of an inferior Rank, yet our Lord gave the ſame Reaſon for their Miſſion; namely, *That the Evangelical Harveſt was great, but the Reapers few.* The Apoſtles Commiſſion was to go at large to any of the Cities of *Iſrael*; but theſe Seventy were to go only to thoſe particular Places which *Jeſus* himſelf deſign'd to viſit, to make way for his Preaching and Reception; who deſign'd now a more full Revelation of himſelf. As their Journey was to be ſhort and expeditious, he order'd them to avoid all Impediments, particularly the formal Salutations then in Uſe, and the great Scrupulouſneſs that ſome had of eating ſuch Things as were ſet before them by Strangers. The other Inſtructions to them were the ſame as he had given to the Apoſtles; only adding the ſame Woes againſt *Chorazin* and *Bethſaida*, and his own proud City *Capernaum*, which he formerly denounc'd before the Multitudes, when *John* had ſent his Diſciples to him.

John 7. 31–36. The Feaſt of Tabernacles always continu'd eight Days, and began this Year on the ſeventh or eighth Day of our Month *October*; at which Time the *Jews* made great Enquiry after *Jeſus* at *Jeruſalem*, and had various Diſcourſes concerning him; ſome ſaying he was a good Man, and others an Impoſtor. But when all Mens Expectations were almoſt over, on the fourth or fifth Day of the Feaſt, he ſhew'd himſelf openly, and taught in the Temple, to the great Wonder of the *Jews*, who were exceedingly ſurpriz'd to find him ſo perfect in the Scriptures, when his Education had

had been without Learning. Whereupon he told them, *That he ſpoke not of himſelf; and that if they were deſirous of performing the Will of God, they wou'd ſoon perceive, that his Doctrine proceeded from God that ſent him, whoſe Glory alone he ſought to promote; but they were ſo far from keeping the Law of God, that they ſought even his Life.* The People cry'd out, *He was poſſeſs'd*; and ask'd him, *Who ſought his Life?* Upon which, he put them in mind of the infirm Man at the Pool of *Betheſda*, whom he cur'd a Year and a half before on the Sabbath Day; *for which, tho' they themſelves us'd Circumciſion on the ſame Day, without accounting it a Breach of* Moſes's *Law, yet they were ſo implacably incens'd againſt him, that they had reſolv'd to ſlay him.* At the ſame Time ſome who knew the great Hatred of the Magiſtrates againſt him, admired to ſee him ſpeak with ſo much Freedom and Authority, and ſaid, *Are they convinc'd that this is really the Meſſiah?* Adding withall, *That they knew this Man's Parentage, but the* Meſſiah's *wou'd be wholly unknown.* But *Jeſus* with a loud Voice declar'd, *That tho' they knew his Earthly Parentage, they knew not his Heavenly, which was beyond their Conception.* Then ſeveral of the People believ'd on him, being convinc'd by the Greatneſs of his Miracles, that he was the *Meſſiah*; but the *Phariſees* and Rulers of the People ſent their Officers to ſecure him: *Jeſus* who cou'd not ſuffer before his prefix'd Time, ſaid to the Officers, *That he was with them but for a ſhort Time, and ſhou'd return to Him who ſent him; that they ſhou'd ſeek to him in vain, for he was going to a Place whither they cou'd not come.* The *Jews* did not underſtand theſe Words, but believ'd that he deſign'd to leave *Judæa*, and teach the *Greeks* and *Gentiles.*

On the laſt and great Day of the Feaſt, when they perform'd the joyful and pompous Ceremony of offering and pouring out the Water, our Saviour ſtood up in the Temple, and cry'd out, *If any Man thirſt, let him come to me and drink: Whoſoever believeth on me, according to the Tenor of the Scriptures, out of his Belly ſhall flow Rivers of living Water:* Meaning, as St. *John* obſerves, the abundant Graces of the Holy Spirit, which ſhou'd be poured out upon the Souls of all Believers, after his Entrance into Glory. The People were much divided in their Opinions concerning this Sentence; for ſome accounted him a Prophet, others acknowledg'd him the *Meſſiah*, and others, who knew nothing of his Birth-Place, cou'd not believe him to be the Perſon, becauſe they knew that the *Meſſiah* ſhou'd not be born in *Galilee*, but in the City of *Bethlehem*, and of the Family of *David.* *John* 7. 37--53.

David. At the ſame Time the Magiſtrates belonging to the *Sanhedrim*, examin'd the Officers whom they had ſent to take him, why they had not brought him; and they being charm'd with his Preſence and Preaching, anſwer'd, *That never Man ſpoke like this Man.* The *Phariſees* being more inrag'd at their Reaſon, than the Neglect of their Office, upbraided them *for being ſo fooliſhly ſeduced, and following the Error of the ignorant and curſed Populacy, when not one of the Rulers and learned Rabbies haa own'd him.* Upon this, *Nicodemus*, who had formerly convers'd with our Lord, and remain'd his ſecret Diſciple, calmly told the Aſſembly, *That according to the Law, they ought not to condemn any Man unheard.* But they with ſome Anger, ask'd *Whether he was a Favourer of this* Galilean? and bad him *ſearch, and he ſhou'd find, that no Prophet ever came from thence.* Thus the Aſſembly broke up without proceeding againſt him, and every Man return'd to his own Houſe.

John 8. 1--11. On the ſame Night *Jeſus* repaired to the Mount of Olives about a Mile from the City, and probably lodg'd at *Bethany*, at the Houſe of *Lazarus*. Early in the Morning, he return'd to the Temple, and in the Court of Women, at the Treaſury, he ſate down and taught the People that were gather'd about him. Shortly after, the *Scribes* and *Phariſees* with no little Solemnity brought in a Woman taken in Adultery, and placing her in the midſt of them ſaid, *Maſter, this Woman was taken in the very Act of Adultery: Now Moſes in his Law expreſly commanded, That ſuch Perſons ſhou'd be ſtoned to Death; but What is your Judgment and Determination?* This inſnarcing Queſtion was to find an Occaſion of accuſing him, either of aſſuming Judicial Power, if he condemn'd her; or of nulling the Law, if he freed her. *Jeſus*, like a Judge taking Minutes of a Cauſe before him, ſtooped down, and wrote ſomething with his Finger upon the Duſt of the Pavement: but they being urgent with him for an Anſwer, he rais'd himſelf up, ſaying, *He that is without Sin among you let him caſt the firſt Stone*; and ſtooping down, wrote as before. This unexpected Anſwer amaz'd theſe deſigning Accuſers; and finding themſelves throughly convicted of their own Crimes, retired one by one, leaving the Woman by her ſelf; which was little leſs than a Miracle. *Jeſus* finding the Woman alone, ask'd her, *Where were her Accuſers; and whether any Man had condemn'd her?* She anſwer'd, *no Man had:* Upon which he told her, *That neither did he condemn her*, but bad her *Go and ſin no more.*

After

After this Interruption *Jesus* return'd to instruct the People, and taking occasion, probably from the Sun's bright shining in the Morning, he declar'd *That he was the true Light of the World, and that whosoever follow'd him, should not walk in Darkness, but in the Light of Life.* Hereupon the *Pharisees* reply'd, *That the Testimony he gave of himself was not worthy of Credit.* But he demonstrated to them, *That they judg'd amiss, according to their own Law, and that the Testimony he gave of himself was of sufficient Force, because it was confirm'd by the Testimony of his Father, who wrought such great Miracles by him:* They then ask'd him, *Where his Father was?* He answer'd them, *That they knew not his Father, because they wou'd not acknowledge his Son.* He added moreover, and said, *I go my Way, and ye shall seek me, and shall dye in your Sins: Whither I go, ye cannot come.* And because they ignorantly thought he wou'd kill himself, that they might not follow him, he declar'd, *That he was not from below, as they were, but from above; and that if they did not believe in him, they shou'd die in their Sins.* Then they asking him, *Who he was*; he answer'd, he was the *Messiah*, but in such Terms as they did not understand: Adding withall, *That when they had lifted him up upon the Cross, they shou'd know, that he had done nothing of himself, nor said any Thing, but what he had heard from his Father.* These Truths which blinded the Proud, enlightned several other Persons, who believ'd on him; to whom he declar'd, *That if they continu'd firm in the Observation of his Word, they were his real Disciples: That they shou'd knew the Truth, and the Truth shou'd make them free.* The other *Jews* reply'd, *That they were never Servants, but free, as being the Children of* Abraham. He answer'd them, *That whosoever committed Sin, was the Servant of Sin; and tho' Servants might have some Temporary Privileges, they cou'd not be truly free, unless he made them so: That they were* Abraham's *Children according to the Flesh, but in rejecting the Truth, and seeking the Life of him who told them the Truth, they did not follow* Abraham's *Steps, but made themselves Children of another Father, by following his Example and imitating him.* They maintain'd, *That in that Sense they had no other Father but God*; but *Jesus* reply'd again, *That if they were the Children of God, they wou'd hearken to his Word, and love his only begotten Son, whom he had sent. That as Murther and Lying were the Works of the Devil, and the Marks of his Children; so such as sought the Destruction of an innocent Person, and refus'd their Assent to the Truth, had the Devil for their Father.* They made no Reply to this, but by railling at him, calling

John 8. 12--59.

calling him *a* Samaritan, *that was poſſeſs'd with a Devil.* But *Jeſus* calmly anſwer'd, *That he had no Devil, but honour'd his Father, who would do him Juſtice, becauſe he ſought not his own Glory:* Declaring afterwards, *That whoſoever kept his Word, ſhou'd never die,* meaning an eternal Death: But the *Jews,* who underſtood it of the Death of the Body, took occaſion to inſult over him; demanding of him, *Whether he was greater than* Abraham *and the Prophets, that he cou'd preſerve them from Death that kept his Commandments, which thoſe great Men cou'd not avoid; therefore what did he pretend to make himſelf?* He anſwer'd them again, *That he honour'd not himſelf, but deriv'd all his Honour from his Father, whom they worſhiped as their God; but knew him not: That as for* Abraham, *in whom they ſo much boaſted, he had earneſtly deſired to ſee his happy Day, did ſee it, and was fill'd with great Joy.* Upon this, they ſcoffingly ask'd, *Whether he cou'd have ſeen* Abraham, *when he was not yet fifty years of Age?* That is, arriv'd at the common Years of Superannuation among the *Jews.* But he reply'd, *Verily, verily I ſay unto you, before* Abraham *was, I am.* Upon which Aſſertion, which they took for Blaſphemy, after the manner of the *Zealots,* they took up ſome of the broken Stones of the new Buildings, deſigning to kill him. But he miraculouſly withdrew himſelf out of the Temple, and eſcap'd their Fury.

ake 10. 7--24. A little before our Saviour's Departure from the City, the Seventy Diſciples return'd from their Journey and Miniſtry, greatly rejoycing, *becauſe the very Devils, by means of his Name, were ſubject to them. Jeſus* in Confirmation of their Report, told them, *That while they were preaching, he ſaw the Prince of them, falling like Lightning from his Empire and Dominion:* Declaring farther, *That he gave them Power to tread upon the moſt venomous and malignant Powers of the Devil, without the leaſt Damage: Yet that they ought not ſo much to rejoyce for the Subjection of theſe evil Spirits, as for their having their Names written in Heaven.* At the ſame Time *Jeſus* was tranſported with the like Motion of the Spirit as formerly, *glorifying the Name of the Lord of Heaven and Earth, for revealing the Myſteries of Heaven to ſuch Infants and mean Inſtruments, and concealing them from the Great and Wiſe in the World.* Then turning to his Diſciples, he privately pronounc'd a Bleſſing upon their Eyes which were Partakers of ſuch Happineſs: Declaring, *That many great Prophets and Kings had paſſionately long'd to ſee and to hear what they had done, without obtaining the Bleſſing.*

About

About this Time, a certain Doctor of the Law among the Company ſtood up, and that he might find Occaſion againſt him, demanded of him, *What he muſt do to inherit everlaſting Life*? Our Lord perceiving his Conceit, referr'd him to the Law, asking him, *What he read there*? The Man readily anſwer'd out of *Deuteronomy*, '*Thou ſhalt love* '*the Lord thy God with all thy Heart, with all thy Soul, with* '*all thy Strength, and with all thy Mind; and thy Neigh-* '*bour as thy ſelf.* *Jeſus* told him, *He had rightly anſwer'd*, and bad him, *Perform that, and he ſhould live.* But this *Scribe* being deſirous to appear Holy, and an exact Obſerver of the Law, demanded farther of him, *Whom he ought to account his Neighbour*? *Jeſus* anſwer'd him by a Parable of a certain *Jew*, who in the great Road between *Jeruſalem* and *Jericho* was robbed, ſtripped, barbarouſly treated, and left almoſt dead with his Wounds: When a *Prieſt* and a *Levite*, both of his own Country, paſs'd ſeverally that Way, they uncharitably avoided him, and gave him no Aſſiſtance: But a *Samaritan*, a Stranger, and abhorr'd by the *Jews*, ſeeing this diſtreſſed Perſon, with great Compaſſion came to him, poured Oil and Wine into his Wounds, carefully bound them up, ſat him upon his own Beaſt, and carry'd him to an Inn, where he committed him to the Care of the Hoſt, and left him Mony to provide Neceſſaries for him, with a Promiſe of a farther Supply if Occaſion requir'd it. *Jeſus* deſirous that the Doctor ſhould make Application himſelf, ask'd him, *Which of theſe three Paſſengers was Neighbour to the diſtreſſed Man*? He anſwer'd, *He who ſhew'd Mercy to him.* And *Jeſus* approving the Anſwer, bad him, *Go, and do likewiſe:* Intimating, that Mercy was due to all Perſons, and that Neighbours were not confin'd to Countries and Relations, nor Religions. *Luke* 10. 25—37.

Shortly after, our Lord departed from *Jeruſalem* towards *Galilee*; and in the Beginning of his Journey, he enter'd a ſmall Village call'd *Bethany*, on the fartheſt Parts of Mount *Olivet*, about two Miles Eaſt of *Jeruſalem*, where he was joyfully entertain'd by a Woman call'd *Martha*, who with a Siſter *Mary*, and Brother *Lazarus* were highly in Favour with him. While *Martha* was buſie in preparing what ſhe could for her heavenly Gueſt, her Siſter *Mary*, whom ſeveral believe to be the ſame with *Mary Magdalene*, ſat at *Jeſus*'s Feet, hearing his Words with great Attention. Whereupon *Martha* complain'd to him, *That her Siſter ſuffer'd her to take all the Trouble upon her, deſiring that he would command her to help her.* But *Jeſus* anſwer'd her with great Seriouſneſs, *That ſhe cumber'd and diſturb'd her ſelf with* *Luke* 10. 38—42.

with worldly Cares, whereas one Thing was primarily needful, the hearing of his Word, which ſince Mary *had choſen, ſhe ſhould never want the Benefit of it.* By which Words he condemn'd not the Hoſpitality of *Martha*, but taught her, That her Care and Toil, tho' commendable in its ſelf, was of far leſs Value and Concern than that of her Siſter's.

Luke 11. 1--13. A few Days after, *Jeſus* being probably return'd into *Galilee*, his Diſciples ſeeing him at Prayers, one of them deſired him *to compoſe a Prayer for their Uſe, as* John *had done for his Diſciples.* Whereupon he gave them the ſame excellent Prayer, which he had done above eighteen Months before in his Sermon upon the Mount, only omitting the Doxology at laſt. Then he encourag'd them to uſe Fervour and Importunity in their Prayers, by producing two familiar Inſtances: The firſt of one Friend coming to another at Midnight to borrow Proviſions for his Stranger, *who at that unſeaſonable Hour might obtain his Requeſt by his Importunity, when he could not by his Friendſhip: Much more they ſhould obtain their Petitions, when ask'd with an inſtant Zeal and Perſeverance.* The ſecond was of a common Parent, *who would not give his Children Stones inſtead of Bread, nor Serpents inſtead of Fiſh, nor Scorpions inſtead of Eggs. And if evil Parents knew how to give good Gifts to their Children, much more their heavenly Father would give the Holy Spirit to ſuch as ask'd Him.*

Luke 11. 14--54. After this, St. *Luke* mentions our Lord's diſpoſſeſſing a dumb Demoniack; upon which Occaſion the *Phariſees* not only perſiſted in their former Blaſphemy, that he ejected Devils by *Beelzebub* their Prince, but alſo again impudently demanded of him a Sign from Heaven. But *Jeſus* confuted their Malice by the ſame Arguments he formerly us'd upon that Account; and likewiſe gave the ſame Anſwer to their demanding a Sign; declaring, *That they ſhould have no other but that of* Jonas *the Prophet:* Adding ſome few of the ſame Inſtructions to the People, as he had formerly given in his Sermon upon the Mount. In the midſt of his excellent Diſcourſe, a Woman in a Tranſport cry'd out, *Bleſſed was the Womb that bare him, and the Breaſts that gave him Suck!* But *Jeſus* declar'd, *That they were more bleſſed, who heard the Word of God and obſerv'd it.* At the finiſhing his Diſcourſe, he was invited by a certain *Phariſee* to dine with him, where he ſat down without waſhing his Hands, contrary to the Traditions and Cuſtoms of thoſe People; which both ſurpriz'd, and offended the nice Maſter of the Houſe. But our Lord knowing the corrupt Deſigns of

of him, and the reſt that were with him, very freely told him, *That they were very careful in cleanſing the Outſides of their Cups and Veſſels, but their inward Parts, their Hearts, were full of Rapine and Impurity; ſhewing their Ignorance in not knowing that the ſame Workman made both; and preſcribing a Remedy, namely, Alms and Acts of Mercy, which ſhould make all Things clean and pure to them.* After which he took an Occaſion to expoſe all the great Hypocriſie and Villanies of the whole Sect, together with the *Scribes* and Doctors of the Law, who were offended at his invective Diſcourſe: Inſomuch, that the Company were extreamly exaſperated, and us'd all poſſible Methods enſnare him, and to gain an Opportunity of deſtroying him.

In the mean Time, an innumerable Multitude of People being gather'd about him, ſo that they trod one upon another, *Jeſus* admoniſh'd his Diſciples *to beware of the Leaven of the* Phariſees, *which was Sowerneſs and Hypocriſie; and not to be diſcourag'd at the Malice and Perſecutions of Men, but to fear God alone, and to repoſe a ſtedfaſt Confidence in him.* In the midſt of his Diſcourſe, one of the Company, more intent upon his temporal, than ſpiritual Concernment, deſir'd him, *to ſpeak to his Brother peaceably to divide the Eſtate lately fallen to them.* But *Jeſus*, to ſhew that every Perſon ought to keep within his Calling, anſwer'd, *Who made him a Judge or a Surveyor of their Concerns?* Upon which he admoniſh'd his Auditory *carefully to beware of Covetouſneſs; for Mens Happineſs conſiſted not in plentiful Poſſeſſions.* And to enforce it the more, he propounded this Parable: *A certain wealthy Man, finding his Land to produce a vaſt Increaſe of Fruits and Goods, reſolv'd to pull down his old Barns and Repoſitories, and build larger; and when he had thus ſecur'd his Profits, he would ſay to his Soul,* Soul, thou haſt plentifully provided for many Years, now take thine Eaſe, eat, drink and enjoy thy Pleaſures: *But God deſtroy'd all his Deſigns, and ſaid to him,* Thou Fool, this very Night ſhall thy Soul be requir'd of thee; for whom then haſt thou ſecured theſe Things? *Such is the Condition,* added he, *of him who hoards up Treaſure for himſelf, and is not rich in his Actions to God.* For this Reaſon he taught his Diſciples, *not to be ſolicitous or anxious for the Things of this Life; that they ſhould be ſo far from heaping up Riches, that they ought to part with what they had to the Poor, that they might have a Treaſury in Heaven, which would naturally draw their Hearts after it. That they were indeed ſmall in Number, but however they ſhould be of good Courage, ſince*

Luke 12. 1--59.

it was their Father's Pleaſure to give them the Kingdom. He told them farther, *That they ſhould be always in a Readineſs to appear before God, to have their Garments girt about them, and their Lights burning, as Servants who watch for the Return of their Maſter from the Wedding. That being made Stewards of God's Houſe, to diſtribute to others the Food of his Word, they ought to diſcharge their Truſt faithfully; not like the fooliſh Steward, who finding his Lord to defer his Return, conſum'd the Goods intruſted to him in Debaucheries, and us'd his Authority to abuſe his Fellow Servants; for which he ſhould have his Portion with Hypocrites and Unbelievers. That ſince the Son of Man would come in a Day and Hour unknown to them, to require an Account of their Management, they ſhould always watch as a Maſter of a Houſe would do, if he knew what Night the Thief deſign'd to rob his Houſe. That knowing the Will of their Maſter, they were the more culpable if they did not obey it; and the more they had entruſted with them, the greater their Accounts would be.* To theſe Diſcourſes he join'd and added ſome others, already obſerv'd in the Sermon upon the Mount, and his Inſtructions to the Apoſtles when he firſt ſent them to preach the Goſpel.

Luke 13. 1--9. Before the Multitude departed, ſome Perſons then preſent mention'd to our Lord that ſevere Puniſhment inflicted upon the *Galileans* or *Gaulanites* by *Pilate*, whoſe Soldiers cut them in Pieces while they were ſacrificing at the Altar; deſiring to know his Opinion of thoſe miſerable Sufferers. *Jeſus* diſcerning their Thoughts, firſt ask'd them, *Whether they believ'd thoſe to be greater Sinners than the reſt of their Sect, becauſe God had abandon'd them to ſuch dreadful Uſage.* And then declar'd, *That without their Repentance, they ſhould all meet with the ſame, or the like Judgment.* He alſo let them underſtand, *That they ought to make the ſame Application of the other Calamity that hapned in* Jeruſalem *lately; namely, the Fall of the Tower of* Siloam, *which caus'd the Death of eighteen Perſons of the City.* And that he might engage them to make the moſt profitable Uſe of their Time for a ſincere Repentance, he ſet forth the Patience of the Almighty towards them by the Parable of a barren Fig-tree in a Vineyard, which wanting Fruit for three Years ſucceſſively, the Maſter of the Vineyard order'd it to be cut down, as uſeleſs and cumberſome. But upon the Gardiner's promiſing to uſe a more than ordinary Care about it, he deferr'd it a Year longer, with a Reſolution of deſtroying it, if it continu'd unfruitful; as God would do to thoſe People

People if they brought not forth Fruits as would Evidence a true Repentance.

On a Sabbath Day not long after, *Jeſus*, according to his Cuſtom taught in one of the *Jewiſh* Synagogues; in which Place there came a Woman grievouſly afflicted with an evil Spirit, which St. *Luke* calls a Spirit of Infirmity, which had continu'd eighteen Years, and ſo bowed her Body, that ſhe could not lift her ſelf up. *Jeſus* ſeeing this deplorable Object, call'd her to him, mercifully laid his Hands upon her, and pronounc'd her *freed from her Infirmity*; and at the ſame inſtant ſhe was made ſtrait, and glorify'd God for her Cure. Whereupon the Ruler of the Synagogue with a malignant Concern told the People, *That there were ſix Days in every Week by God allow'd for Labour; that they might come for Cure in thoſe Days, and not on the Sabbath, which was a Day of Reſt.* But *Jeſus* anſwering him, demanded of thoſe Hypocrites, *Whether it was not equally lawful for him to looſe a Daughter of* Abraham *and the Covenant, from eighteen Years Bondage of* Satan, *on the Sabbath; as for them to looſe an Ox or an Aſs on the ſame Day, and lead them to watering?* At which his Adverſaries were ſilenc'd and exceedingly aſham'd, while the People highly rejoyc'd at his glorious Actions. Wherefore that he might prevent them from being diſcourag'd at the mean and ſmall Beginnings of his Kingdom, he compar'd its ſpreading Nature to a Grain of Muſtard Seed, which in Time comes to be the largeſt of Herbs; and to a ſmall Quantity of Leaven, which in a ſhort Time diffuſes it ſelf through a large Maſs of Bread. *Luke* 13. 10--21.

IV. A little above two Months after the Feaſt of Tabernacles, our Lord, after ſeveral Removals, repaired again to *Jeruſalem*, at the Feaſt of Dedication, which this Year began on the 13th or 14th Day of our Month *December*. This Feaſt was inſtituted by *Judas Maccabeus*, in Memory of his Dedication of the Temple, after he had clear'd that and the Altar from the horrid Prophanations of *Antiochus Epiphanes*; and was annually celebrated in the Month *Caſleu*, and continu'd with great Solemnity eight Days. *Jeſus* being arriv'd at this Time, and walking in the Streets on a Sabbath Day, ſaw a poor Man blind from his very Birth. Whereupon his Diſciples, according to the *Jewiſh* Notion of Souls ſinning in ſome pre-exiſtent State, deſir'd to be ſatisfy'd, *Whether it was his own, or his Parents Sins that caus'd this Calamity?* *Jeſus* inform'd them, *That his Blindneſs was not upon the Account of any Sins committed by* *John* 9. 1--12.

him or his Parents, but that God might more conſpicuouſly manifeſt the Works of his Power: Adding, *That it was his Office to do theſe Works in the Time allotted him, before he was taken from them; and that ſo long as he continu'd in the World, he was the Light and Guide of it.* Then ſpitting upon the Ground, he form'd ſome Clay, and anointed the poor Man's Eyes with it; a Way the moſt unlikely to cure Blindneſs, ſending him to waſh in the Pool of *Siloam*, a Spring in the City remarkable for miraculous Accidents. The Man was obedient to his Commands; and upon his Return found his Sight perfectly reſtored, to the great Amazement of his Neighbours and Acquaintance; who at firſt doubted whether he was the ſame Man who ſat begging in the Streets. But he aſſur'd them, *That he was the very Perſon, and that a Man call'd* Jeſus *had reſtored his Sight*; and inform'd them how it was effected.

John 9. 15-34. This ſurprizing Accident made ſome very inquiſitive after *Jeſus*; but not finding him, they carry'd the Man before the Grand *Sanhedrim*, to be examin'd by the Rulers. Here ſome of the *Phariſees* were very ſtrict and uneaſie; and being inform'd that the Cure was perform'd by the ſervile Works of making Clay and Waſhing, they declar'd, *That this Man was not of God, becauſe he kept not the Sabbath Day.* But others could not believe that a wicked Man, or an Impoſtor could work ſuch Miracles; ſo that there was a great Diviſion in the Aſſembly. Whereupon they ask'd the poor Man, *What he thought himſelf*; who anſwer'd, *That he look'd upon* Jeſus *as a Prophet.* Theſe Things were ſurprizing and aſtoniſhing, but they would not believe the Miracle 'till they had ſent for the Parents of the recover'd Man; of whom they enquir'd, *Whether he was really their Son who was born blind, and by what Means he was reſtored?* But they fearing the *Phariſees*, and knowing that they had made an Order to excommunicate any Perſon who ſhould acknowledge *Jeſus* to be *Chriſt*; made Anſwer, *That they knew the Party to be their Son, and that he was born blind, but were ignorant of the means of his Recovery, and of the Perſon who effected it; but that they might be throughly inform'd by their Son, who was of Age to anſwer for himſelf.* Whereupon they call'd the Man to them a ſecond Time, and order'd him, *To give God the Glory, for they knew* Jeſus *to be a Sinner.* He anſwer'd, *That he knew nothing of his being a Sinner; but ſo much he was aſſured of, that he had been blind, and was now recover'd.* But they, reſtleſs in their Inquiries, again ask'd him, *How he receiv'd his Sight?* He anſwer'd them with ſome Roughneſs, *That he already*

inform'd

inform'd them, but to no Effect; asking them, *Whether they deſign'd to be his Diſciples*? At which, they told him in a great Rage, *That he was his Diſciple, but they were Diſciples of* Moſes, *who they knew was commiſſion'd from God; but as for this* Jeſus, *they knew not whence he was.* The Man boldly reply'd, *That it was very unaccountable, that they ſhou'd not perceive whence that Man was, whom God had indu'd with ſuch a miraculous Power of opening the Eyes of one born blind; a Thing never heard of ſince the World began:* Adding, *if this Man were not of God, he cou'd do nothing.* This extreamly provok'd them, *That ſuch a vile Sinner as he ſhou'd preſume to teach them*; and they caſt him out of the Aſſembly. As *John Baptiſt* was the firſt who ſuffer'd Death; ſo this was the firſt who ſuffer'd Excommunication upon the Account of the Goſpel.

Jeſus hearing of the poor Man's Fate, met him ſhortly after in ſome publick Place, and ask'd him, *Whether he believ'd on the Son of God*? He reply'd, *Who is he, Lord, that I may believe on him*? *Jeſus* telling him, *That he had already ſeen him, and that he who ſpoke to him was the Perſon*; he anſwer'd, *Lord, I believe!* and immediately fell down at his Feet and adored him. *Jeſus* turning to the People, declar'd, *That he came into the World to bring an amazing Judgment, that the Blind might ſee, and ſuch as ſaw might become blind*; that is, ſuch whoſe Pride hinder'd them from acknowledging their ſpiritual Blindneſs: For ſome of the *Phariſees* demanding of him, *Whether they alſo were blind*? He anſwer'd them, *If they were ſenſible of their Blindneſs, they ſhou'd be freed from their Sin; but becauſe they diſown'd that Imperfection, their Sins wou'd be imputed to them.* And having expos'd the Pride and Vanity of thoſe blind Guides, he propounded to them three different Characters of ſuch as undertook the Care of Souls, under the Parable of a Shepherd and his Sheep; teaching them, *That there were ſome, who inſtead of entring by the Door of the Sheep-fold, climb'd up ſome other Way, like Thieves and Robbers to ſteal and deſtroy.* And he explain'd this Similitude, which they did not underſtand, by declaring, *That he was the Door, by which Men muſt enter either for the Government of the Flock, or the Salvation of their Souls; that all other Pretenders were no better than Thieves and Robbers.* Secondly, *There were others, who having enter'd by the Door, guided and govern'd the Flock as Mercenaries and Hirelings; and upon the Appearance of the Wolf abandon'd the Sheep, becauſe they lov'd themſelves only, and not the Flock.* Thirdly, *There were alſo the good Shepherds, who enter'd the Sheep-Fold with*

John 9. 35--41. *Chap.* 10. 1--21.

the Porter's Attendance, knew their Sheep and their Names, and were known and follow'd by them. Of theſe third Sort he declar'd himſelf to be, proving, *That he was the good Shepherd, ſince he came to lay down his Life for his Sheep, and that willingly and freely, in Compliance to his Father's Pleaſure: for as much as no Man cou'd take it away from him; and when he had laid it down, he cou'd take it up again, and none cou'd hinder him.* Then he declar'd, *That the* Jews *were not the only Sheep for whom he wou'd die; that he had other Sheep, namely, the* Gentiles, *whom he wou'd bring into his Fold, and out of both wou'd make up one Flock, conſiſting of ſuch as heard his Voice, of whom he himſelf wou'd be the Shepherd alone.* This Diſcourſe rais'd a new Difference among his Auditors; ſome ſaid *He was poſſeſs'd and mad*; but others declar'd, *That a Man poſſeſs'd cou'd not utter ſuch excellent Things, much leſs open the Eyes of one born blind.*

John 10. 22–39. Before the Concluſion of the Feaſt, it being Winter and cold Weather, our Saviour, according to the Cuſtom of the *Jews*, walk'd in thoſe magnificent Cloyſters on the Eaſtern Parts of the Temple and the *Court of the Gentiles*, call'd by the name of *Solomon*'s-*Porch*. Here the *Jews* ſoon gather'd about him, and ask'd him, *How long he wou'd keep them in Suſpence*; requiring him *to tell them in poſitive Terms, whether he was the* Meſſiah, *or not.* He made anſwer, *That he had already inform'd them ſufficiently, but to no Effect; that the Miracles he wrought in his Father's Name were a full Evidence of his Perſon; but that they believ'd not, becauſe they were none of his Sheep, who both hearkned to him, and follow'd him.* And to ſhew them how great Loſers they were by not being of his Fold, he added, *That he gave to his Sheep eternal Life, and they ſhou'd never periſh; for no Man cou'd pull them out of the all-powerful Hands of his Father, nor out of his own, becauſe He and his Father were really One.* Upon this laſt Expreſſion the *Jews* concluded him a Blaſphemer, and after the manner of the *Zealots* took up ſome of the Stones of the new Buildings to ſtone him. Whereupon *Jeſus* asked them, *For which of thoſe many good Works which he had ſhewed them from his Father it was that they went about to uſe him ſo barbarouſly?* They readily made Anſwer, *That it was not for any good Work, but for direct Blaſphemy, for making himſelf God, whenas he was but a Man.* But he made it appear, *That ſince in the Scriptures Men were ſometimes call'd Gods, they cou'd not charge him with Blaſphemy, for giving himſelf that Name, eſpecially him who was really the Son of God, and ſanctify'd by his Father. And that he was ſo, he told them, was evident from his Miracles, which*

which ſhou'd command their Belief, tho' his Words did not; they being real Proofs that He was in his Father, and his Father in Him. All this did not appeaſe their Rage and Fury againſt him, for they ſought ſtill how they might take him, but he eſcaped out of the Temple, and ſhortly after departed from the City.

This concluded the third Year of our Saviour's publick Miniſtry; in which Year a new Volume of the *Sybil*'s Books was received, and added to the reſt by a Decree of the Senate of *Rome*; but not well reliſh'd by the Emperor *Tiberius*, who now more and more afflicted the City and Nobility by his ſubtil, jealous and tyrannical Behaviour. Tho' he liv'd retir'd from *Rome*, and at a conſiderable Diſtance, yet the Degeneracy of the Senate, and the Buſineſs of Spyes and other wicked Inſtruments, caus'd infinite Accuſations, Puniſhments and Executions. This was the unfortunate State of *Rome*: A Concern for the Glory of the Empire, was accounted a Deſign of gaining it; an innocent Remembrance of Liberty, was thought an Aim to re-eſtabliſh the Common-wealth; to praiſe *Brutus* and *Caſſius*, was a capital Crime; to bewail *Auguſtus*, a ſecret Offence; and every Action became liable to forc'd Interpretations: Simplicity of Diſcourſe, they ſaid, expreſs'd evil Deſigns; a Secret Silence, conceal'd miſchievous Intentions; Joy, was the Hopes of the Emperor's Death; Melancholly, an Envying his Proſperity; and Fear, the juſt Apprehenſions of a guilty Conſcience: So that Speaking or Silence, Joy or Grief, Fear or Aſſurance, were all Crimes, and often incurr'd the extreameſt Puniſhments. Virtue and Caution were now no Security to great Men; for it was not ſufficient for them to be freed from the Corruptions of Accuſers, and the falſe Reports and Suſpicions of wicked Informers, but they alſo ſtood in fear of the very Imagination of the Emperor; and when they juſtly thought themſelves ſecure by the Innocence, not only of their Actions but their Thoughts alſo, they were often ruin'd by the Malice and Subtilty of his Conjectures.

Tacitus. *Dion.*

The fourth Year of Chriſt's *publick Miniſtry.*

V. We are now arriv'd at the fourth and laſt Year of our Bleſſed Saviour's publick Miniſtry, which began in the fifth Month of the nineteenth of *Tiberius*; a Year the moſt happy and memorable that ever did or can happen within

A. D. 33. Tiber. 19 20.

the whole Compaſs of Time; in which were brought about thoſe glorious and ſtupendous Acts, the Redemption of Mankind by the Death of the Son of God, his Reſurrection from the Grave, his Aſcenſion into Heaven, the Deſcent of the Holy-Ghoſt, and the Eſtabliſhment of the *Chriſtian* Church. This Year began with our Lord's Departure from *Jeruſalem*, and his Paſſage over the River *Jordan* to *Bethabara*, where *John* had formerly baptiz'd. Here he was follow'd by great Multitudes, whom he taught according to his Cuſtom, and cured all that were Sick and Diſtemper'd among them. This caus'd many new Followers and Believers, who declar'd, *That tho'* John *wrought no Miracle, yet they had found that all was true that he had ſpoken of this Man.*

John 10. 40–42.

While he continu'd in theſe Parts, a certain Man put a curious Queſtion to him, concerning the Number of the Bleſſed, whether many or few ſhou'd be ſaved: Upon which he took Occaſion to adviſe his Auditors, *to uſe their quickeſt Endeavours to enter in at the ſtrait Gate, for that many ſhou'd ſeek to enter it, and not be able. That when once their Time was paſt, and the Door ſhut, it wou'd be in vain for them to cry,* Lord open to us! *for the Maſter of the Houſe, wou'd then declare that he knew them not: And when they ſhou'd alledge, That they had eaten and drunk with him, and heard him teach in their Streets, he wou'd command them to depart as Workers of Iniquity. That then ſhou'd the* Jews *weep and lament to ſee ſo many Heathens, from all Parts of the Earth, poſſeſs'd of the Glories of Heaven, with* Abraham, Iſaac *and* Jacob, *and all the Prophets, and themſelves, who were Heirs of the Kingdom, thruſt out; and be made the laſt, who were once the firſt.* The ſame Day he was interrupted by ſome of the *Phariſees*, who advis'd him to depart immediately, for that *Herod* was reſolv'd to have his Life if he ſtay'd in his Dominions. But *Jeſus*, knowing the Time of his Death, fearleſly bad them, *Go tell that ſubtle Fox, that he had ſtill ſome Time remaining to eject Devils and cure Diſeaſes, and that then he ſhou'd conſummate his Sacrifice by ſuffering Death at* Jeruſalem, *which was the Place appointed, as it were, for the Slaughter of all the Prophets.* Whereupon he made a moſt pathetick Exclamation againſt that unhappy City, uſing the ſame Words which we ſhall have occaſion to remember in another Place.

Luke 13. 23–35.

Shortly after, our Saviour was invited by one of the chief of the *Phariſees* to dine with him on a Sabbath Day; whither he was follow'd by a Man ſick of the Dropſy. *Jeſus* obſerving the Man, firſt demanded of the *Scribes* and *Phariſees*

Luke 14. 1–24.

riſees then preſent, *Whether it was lawful to heal on the Sabbath Day*? But receiving no Anſwer, he healed him; and having ſent him away, juſtify'd what he had done, by asking them *Whether they would not have done as much to ſave an Oxe or an Aſs on that Day*? To which they cou'd make no Reply. Then obſerving that the Gueſts then invited endeavour'd every one for the chief Places at the Table, he took that Occaſion to reprove ſuch proud Contention for Precedence; telling them, *That when any Man was invited to a Feaſt, it was not Wiſdom in him to take the higheſt Place, leſt he ſhou'd be forc'd with Diſgrace to remove lower, to make Room for ſome more honourable Perſon: But that on the contrary, it was beſt to take the loweſt Place, that ſo he who invited him might, if there were Cauſe, make him to go higher, which wou'd gain him more Honour among the Gueſts: For that the Proud ſhou'd be debaſed, and the Humble exalted.* After thus inſtructing the Gueſts, he then turn'd his Diſcourſe to the Maſter of the Houſe, whom he found too regardleſs of the Poor and Needy; adviſing him in his Feaſts, *Not to invite his rich Neighbours and Relations, who wou'd be ſure to return his Invitation; but rather the Poor, Blind, Lame and Impotent, who cou'd make no Returns; for that God wou'd recompence ſuch charitable Acts at the Reſurrection of the Juſt.* One of the Company hearing theſe laſt Words, repeated that known Saying among the *Rabbins*, *'Bleſſed is he that ſhall eat Bread in the Kingdom of God.* Whereupon *Jeſus* ſpake a Parable to them of a certain Man who made a noble Entertainment, and having invited many conſiderable Gueſts, ſent his Servants to deſire their Company juſt when the Supper was ready: But they all made Excuſes; one had purchas'd Land, another had bought Oxen, a third had lately marry'd, and all refus'd to come. This very much enrag'd the Maſter of the Feaſt, who in all Haſte ſent into the Streets and Lanes of the City, and gather'd together all the poor, lame and impotent Wretches that were to be found. But finding ſtill that he had much Room for more Gueſts, he order'd his Servants to go out of the City, into the High-Ways and Hedges, and uſe Compulſion to ſuch as they found, that his Houſe might be fill'd; ſolemnly declaring, *That not one of the firſt invited Gueſts ſhou'd taſt of his Supper*: Intimating by this Parable, that the principal of the *Jews* ſhou'd be rejected, while the moſt deſpicable Part of them in the Streets and Lanes, and the poor *Gentiles* in the High-Ways and Hedges, ſhou'd be receiv'd.

Jeſus

Luke 14. 25–35. *Jeſus* purſuing his Progreſs, was follow'd by great Multitudes; and well knowing the unſound Minds of many of them, he declar'd to them, as formerly to his Apoſtles, *That whoſoever hated not his Father and Mother, his Wife and Children, his Brothers and Siſters, and his own Life alſo, when it came in Competition with Him, cou'd not be his Diſciple.* And that they might not fail in the Day of Trial, he advis'd them to caſt up before-hand, what a real Poſſeſſion of Chriſtianity might coſt them: *That as a Man who intends to build a Tower, ought firſt to compute whether he be able to defray the full Charges of it, leſt he ſhou'd be afterwards laugh'd at for his Folly; and as a King who makes War with another King, ought firſt to conſider whether he has ſufficient Power to engage him, and be provided with all Neceſſaries for ſuch an Undertaking: So they ought to conſider whether they cou'd be content to relinquiſh all to be his Diſciples.* Adding farther, *That his Followers ought to be the Salt and Seaſoning of the World, which if it once loſt its Savour, was the moſt uſeleſs and unprofitable Thing in Nature.*

Luke 15. 1–32. Among the great Multitudes that daily follow'd our Saviour, were many *Publicans*; and others of a wicked Life, who throng'd to hear his Diſcourſes; which gave great Offence to the proud *Scribes* and *Phariſees*, who murmur'd at his condeſcending Goodneſs, in freely converſing and eating with ſuch infamous People. Therefore to convince them, that their Complaints were unreaſonable, he ask'd them, *Whether if a Man had a hundred Sheep, and one of them ſtray'd, he wou'd not leave his ninety nine, and ſeek for that One; and when he had found it, wou'd not take it upon his Shoulders with great Joy, and call in his Friends to congratulate his good Fortune? And in the like Manner, whether a Woman, who had ten Pieces of Silver, if ſhe ſhou'd loſe one of them, wou'd not ſweep the whole Houſe for it; and upon finding it, rejoyce with her Neighbours:* Telling them, *That as in thoſe Caſes the finding of the Sheep and Piece of Silver, wou'd cauſe greater Joy than all the reſt that were never loſt; ſo the Converſion of one profligate Sinner, wou'd cauſe greater Joy among the Angels in Heaven, than ninety nine Perſons who were never in that State.* Which Truth he then farther explain'd and prov'd by another excellent Parable. There was a Man who had two Sons, and the younger of them having receiv'd his Portion of Goods from his Father, travell'd into a foreign Country, and ſpent it all in Lewdneſs and Debauchery. After he had conſum'd and devour'd all, he was neceſſitated through Want and a Famine to keep Swine to get a hard Livelihood; and in this abandon'd Condition,

dition, reflecting upon his Folly and Miſery, he reſolv'd to return to his Father, and humbly acknowledging his Fault, to beg his Favour to entertain him again, not as his Son, but his Domeſtick Servant, that he might not periſh with Hunger. As ſoon as his Father ſaw him at a Diſtance, he was affected with an extraordinary Joy and Compaſſion; and running to him, fell on his Neck, and kiſs'd him; while the Son, not elevated with this Kindneſs, with the profoundeſt Marks of Sorrow and Humility, declar'd, *That he had ſinned againſt Heaven, and before him, and was not worthy to be call'd his Son.* This free Confeſſion wrought an entire Reconciliation to his Father; who in all Haſte ſtripp'd him of his Rags, call'd for the richeſt Habit for him, and made a magnificent Feaſt in his Houſe, to rejoice for his Return. This generous Action was highly diſpleaſing to the elder Brother; who returning out of the Field, and perceiving the Muſick and Jollity, refus'd to enter into the Houſe, becauſe his Father had ſhewn greater Reſpect to his lewd extravagant Brother, than ever he had to him, tho' he had always been very faithful in his Duty towards him. This being objected to his Father, he made Anſwer, *That he was always with him, and all that he had was his; but it was Neceſſary to feaſt and rejoice over his Brother, whoſe Caſe was extraordinary, having been dead and reſtor'd to Life, loſt and found again.* By theſe Parables, he not only diſplay'd the Tenderneſs of God, and his Readineſs to accept to Mercy all true Penitents; but alſo, under the Name of the elder Brother, he reprov'd the unjuſt Murmurs of the *Phariſees*, who were diſpleas'd at his entertaining Sinners, tho' the Salvation of ſuch was the main End of his coming into the World.

After *Jeſus* had expos'd the Pride and Envy of the *Phariſees*, he proceeded to reprove their Covetouſneſs, in another Parable propounded to his Diſciples; which was of a certain rich Man, who had reſolv'd to call his Steward to an Account, and to remove him from his Place, having receiv'd an Accuſation againſt him, that he had embezled his Goods: The Steward finding himſelf in Danger of being reduc'd to a ſhameful Begging, or to ſuch Labour as he cou'd not ſuſtain, invented this Project to make up his Loſs, and cauſe others to entertain him; He call'd all his Lord's Debtors, one by one, and diſcharg'd them of a Part of their Debts; permitting him who owed a hundred Barrels of Oil, to ſet down but fifty in his Bill; and him who owed a hundred Meaſures of Wheat, to make it but eighty; and proportionably the reſt. Then he taught his Diſciples not *Luke* 16. 1--13.

to

to imitate the Injuſtice, *but the Forecaſt and Policy of this Steward, by employing their earthly Riches to make them Friends in the Perſons of the Poor, by that Means to be receiv'd into everlaſting Habitations in Heaven; ſo that the Children of Light might not be leſs prudent in Things relating to their Salvation, than the Children of this World were in the Management of their temporal Affairs.* After which he taught them, *That as Men were faithful or unjuſt in ſmaller Things, they ought to be ſo accounted in greater: So that if they were unfaithful Stewards of the Riches of this World, they ſhou'd not be entruſted with the Riches of Heaven: And that God and the World's Riches were two ſuch contrary Maſters, as no Man cou'd ſerve at the ſame Time.*

Luke 16. 14–31. The covetous *Phariſees* heard theſe Truths with Contempt, and derided the Pronouncer of them; but *Jeſus* ſharply reprov'd their horrible Pride and Hypocriſie, and their Affectation of the Eſteem of Men, *which was abominable in the Sight of God; and the more culpable in them, becauſe they liv'd in the Time of the Preaching of the Kingdom of God, which began at* John, *and was preſs'd into by all the inferior People. And tho' it was eaſier for Heaven and Earth to be diſſolv'd, than one Tittle of the Moral Law to fail, yet they had endeavour'd to weaken it by their Traditions; particularly the ſeventh Commandment, which they frequently broke by permitting and practiſing Divorces upon unjuſtifiable Grounds.* Then, as it were, re-aſſuming his Diſcourſe againſt Covetouſneſs, he propounded a moſt affecting Parable or Example of a certain pamper'd rich Man, every Day enjoying the Pleaſures of Diet and Habit, Eaſe and Luxury; and of a certain miſerable Beggar nam'd *Lazarus*, laid at his Gate, cover'd all over with Ulcers, and ſo oppreſs'd with Hunger, that he beg'd to be fed with the Crums that fell from the other's Table, but cou'd not obtain that Charity from the hard-hearted Wretch; whoſe Dogs, more merciful than their Maſter, went and apply'd their healing Tongues to his Sores. At the Deaths of theſe two, their Fates were as different as their Lives; the poor Man was tranſported by the Angels into *Abraham*'s Boſom, the Place of the moſt perfect Felicity; the rich Man had the Honour of a ſplendid Funeral, but his Soul was carry'd to the diſmal Regions of Hell: From whence, in the midſt of his Torments, beholding the Happineſs of the Beggar whom he had contemn'd, he cry'd out to *Abraham* for Mercy, begging, *That he wou'd ſend* Lazarus *but with one Drop of Water to cool his Tongue, for he ſuſtain'd unexpreſſible Torments in that Flame.* But the holy Patriarch told him, *That it was juſt,*

that

that as he had enjoy'd all the Pleaſures in his Life Time, and Lazarus *born all the Miſeries, that he ſhou'd meet with Torments, and the other with Comfort.* And farther, *That it was impoſſible to afford him Relief, by Reaſon of that vaſt Abyſs between them, that cut off all Intercourſe whatſoever:* The rich Man perceiving that there was no Mercy to be obtain'd for himſelf, thought of his five Brothers, then living in the ſame Luxury and Riot; beſeeching *Abraham* to ſend *Lazarus* and *give them an Account of his miſerable Condition, to prevent their Coming into the ſame Place of Torment.* But *Abraham* reply'd, *That they had the Holy Scriptures, which were ſufficient to teach them their Duty.* Whereupon the other alledg'd, *That if one went to them from the Dead, it wou'd work a certain Repentance.* But the Patriarch gave him this peremptory Anſwer, *That if Men refus'd to hearken to the Holy Scriptures, they wou'd never be perſuaded by one who aroſe from the Dead.* This Parable not only ſhew'd the miſerable Fate of covetous and uncharitable Perſons, but alſo hinted at the Deſtruction of the unbelieving *Jews*, who wou'd neither hearken to *Moſes* and the Prophets, nor to *Jeſus* riſing from the Dead.

Then *Jeſus* turning to his Diſciples, acquainted them as formerly, *That it was impoſſible to prevent Scandals and Offences, but that it wou'd be diſmal to that Perſon who caus'd them: That he who ſcandaliz'd or diſcourag'd the leaſt Believer, had better be plung'd into the Ocean with a Milſtone about his Neck: That it was their Duty to admoniſh and reprove an offending Brother, and to pardon him if he repented, tho' he treſpaſs'd ſeven Times in one Day.* The Apoſtles apprehending ſome Difficulty in his Injunctions, pray'd, *That he wou'd increaſe their Faith*; *Jeſus* anſwer'd them, *That if their Faith were but true, one Grain of it wou'd be of ſufficient Force to command that Sycamore Tree to be remov'd into the midſt of the Sea.* Then to remove from them all Thoughts of Merit, when they had done their beſt Services, he propounded an Example of a Servant, who after his Return from Ploughing and other Labour in the Field, was not immediately to find Eaſe and Refreſhment, but to wait and attend his Maſter 'till he thought fit; and after he had us'd his utmoſt Diligence, was not to expect Thanks from his Maſter, as tho' he was oblig'd to him. *And ſo likewiſe that they, when they had obſerv'd all the Commands of God, were to account themſelves unworthy and unprofitable Servants, for that they had only perform'd their Duty.* *Luke* 17. 1--10.

VI. After

Luke 17. 11–19. VI. After two Months Abſence from *Jeruſalem*, our Lord deſigning to begin his laſt Journey toward that City, paſs'd between *Galilee* and *Samaria*, to take a ſhort Circuit beyond *Jordan* in *Peræa*, and to enter *Judæa* not far from *Jericho*. In his Paſſage towards *Jordan*, at a certain Village, he ſaw ten Men together, all Lepers, who ſtanding at a Diſtance, cry'd out, *Jeſus, our Maſter, have Pity on us!* *Jeſus* only order'd them to go and ſhew themſelves to the Prieſts, according to the Law; which they obeying, were cur'd in the Way. One of them, who was a *Samaritan*, and a Stranger in Reſpect of the *Jews*, immediately return'd back, glorifying God, and caſt himſelf at our Lord's Feet, to return him Thanks for the extraordinary Favour. *Jeſus* to ſhew the Gratitude of this Man, ſaid in a kind of Aſtoniſhment, *Were there not Ten cleanſed? Where then are the other Nine? It is ſurprizing, that none ſhou'd return to give God Glory for ſuch a Mercy, but this Stranger.* And he ſaid to him, *Ariſe, and depart, thy Faith has been thy Cure.*

Luke 17. 20–37. About this Time, the *Phariſees*, who waited for the Coming of the *Meſſiah*, and had drawn up a Romantick Scheme, that he ſhou'd appear with the utmoſt Glory of a temporal Monarch, demanded of him, *When the Kingdom of God ſhou'd come?* He anſwer'd them, *That it ſhou'd not appear with outward Pomp and Splendor, nor be confin'd to any particular Place, but that it was already come, and was begun amongſt them.* From hence he took an Occaſion to acquaint his Diſciples, *That the Time wou'd come when they ſhou'd deſire to enjoy his Preſence but one Day, but ſhou'd not ſee him: That his next Coming ſhou'd be ſudden and glorious, like a Flaſh of Lightning flying along the Skies; but that he muſt firſt ſuffer many Things, and be rejected by the* Jews. *That as it was in the Days of* Noah, *when Men eat, and drank, and marry'd, not thinking upon the Flood, 'till it came ſuddenly upon them, and conſum'd them; ſo it ſhou'd be at the Time of his ſecond Coming: And that as the Fire from Heaven fell unexpectedly upon the Inhabitants of* Sodom; *ſo ſhou'd his Coming be, to take Vengeance upon the* Jewiſh *Nation, as unexpected as that. That then all their Thoughts ſhou'd be employ'd in ſaving themſelves, without looking behind them, either to pity or ſave others; remembring the Fate of* Lot's *Wife, who for looking back was chang'd into a Pillar of Salt. That ſuch as us'd any unchriſtian Courſe to ſave their Lives, ſhou'd loſe them; but that ſuch as ventur'd them, as they ought, ſhou'd preſerve them. And that in that Time there ſhou'd be much of God's diſtinguiſhing Mercy and Providence*

Providence diſcern'd, in reſcuing ſome, and leaving others to periſh by the Calamity. His Diſciples asking him, *Where theſe Things ſhou'd happen:* he hinted to them, *That* Jeruſalem *and* Judæa *ſhou'd be the Carcaſs, that ſhou'd be torn in Pieces by the* Roman *Eagles.*

At the ſame Time *Jeſus* taught his Diſciples not to faint, nor be weary of Prayer; and to ſhew of how great Advantage it was to pray with Fervency and Perſeverance, he propounded a Parable of a poor Widow, who by her continu'd Importunity alone, prevail'd with an unjuſt Judge to vindicate her Wrongs, tho' he fear'd neither God nor Man. *And if ſo, much more might they expect that the juſt God wou'd revenge his Elect, who cry'd to him Day and Night, tho' he ſeem'd ſlow in the Execution.* He farther inform'd them, *That this Vengeance againſt the unbelieving* Jews *ſhou'd be ſpeedy*; yet he intimated, that at his Coming to take it, he ſhou'd find but little Faith, but little of that patient Waiting for God, which he had been urging. Then to ſhew that Humility in Prayer was as Neceſſary as Perſeverance, and to beat down the Pride and Confidence of the *Phariſees*, he deliver'd another Parable: Two Men went up into the Temple to pray, the one a *Phariſee*, a Man of Repute, the other a *Publican*, a Man of Infamy; the former went boldly up to the chief Place, and pray'd after this Manner, *God, I thank thee, I am not ſuch a Sinner as other Men are, I am no Extortioner, not Unjuſt, no Adulterer, nor like yon* Publican; *I faſt twice every Week, and pay Tithes of all Things I poſſeſs.* But the poor *Publican* on the other Side, ſtanding at a Diſtance in the Court of the *Gentiles*, out of a deep Senſe of his Unworthineſs, and not daring to lift up his Eyes towards Heaven, beat upon his Breaſt, and cry'd, *Lord, be merciful to me a Sinner!* Then *Jeſus* declar'd, *That this latter departed more acceptable to God than the other; for that the Proud ſhou'd be debaſed, and the Humble be exalted.* *Luke* 18. 1--14.

Shortly after, *Jeſus* croſs'd the River *Jordan* into *Peræa*, where he was follow'd again by vaſt Multitudes of People, whom he both taught and cured of ſuch Diſtempers as they had. Here the *Phariſees* came to him, and demanded of him, *Whether it was lawful for a Man to put away his Wife for every Cauſe?* By which Queſtion they thought to enſnare him; for if he anſwer'd affirmatively, it wou'd contradict his former Doctrine; if negatively, it might render him odious to many of the People; Whereupon he ask'd them, *What* Moſes *commanded in the Law?* They reply'd, *That* Moſes *allow'd them to put away their Wives, upon giving* *Matt.* 19. 1--12. *Mark* 10. 1--12.

giving them a Writing to teſtifie their Divorcement. But *Jeſus* referr'd them to the firſt Inſtitution of Marriage by God himſelf; where it was declar'd, when Male and Female were created, 'That a Man ſhould leave Father and Mother 'and cleave to his Wife, and that they two ſhou'd become one 'Fleſh: And that therefore ſeeing God had united them, Man 'ought not to ſeparate them. They ſtill inſiſted upon the Permiſſion given them by *Moſes*; but he anſwer'd them, That Moſes *allow'd it only for the Hardneſs of their Hearts, but that from the Beginning it was otherwiſe: That therefore whoſoever put away his Wife, unleſs in the Caſe of Whoredom, and marry'd another, was an Adulterer; and whoever marry'd the divorced Party, was Guilty of the ſame Sin.* His Diſciples, when they had retir'd to a Houſe, conſulted him again upon the ſame Subject, and he return'd them the ſame Anſwer; from whence they made this Concluſion, *That if the nuptial Laws were ſo ſtrict, it was better not to marry at all. Jeſus* told them, *That the Purity of a ſingle Life was attainable by only a few, whom either Nature had befriended, or human Force had rendred incapable of Marriage, or whom the ardent Deſire of Heaven had enabled to preſerve a conſummate Chaſtity.* And ſince all Men were not capable of ſo great a Virtue, he concluded with theſe Words, *He who is able to obſerve it, let him do ſo:* That is to ſay, He who has the Gift of Continence beſtow'd on him, let him uſe it; it is more commendable for ſuch an one to live ſingle.

Matt. 19. 12--15. *Mark* 10. 13--16. *Luke* 18. 15--17.

Several of the Company perceiving how ready our Lord was to do good to all who came to him, brought little Children to him, that he might lay his Hands upon them and bleſs them. His Diſciples, thinking it unfit that their Maſter ſhou'd be diſturb'd and interrupted by Infants, rebuked and ſpoke roughly to the Perſons who brought them. But *Jeſus*, who had ſhewn his Regard to ſuch not long before, was diſpleas'd at this Action, and order'd them, *To ſuffer, and not forbid little Children to come to him and be his Diſciples, for to ſuch belonged the Kingdom of Heaven:* Solemnly declaring, *That whoſoever receiv'd not the Kingdom of God with the Humility and Simplicity of a little Child, ſhou'd never enter into it.* After this, he took the Children up in his Arms, laid his Hands upon them, and bleſſed them; and then departed from thence.

Matt. 19. 16--26. *Mark* 10. 17--27. *Luke* 18. 18--27.

As *Jeſus* was on his Journey, a young Perſon of Quality, of great Riches and Authority, ran to him, and humbly upon his Knees propos'd to him this important Queſtion; *Good Maſter, what good Thing muſt I do to obtain eternal Life?* *Jeſus* knowing that he took him for Man only, firſt ask'd

ask'd him, *Why he gave him the Title of Good, which only belong'd to God himſelf: And then in Anſwer to his Queſtion told him, that if he expected eternal Life, he muſt begin with keeping the Commandments.* The young Man asking him, which of them he muſt keep, he referr'd him to all the Commandments of the ſecond Table, as a certain Sign of his Keeping thoſe of the firſt, and nam'd them diſtinctly to him. Upon which he return'd a ready Anſwer, *That he had kept all theſe from his Youth*, deſiring to know, *in what he was yet defective. Jeſus* looking on him, ſhew'd ſome Signs of Love and Pity towards one who was ſo ſolicitous concerning his eternal Happineſs; but withal knowing his Covetouſneſs, and willing to touch the ſecret Sore of his Mind, he gave him this extraordinary Command to try him; namely, *That he ſhou'd go and ſell all that he had, and diſtribute it to the Poor, and take up his Croſs and follow him; telling him that if he did ſo, he ſhou'd meet with a greater, and more certain Treaſure in Heaven.* This was like a Thunder-clap to the young Gentleman, who being unable to endure the Thoughts of parting with ſo vaſt an Eſtate, tho' for Heaven it ſelf, departed with great Sorrow and Concern. *Jeſus* ſeeing him thus troubled, look'd round about him, and declar'd to his Diſciples, *That it was extremely difficult for a rich Man to enter into the Kingdom of Heaven.* And becauſe they were much ſurpriz'd at theſe Words, he repeated the ſame Truth to them; ſaying, *Little Children, how hard is it for ſuch as truſt in their Riches, to enter into the Kingdom of God! It is eaſier for a Camel to paſs through the Eye of a Needle, than for ſuch to paſs into Heaven.* This Aſſertion encreas'd the Aſtoniſhment of the Apoſtles, who thereupon ſaid one to another, *Who then can be ſaved?* But *Jeſus* remov'd their Fears by letting them know, *That tho' theſe Things were impoſſible with Men, they were not ſo with God*, who cou'd change the Hearts and Affections of Men as he pleas'd.

The Apoſtles having heard what Reward *Jeſus* had promis'd to the young Man in Exchange for his earthly Riches, *Peter* in the Name of the reſt, deſir'd to know, *What Reward they might expect, ſince they had relinquiſh'd all and follow'd him?* *Jeſus* reply'd, *That at the general Reſurrection, when he himſelf ſhou'd be ſeated upon his Throne of Glory, they alſo ſhou'd ſit upon twelve Thrones, judging the twelve Tribes of* Iſrael: Declaring farther, *That not only they, but whoſoever ſhou'd forſake his Houſe and Lands, his Kindred and Relations, for His and the Goſpel's Sake, ſhou'd receive ſuch Comforts in this World, with his Perſecutions, as ſhou'd* *Matt.* 19. 27--30. *Mark* 10. 28-31. *Luke* 18. 28-30.

vaſtly exceed his former Loſſes, and in the World to come Eternal Life. But to teach them, that the firſt may come to be laſt, and the laſt firſt; and to ſhew them, that theſe high Rewards proceeded from the Bounty of Heaven, and not Mens Merits, he propounded this remarkable Parable. A certain Maſter of a Family went out early in a Morning to hire Labourers into his Vineyard; and agreeing with ſeveral at certain Wages, amounting to ſeven Pence half Penny of our Mony, he ſent them immediately to work: About the third Hour of the Day, he found other Labourers unemploy'd, whom he alſo ſent to work in his Vineyard; telling them, *That he wou'd give them what was reaſonable.* About the ſixth and the ninth Hour he did the ſame, and alſo about the laſt Hour of the Day, ſtill ſending in new Labourers, with the ſame Promiſe of *giving them what was reaſonable.* At Night, when all were to receive their Wages, he order'd his Steward to begin with the laſt Comers, and to pay them the ſame Wages that he had promis'd to the firſt; which caus'd the other to expect more, and to murmur againſt the Maſter *for equalling thoſe who had wrought but one Hour, to them who had labour'd a whole Day.* But the Maſter reprov'd their invidious Complaints, and made it appear, *That he did them no Injury, becauſe he paid them according to Agreement; and for the reſt, it was lawful to give them as much as he pleas'd.* Thus thoſe Workmen who moſt valu'd their Labour, notwithſtanding they had wrought longeſt, were laſt regarded, and leaſt eſteemed; and thoſe who had leaſt Confidence, were firſt rewarded, and liberally treated. From whence *Jeſus* concluded, *That the laſt ſhou'd be firſt, and the firſt laſt: For many were called, but few were choſen.*

Matt. 20. 1-16.

John 11. 1--16.

VII. Our Bleſſed Saviour continu'd not many Days in *Peræa*, before he received a Meſſage out of *Judæa* from two Siſters of *Bethany*, *Martha* and *Mary*, of the dangerous Sickneſs of their Brother *Lazarus*, a Perſon whom he lov'd in a particular Manner. *Jeſus* made Anſwer, *that his Sickneſs was not irrecoverable, but inflicted on him to manifeſt both the Glory of God, and of his Son*; therefore, tho' he had a ſpecial Kindneſs for the Family, he haſtned not, but tarry'd two Days ſtill in the ſame Place. After that he propos'd to the Apoſtles his Returning into *Judæa*; but they, apprehenſive of their own, as well as his Danger, objected, the late Endeavours of the *Jews* to ſtone him, and were ſurpriz'd at his Deſign. *Jeſus* acquainted them, *That his Time, like each particular Day, had its ſtated Length, in which*

which he might walk in the Light without Danger, 'till the Night ſhould put a period to it. Then he added, *That their Friend* Lazarus *was fallen aſleep, but he would go and awake him.* His Diſciples underſtanding his Words literally, made anſwer, *That his ſleeping would prove his Cure,* therefore he need not go: But he told them in plain Terms, *That* Lazarus *was really dead, and that for their Sakes, and to confirm their Faith, he was glad that he was not preſent at the Time; but that however now he would go to the Place. Thomas* finding his Maſter reſolv'd to go into *Judæa,* where there was ſo much Danger, with no little Courage cry'd out, *Let us go alſo, and venture our Lives with him.*

In this Journey, the Apoſtles Minds were fill'd with diſcouraging and melancholy Apprehenſions; and *Jeſus* to arm and prepare them againſt the Scandal of the Croſs, taking them apart, declared a third Time, *That he muſt go up to* Jeruſalem, *where all Things that were written by the Prophets concerning him ſhould be fully accompliſh'd; particularly that he ſhould be deliver'd up to the* Jewiſh *Governors, the chief Prieſts and Scribes, who ſhould pronounce him Guilty of Death, and turn him over to the* Gentiles, *from whom he ſhould meet with the higheſt Indignities, and Crucifixion it ſelf: But that he ſhould riſe again the third Day.* But they ſtill conceiving and expecting a temporal Kingdom, were at a Loſs; and, as the Goſpel obſerves, knew not the Things that were ſpoken. In hopes therefore of this imaginary Greatneſs, and ſuppoſing the Reſurrection he had ſpoken of to be the Beginning of his terreſtrial Kingdom, the two Sons of *Zebedee,* by the Mouth of their Mother *Salome,* humbly petition'd, *That they two might have the Honour of Sitting one at his right Hand, and the other at his Left in his Kingdom*; as the Heads of *Judah* and *Joſeph* had the firſt Places among the Rulers of the Tribes of *Iſrael. Jeſus* immediately condemn'd their Raſhneſs, and firſt ask'd them, *Whether, as a Qualification for his Kingdom, they were able to endure that bitter Cup, and that bloody Baptiſm that were appointed for himſelf?* They, without conſidering the Conſequence, anſwer'd, *That they were able. Jeſus* mercifully bearing with their Infirmities, told them, *That they ſhould partake with him in his Cup and his Baptiſm, but that the great Honour of the chief Places of his Kingdom was to be diſpos'd of according to the Pre-determination of his Father.* The Ambition of theſe two extreamly provok'd the Indignation of the other Ten; but *Jeſus* to cure their Jealouſie, as well as the others Ambition, de-

Matt. 20. 17-28. *Mark* 10. 32--44. *Luke* 18. 31-34.

clar'd to them all, *That his Kingdom was far different from thoſe of this World, whoſe Princes and Governors ſtrove to exerciſe their utmoſt Power and Dominion over their Subjects; whereas, whoſoever expected to be Great and Chief among his Followers, muſt be a Servant to the reſt; according to the Example of himſelf, who came not to be waited on, but to ſerve others, and even to lay down his Life for their Redemption.*

Luke 19. 1-10. *Jeſus* croſſing the River *Jordan* into *Judæa*, ſoon after paſs'd through *Jericho*, a celebrated City, ſecond to *Jeruſalem*, and about twenty Miles almoſt Eaſt of it. In this City reſided a certain general Collector among the *Publicans* called *Zaccheus*, a Man very rich, and not a little deſirous of Seeing *Jeſus*: But becauſe the great Throngs prevented him, he ran before, and being of a very ſmall Stature, climb'd up into a Sycamore Tree, in a Place by which he knew he was to paſs. Our Lord, knowing the Hearts of Men, and being pleaſed with his Earneſtneſs and Zeal, as he paſs'd by, call'd him by his Name from the Tree, and deſired him to *haſten down, for he deſign'd to be his Gueſt that Day.* This Call was receiv'd with great Joy and Satisfaction by *Zaccheus*; while others murmur'd and reflected upon *Jeſus* for entering the Houſe of a Man of ſo Scandalous a Profeſſion. But he made it appear by the miraculous Change wrought in the Heart of this *Publican*, that he went thither only as a Phyſician for the Cure of a diſtemper'd Family; for *Zaccheus* preſenting himſelf before him, ſolemnly declar'd, *That he would give even half of his Eſtate to the Poor, and if he had knowingly wrong'd any Man, he would reſtore him fourfold.* Whereupon our Lord pronounc'd, *That Salvation was come to his Houſe, and that he was a Son of Abraham as well as others; for that the Son of Man was come to ſeek and to ſave what was loſt.*

Luke 19. 11-27. All thoſe who were preſent, harkned to *Jeſus* with great Attention; and as they were near to *Jeruſalem*, they thought that the glorious and imaginary Reign of the *Meſſiah* would immediately commence, ſuppoſing that *Jeſus* had undertaken this Journey to the Paſſover to ſeat himſelf upon his Throne, and to be inſtall'd in his Kingdom. But he knowing their Thoughts and Expectations, propounded this Parable to them: A certain great and noble Man, being ready for a Journey into a foreign Country, in order to take Poſſeſſion of a Kingdom juſt fallen to him, call'd all his Servants, and gave to every one an equal but ſmall Sum of Mony to trade withal, and improve, till he ſhould return.

Some

Some of his Country-Men, who hated him, ſent after him, and declared that they would not admit of him for their Governor: But notwithſtanding this Oppoſition, having obtain'd this new Kingdom, he return'd again, and firſt call'd his Servants to Account to whom he had intruſted his Mony: And finding that one of them had improv'd his Mony to ten Times, and the other to five Times the Sum, he munificently rewarded the Induſtry of the firſt with the Government of ten, and of the ſecond with the Government of five Cities. But calling a third Servant, who inſtead of trading with his Mony, had carefully lock'd it up, fearing, as he pretended, the great Severity of his Maſter, and not daring to hazzard what was intruſted to him, the King immediately condemn'd him by his own Words, and that his fearing a ſevere Account was an Aggravation of his Neglect; therefore he took away his Mony and gave to him whom he had moſt bountifully rewarded; declaring, *That all who improv'd what they had ſhould have more, but that the others ſhould loſe all.* This done, he ſummon'd all thoſe who refus'd to acknowledge him for their Governor, and ordered them to be put to Death in his Preſence. By This Parable our Saviour intimated not only the Puniſhment of negligent *Chriſtians*, but alſo the Deſtruction of the contumacious *Jews*.

The next Day, *Jeſus* leaving *Jericho*, and being accompany'd with great Multitudes, a certain blind Man, named *Bartimæus*, the Son of *Timæus*, who ſat by the Way-ſide begging, being inform'd of the Meaning of this great Concourſe of People, and hearing that *Jeſus* paſſed by, cry'd out with another Blind Man in the ſame Road, *Jeſus, thou Son of David, have Mercy on me!* The People who accompany'd *Jeſus*, eſpecially thoſe who went before him, ſpoke roughly to him, urging him to keep Silence; but he cry'd out ſo much the louder, as alſo did his Companion, *Thou Son of David, have mercy on me! Jeſus*, who had cured another blind Man at his Entrance into *Jericho*, ſtood ſtill, and commanded him to be call'd; which caus'd ſome about him to bid him be of good Courage ſince *Jeſus* call'd him. *Bartimæus* immediately caſt away his Garment, aroſe and went with his Companion to *Jeſus*; who asked them both, *What Favour they expected from him?* They anſwer'd, *Lord! that thou wouldſt open our Eyes.* Whereupon our Saviour, being mov'd with Compaſſion, and pleas'd with their ready Faith, touch'd their Eyes, and immediately they receiv'd their Sight, and followed him, glorifying the Almighty God;

Mark 10. 46--52. *Matt.* 20. 29-34.

as likewiſe did all the People, who had been Witneſſes of this Miracle.

John 11. 17--44. Four Days after *Lazarus* was bury'd, our Lord arriv'd at *Bethany*, within two Miles of *Jeruſalem*, where many of the *Jews* from *Jeruſalem* had repaired to condole with the two Siſters *Martha* and *Mary*, for the Loſs of their Brother. Before he enter'd the Town, *Martha* with great Eagerneſs met him, and in a moſt pathetick Manner cry'd out, *Lord! if thou hadſt been here, my Brother had not dyed.* Adding, *That ſhe was certain, that ſtill God would grant whatſoever he pleas'd to ask*; doubting as it were, his, tho' not his Father's Power. *Jeſus* aſſur'd her, *That her Brother ſhould riſe again*; which ſhe readily granted, but believ'd it ſhould be at the general Reſurrection at the laſt Day. Whereupon *Jeſus* declar'd, *That the Reſurrection and the Life depended upon him alone, That ſuch as believ'd in him, if they were dead, ſhould be reſtor'd to Life*; and farther, *ſuch as liv'd and believ'd in him, ſhould not die eternally:* Demanding, *Whether ſhe believ'd he had ſuch a Power?* She aſſented to all at once; declaring, *That ſhe believ'd him to be the promis'd* Meſſiah, *the Son of the living God.* After this Diſcourſe, ſhe return'd to her Siſter *Mary*, and told her privately, *That the Maſter was come, and expected to ſee her*; upon which ſhe immediately roſe up and haſtned to the Place where *Martha* left him; which ſudden Action caus'd the *Jews* to follow her at a Diſtance, ſuppoſing that according to Cuſtom, ſhe went to lament at her Brother's Tomb. *Mary* approaching the Bleſſed *Jeſus*, fell proſtrate at his Feet, and with the profoundeſt Marks of Sorrow, cry'd, *Lord! If thou hadſt been here, my Brother had not dy'd.* Her Tears and Sorrow, accompany'd with the Lamentations of her Followers, affected the Son of God, ſo that he groan'd within himſelf; ſhewing his Indignation againſt Sin, which had drawn on Death and this Affliction. Then demanding where they had bury'd the Body, he follow'd them to the Place, ſympathizing with them, and weeping as well as they; which occaſion'd ſome of the *Jews* to ſay, *Obſerve, how he lov'd him!* while others maliciouſly ask'd, *could not he, who open'd the Eyes of the Blind, have prevented this Man's Death?* *Jeſus* ſtill manifeſting the ſame Perturbation of Mind, came to the Grave, which was a Pit, with a Stone laid at the Mouth of it, which Stone he commanded to be remov'd; but *Martha* objected, *That the Body had been now dead four Days, and that the opening of the Grave would only occaſion a noiſome Smell.* *Jeſus*

ſus reprov'd her Infidelity, and told her, *She might expect to ſee the Glory of God Manifeſted in him.* Then the Stone being remov'd, he ſolemnly lift up his Eyes to Heaven, and pray'd; ſaying, *Father, I thank thee that thou haſt heard me; I know that thou hearеſt me at all Times; but I ſpeak this becauſe of theſe People who ſtand by, that they may be convinc'd, and aſſur'd of my Divine Miſſion.* Having ſpoken theſe Words, he cry'd with a loud Voice, Lazarus, *come forth:* And immediately he aroſe from his Bed of Darkneſs, having his Hands and Feet bound with Grave-Clothes, and his Head wrapp'd with a Napkin; all which *Jeſus* order'd to be loos'd. This was the third and greateſt Miracle our Saviour had wrought in this Kind; and was a noble Fore-runner of the greateſt of all his Miracles, his own Reſurrection.

This ſolemn and inconteſtable Miracle caus'd the greateſt Surprize and Aſtoniſhment to all the Spectators, and convinc'd the greateſt Part of them, who from that Time believ'd in *Jeſus*; but others more obſtinate, reported the Matter in *Jeruſalem* to his mortal Enemies the *Phariſees*. Upon which Report immediately the grand *Sanhedrim* met, and had a ſolemn Debate, *What they ſhould do, ſince this Man had wrought many Miracles? That if they thus permitted him to go on, all the Nation would believe him to be the* Meſſiah; *and that then the* Romans *fearing he ſhould ſet up for a King, and withdraw the People from their Obedience, would come and deſtroy their City and Nation.* Whereupon the High-Prieſt *Caiaphas* ſtood up, and very imperiouſly deliver'd his Opinion, *That they underſtood nothing, nor conſider'd, that the publick Safety was firſt to be conſulted, that it was neceſſary for one Man to die, rather than a whole Nation ſhould periſh.* Thus did this wretched Man expreſs the cruel Motions of his Hatred againſt the Son of God; but though he knew nothing of the Deſigns of Heaven for the Salvation of Mankind, yet God was pleas'd at this Time to honour his Prieſthood in the Perſon of his High-Prieſt, and prophecy'd by his Mouth *of the Death which* Jeſus *ſhould ſuffer, to ſave not only the* Jews, *but alſo to gather together into one Church the Children of God, which were diſperſed in all other Nations.* This Advice was ſo well approv'd by the reſt, that from that Time the Prieſts and *Phariſees* ſought all Opportunities to put him to Death; and to that End iſſu'd out Orders, *That if any Man knew where he was, he ſhould diſcover him, that he might be apprehended.* But becauſe his Hour was not yet come, tho' it drew very near, he declin'd their Fury for a ſhort Time, by not appearing

John 11. 45--57.

in Publick, but retiring into a deſart Place, and a little City call'd *Ephraim*, in the Borders of *Samaria*, not far from *Jericho*, where he continu'd a few Days with his Apoſtles.

John 12. 1--11. Six Days before this laſt Paſſover, our Lord, in Order to go up to *Jeruſalem*, repaired again to *Bethany*, where he was gratefully entertain'd at a Supper by the two Siſters; *Martha* waited, but *Lazarus* whom he had rais'd, was one of thoſe who ſat at the Table with him. This Supper was made upon a Sabbath Night, which, according to Cuſtom, was always more plentiful than any other; and *Mary* to expreſs her Love and Bounty, took a Pound of the moſt valuable Ointment compos'd of Spikenard, and anointed the Feet of *Jeſus*, and wiped them with the Hair of her Head; and the whole Houſe was fill'd with the fragrant Perfumes. The Sight of this coſtly Entertainment provok'd the corrupt Humours of *Judas Iſcariot*, who complain'd, That this might have been ſold for 300 *Denarii*, about 9*l.* 7*s.* 6*d.* of our Mony, and given to the Poor; not that he valu'd the Poor, but, as the Goſpel obſerves, that he might gratifie his Avarice. But *Jeſus* order'd him, *Not to hinder her, for ſhe had reſerv'd it againſt the Day of his Funeral; and they had always Opportunity to ſhew their Charity to the Poor, but not ſo to him.* At this Supper great Numbers of *Jews* out of Curioſity came to *Bethany*, not only to gain a Sight of *Jeſus*, but alſo of *Lazarus*, whom he had ſo miraculouſly rais'd from the Dead. But the chief Prieſts out of Fear and Envy conſulted alſo to put *Lazarus* to death, becauſe that by Means of his Reſurrection, many of the *Jews* believ'd and were converted to *Chriſt*.

PALM-SUNDAY.

Matt. 21. 1--9. *Mark* 11. 1--10. *Luke* 19. 29--38. *John* 12. 12--19. VIII. The following Day after our Saviour's Supper at *Bethany*, began the laſt great Week of his Paſſion, which was the Tenth Day of the Month *Niſan*, anſwering to our 29th of *March*, and was the ſame Day that the Paſchal Lamb was taken up and preſented at *Jeruſalem*. On this Day, our Lord, deſigning no longer to avoid the Fury of the *Jews*, reſolved to make his publick and Kingly Entry into *Jeruſalem*, and preſent himſelf in the Temple as the true Lamb of God, that was to take away the Sins of the World. Therefore leaving *Bethany* in the Morning, and taking his Diſciples and others with him, he arriv'd at a Place call'd *Bethpage*, upon Mount *Olivet*, ſomewhat leſs than

than a Mile from *Jeruſalem:* From whence he ſent two of his Apoſtles, probably *Peter* and *John*, to a neighbouring Village, telling them, *That at a Place where two Ways met, they ſhou'd find a She-Aſs, and a Colt with her that was never back'd*; ordering them, *to looſe them both and bring them to him: And that if the Owner interrupted them, they ſhou'd let him know, That the Lord had Occaſion for them; upon their ſaying thoſe Words, he wou'd freely let them go:* Shewing by this his Divine Power over the Hearts and Wills of Men. The two Apoſtles exactly obey'd this Order, and finding all Things as *Jeſus* had foretold, they brought the Aſs and Colt to him; and laying their Garments upon the latter, they mounted *Jeſus* upon him, who in that ſolemn Manner rode to *Jeruſalem*; accompliſhing thereby that Propheſie of *Zechary*, *Fear not, Daughter of Sion, behold thy King cometh, full of Meekneſs, and riding upon the Colt of an Aſs.* In the mean time, the People who repaired to the Feaſt, being inform'd by ſeveral Eye-Witneſſes of the Reſurrection of *Lazarus*, and excited by an extraordinary Impulſe, came running out of the City in mighty Throngs to meet *Jeſus* with Branches of Palm-Trees in their Hands, crying out, *Hoſanna! Salvation and Glory! Bleſſed be the King of Iſrael, who cometh in the Name of the Lord!* And great Numbers of People ſpread their Garments in the Way, and others cut down Branches from the Trees, and ſtrew'd them where he was to paſs; hereby giving him thoſe Honours that were us'd only in the Triumphs of Kings and Emperors. When he was arriv'd at the Deſcent of Mount *Olivet*, the whole Body of the Diſciples being tranſported with the Honours ſhewn to their Maſter, broke out into Raptures of Thankſgiving, and loud Doxologies to God for all the mighty Works they had ſeen. And all the People, as well thoſe who went before, as thoſe who follow'd after, join'd with the Diſciples in their triumphant Acclamations; ſo that *Jeſus* was ſurrounded with ſolemn Shouts and Applauſes, crying ſtill, *Hoſanna! Honour to the Son of David! Bleſſed be he that cometh in the Name of the Lord: Bleſſed be the Kingdom of our Father David, which we have now ſeen: Hoſanna! Peace and Honour in the higheſt Heavens!*

The *Phariſees* cou'd not ſee ſuch extraordinary Honours ſhewn to one whoſe Death they had reſolv'd, without great Indignation, and therefore thus argu'd among themſelves, *Do ye not perceive, that we prevail nothing? Behold all the World is gone after him!* But ſome of them could not ſo eaſily conceal their Envy and Diſpleaſure, but with ſome ſeeming

John 12. 19. *Luke* 19. 39--44. *Matt.* 21. 10, 11.

ſeeming Complaiſance, deſir'd *Jeſus* to command the Silence of his Diſciples. *Jeſus* to give them a final Anſwer, declar'd, *That if his Diſciples ſhou'd join ſo far as to ſmother his Honour, the very Stones wou'd proclaim it.* Upon their near Approach to *Jeruſalem*, and a full View of that glorious City and Temple, *Jeſus* caſting his Eyes upon that wretched Place, whoſe deplorable Miſeries he foreſaw, ſhed forth Tears as a Sign of his Tenderneſs and Compaſſion for Her; crying, *Oh that thou hadſt known, at leaſt in this thy appointed Day, the Things conducing to thy Peace! But now, alas, they are hidden from thine Eyes. For the fatal Time ſhall come when thy Enemies ſhall throw up Trenches about thee, hem thee in on every Side, deſtroy thy Children, demoliſh thee, and not leave in thee one Stone upon another, becauſe thou would'ſt not know the happy Time of thy Viſitation.* By which he ſhew'd himſelf more affected with the Calamities of the City, than the Acclamations of the People. Being enter'd the City with ſuch a vaſt Concourſe of People, all the Citizens were mov'd with an extraordinary Curioſity, and every Perſon enquir'd, *Who it was?* The Multitude made Anſwer, *That it was* Jeſus, *the great Prophet of* Nazareth *in* Galilee.

Matt. 21. 12--16. *Luke* 19. 45--48.

Our Lord, to ſhew that his Kingdom was a ſpiritual Kingdom, did not repair to the Palace, but went directly to the Temple; where, looking about him, he ſaw the Court of the *Gentiles* notoriouſly prophan'd and diſhonour'd by Trading and Merchandize. Therefore to ſhew his Authority, and juſt Indignation, as he did three Years before, he drove out all the Buyers and Sellers from the ſacred Ground, overthrew the Tables of the Mony-Changers, and the Stalls of the Dove-Sellers; declaring, that according to the Scriptures, *His Houſe ſhou'd be call'd a Houſe of Prayer, but they had made it a very Den of Thieves.* Then to manifeſt his Authority and Power, he miraculouſly cur'd many blind and lame Perſons, who were brought to him into the Temple. The People were fill'd with Admiration at theſe Things; but the chief Prieſts and *Scribes* ſeeing theſe Miracles, and perceiving the Acclamations of the Children who cry'd out in the Temple, *Hoſanna, to the Son of David!* were extreamly enrag'd, and diſcover'd their Anger by asking him, *If he heard what they ſaid?* But he ſilenc'd them by ſhewing, That what was ſo highly diſpleaſing to them, did really fulfil the Scriptures, particularly that place in the Pſalms, where it is ſaid, *Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe.* This ſo little ſatisfy'd them, that they more earneſtly ſought Occaſions to deſtroy him;

him; but they were much aw'd by the People, who heard him with the greateſt Readineſs and Attention.

Beſides the *Jews*, who were come to *Jeruſalem* at the Paſſover, great Numbers of *Gentiles*, being Proſelytes of the Gate, alſo repaired thither to worſhip God at that Feaſt. Some of theſe, whom the Evangeliſt calls *Greeks*, excited by Curioſity, deſired *Philip*, one of the Apoſtles, to bring them to a ſight of *Jeſus*; which was ſoon effected by the Aſſiſtance of *Andrew*. *Jeſus*, who by his Death was to obtain Salvation for *Gentiles* as well as *Jews*, to remove the Scandal of the Croſs, declar'd to them, *That the Hour was now approaching that he ſhou'd be glorify'd: And that as a Grain of Wheat brought forth no Fruit, 'till it was dead in the Earth where it was ſown; ſo ſhou'd his Death be the Seed which ſhou'd produce a plentiful Harveſt; that the Product of it, the Faithful, ſhou'd learn by his Example to hate their Lives in this World, that they might be preſerv'd in the next, and that their Service in following him through all Troubles, might be rewarded with eternal Glory.* While he was thus Preaching concerning his Death and Sufferings, he ſeem'd ſeiz'd with a natural Horror of his approaching Paſſion, and God's Wrath againſt Mens Sins that were laid upon him; crying, *My Soul is oppreſs'd, what ſhall I ſay? Father, ſave me from this Hour.* But conſidering again what great Glory God wou'd receive by his Death, he added, *But for this Cauſe came I to this Hour: Father, glorifie thy Name.* At the ſame time there came a Voice like Thunder from Heaven, ſaying, *I have glorify'd it already, and will glorifie it again.* Of thoſe who were preſent, ſome thought it only a Clap of Thunder, others that an Angel ſpoke to him; but he aſſur'd them, *That this Voice came not for his, but for their Sakes.* And to let them know what Influence his Death upon the Croſs ought to have upon all Mankind, he declar'd, *That now was the World judged, and the Prince of it, the Devil, caſt out; and that when the Son of Man was lifted up from the Earth, he wou'd draw all Men to him.* Upon this the *Jews* demanded of him, *How the Death of the Son of Man cou'd be conſonant to the Holy Scriptures, which ſay, That Chriſt muſt endure for ever?* Asking farther, *Who was the Son of Man?* *Jeſus* anſwer'd them, *That they ſhou'd enjoy that Light but a ſhort Time; therefore ſince they could not walk nor act, when they were depriv'd of it, they ought to believe in the Light while he was with them.* But neither theſe Divine Diſcourſes, nor the miraculous Cures cou'd gain the Faith of many of the *Jews*, who were determined by their human Intereſt; for tho' many of the Rulers

John 12. 20--43. *Matt.* 21. 17. *Mark.* 11. 11.

Rulers believ'd in him, yet they durſt not confeſs it becauſe of the *Phariſees* valuing the Praiſes of Men more than the Eſteem of Heaven. At the Evening, *Jeſus* to avoid Suſpicion, return'd to *Bethany* with his Apoſtles, and lodg'd there.

MONDAY.

Mark. 11. 11--19. *Matt.* 21. 18, 19. *John* 12. 44--50.

The next Morning *Jeſus* return'd again to *Jeruſalem*, and finding himſelf hungry by the Way, he went to a Fig-Tree not far diſtant, which being full of Leaves he expected old Fruit upon it, tho' it was not the Seaſon for new: But finding nothing to ſatisfie his Hunger, for the Inſtruction of his Diſciples, he was willing to ſhew a Miracle upon a fruitleſs Tree; and thereupon curſed it in their Preſence, ſaying, *Let there be no Fruit grow on thee for ever*: And immediately the Fig-Tree wither'd away. And hereby, as in a Type, he fore-ſhew'd the Curſe and Judgment of God, which ſhou'd come upon that hypocritical and barren Nation the *Jews*, for rejecting the Means of Grace and Salvation now offer'd to them. Then entering the Temple, he again clear'd it from all Traders, as appears from St. *Mark*, not permitting any Man to carry a Veſſel through the Court of the *Gentiles*; alledging, that it was written, *That his Houſe ſhou'd be call'd a Houſe of Prayer to all Nations*, to *Gentiles* as well as *Jews*: Intimating, that the Partition-Wall ſhou'd be remov'd, and all Nations partake of the ſame Privileges. Theſe things encreas'd the Indignation of the *Scribes* and *Phariſees*, who continually ſought his Life, but were much reſtrain'd by the Eſteem and Veneration the People had for him. After this *Jeſus* cry'd out in the Temple, *That whoſoever believ'd and ſaw him, both believ'd and ſaw him who ſent him: That he was come a Light into the World, that whoſoever believ'd on him, might be freed from Darkneſs: That he came to ſave, and not to judge; and that he who rejected his Words, ſhou'd be judged by the ſame Word at the laſt Day; for that he had not ſpoken of himſelf, nor taught any thing but by the expreſs Orders of his Father, whoſe Commandments were eternal Life.* Having taught this Day publickly in the Temple, at the Evening he retir'd again from the Multitudes, and return'd with his Apoſtles to *Bethany*.

TUESDAY.

Mark 11. 20--26. *Matt.* 21. 20--22.

The next Morning our Lord repaired a third Time to *Jeruſalem*; in his Paſſage the Apoſtles having caſt their Eyes

Eyes upon the Fig-tree which *Jeſus* had curſed the Day before, and obſerv'd that it was quite wither'd away, and dead to the very Roots, *Peter* with no little Admiration ſhew'd it to his Maſter, as a thing very ſurprizing and aſtoniſhing. Whereupon *Jeſus* took an Occaſion to ſhew them, how great was the Power of Faith when join'd with Prayer, declaring, *That if they had a ſtedfaſt Faith in God, they ſhou'd be enabled to perform greater Miracles than this, not only to blaſt a Fig-Tree, but to remove Mountains, and conquer all the Difficulties in the Work of their Miniſtry: And whatſoever they ſhou'd ask with Faith in Prayer, ſhou'd be certainly granted them, provided that they were careful before Prayer to pardon all thoſe who had offended them; for that unleſs that were done, God wou'd never pardon their Offences.*

Jeſus again enter'd the Temple, and while he was teaching and preaching the Goſpel to the People, the chief Prieſts, Scribes and Rulers of the People, whoſe Buſineſs was to enquire into Affairs of this Nature, came to him, and imperiouſly demanded of him, *By what Authority, and by whoſe Commiſſion he did theſe Things?* *Jeſus*, who had at other Times ſufficiently vindicated his Authority, wou'd give them no direct Anſwer, but told them, *That he wou'd propoſe one Queſtion to them, which if they anſwer'd, he wou'd give them full Satisfaction; and that was, Whether the Baptiſm of* John *was from Heaven or of Men, of Divine or Human Inſtitution?* This prov'd a very knotty Queſtion to them, for they durſt not affirm that his Baptiſm was from Heaven, leſt *Jeſus* ſhou'd retort it upon them, *Why they refus'd to believe it?* And ſhou'd they have affirm'd it to be a mere human Inſtitution, they fear'd that the Multitude, who had ſo great an Aſſurance of *John*'s being a Prophet, wou'd ſtone them: Therefore, as the ſafeſt way, they made Anſwer, *They cou'd not tell.* *Jeſus* let them know, That his Anſwer ſhou'd be to the ſame Effect, by declaring, *That neither wou'd he tell them, by what Authority he did theſe things.* And to this he ſubjoin'd a Parable of a certain Man, who commanded his two Sons to go and work in his Vineyard: The firſt told him plainly, *That he wou'd not go*, but afterwards repented, and went; the other promis'd him to go, but went not. Then *Jeſus* demanded of the Prieſts and *Scribes*, *Which of the two Sons perform'd the Will of his Father?* They readily anſwer'd, *The firſt.* Whereupon he ſhew'd, That the firſt ſignify'd the *Publicans* and common Proſtitutes, *Who believ'd and repented at the Preaching of* John Baptiſt; *and that they themſelves not believing this his holy Fore-runner, who came to them in the Way*

Matt. 21. 23--32. *Mark* 11. 27--33. *Luke* 20. 1--8.

Way of Righteouſneſs, ſhou'd not enter into Heaven ſo eaſily as thoſe impious and ſcandalous People, whoſe Faith and Example they refus'd to follow.

Matt. 21. 33--46. *Mark* 12. 1--12. *Luke* 20. 9--19.

After this, Our Lord added another Parable, which more particularly repreſented the Perverſeneſs and Obſtinacy of the *Jews*; and this was of a certain Maſter of a Family, who planted a Vineyard, carefully enclos'd it with a Fence, digg'd a Wine-Preſs, and built a Tower in it; and then, letting it out to Husbandmen, travell'd into a foreign Country. About the Time of the Vintage he ſent one of his Servants to the Husbandmen, to receive the Fruits of it; but they took the Servant, beat him, and ſent him away empty. Then he ſent another to them, whom they abus'd and wounded; and a third, whom they ſton'd and murther'd; and likewiſe many others, whom they treated after the like barbarous Manner. At length he reſolved to ſend his only Son, whom he lov'd moſt tenderly, being perſuaded that they cou'd not but ſhew Reſpect to him: But on the contrary, as ſoon as they ſaw him, they impiouſly reſolv'd to kill him, hoping the Inheritance wou'd be their own; and thereupon ſeiz'd him, ignominiouſly caſt him out of the Vineyard, and ſlew him. Then *Jeſus* ſaid to the People, *When the Lord of the Vineyard returns, how will he deal with theſe Husbandmen?* Some of them anſwer'd, *That he cou'd do no leſs than exterminate thoſe impious Wretches, and let out his Vineyard to other Husbandmen, who wou'd pay him the Fruits when due.* He approv'd of their Anſwer, and aſſur'd them, *That theſe Wretches ſhou'd indeed be treated in that Manner, and the Vineyard given to others*; but others perceiving how nearly the Parable concern'd them, cry'd, *God forbid.* Whereupon *Jeſus* looking upon them, ask'd them, *Whether they underſtood the Meaning of that Paſſage in the Pſalms, 'The ſame Stone that the Builders 'rejected, is become the Head of the Corner; This is the 'Lord's Doing, and marvellous in your Eyes?* And to make a full Application, he declar'd, *That the Kingdom of Heaven ſhou'd be taken from them, and given to a Nation producing the Fruits of it: And that whoſoever ſhou'd ſtumble on that Stone, ſhou'd be bruiz'd by it; but that whoſoever ſhou'd feel the full Weight of it, ſhou'd be grown'd to Powder.* The Prieſts and Scribes readily perceiv'd that *Jeſus* aim'd at them, and wou'd then willingly have ſeiz'd on him; but ſtill the Fear of the People reſtrain'd them from attempting it, tho' they were exceedingly enrag'd, and aſham'd to ſee themſelves ſo lively painted out in this Parable.

To

To much the ſame Purpoſe *Jeſus* deliver'd a third Parable, which was of a certain King, who having made a great and ſolemn Invitation to the Marriage of his Son, ſent his Servants when all things were ready to deſire the Company of thoſe who had been invited; but becauſe they refus'd to come, he ſent other Servants to perſuade them, and to let them know, what extraordinary Preparations were made for them: But this made no Impreſſion upon them; for one went to his Farm, another to his Merchandize, and the reſt laid violent Hands upon the King's Servants, treated them outragiouſly, and ſlew them. The King hearing of this ungrateful and barbarous Uſage, in a great Fury ſent out his Armies, deſtroy'd theſe Murtherers, and burnt down their Cities; and inſtead of theſe, he ſent for all that cou'd be found out of the High-ways, bad and good, to be his Gueſts; ſo that the Houſe was fill'd: This being done, the King came to ſee his Gueſts, and there perceiving a Man, who contrary to Cuſtom and Law, had no Wedding-Garment, he ask'd him, *How he dar'd to come there in ſuch a Habit?* And the Wretch was Speechleſs. Whereupon he commanded his Servants to bind him Hand and Foot, and to caſt him into a Place of the extreameſt Darkneſs, Lamentations and Deſpair. Then *Jeſus* made the Application, *That among the many that were call'd*, both of the *Jews* and *Gentiles*, *few were choſen*; for that ſome rejected the Call, and others came unprepared. *Matt.* 22. 1—4.

The *Phariſees*, who had as great a Share in the Application of theſe Parables as any other, departed with much Anger, and a firm Reſolution to ſearch out all Occaſions of deſtroying the Perſon who had thus confounded them. At length they imagined that they had found out an infallible Expedient, by enſnaring him in his Diſcourſe: Whereupon they ſent ſome of their Diſciples, as great Hypocrites as themſelves, together with the *Herodians*, Men of a contrary Faction, all counterfeiting themſelves Men of great Holineſs, to tempt him to ſpeak ſomething which might render him obnoxious to the Government, or at leaſt odious to the People. Theſe Men therefore went and addreſs'd themſelves to him with their utmoſt Arts of Inſinuation, ſaying, *Maſter, we are ſenſible that you are a Perſon of Honeſty and Integrity, one who teaches the Way of God in Truth and Sincerity, without Fear or Regard to any Man: Therefore pray favour us with your Opinion*; *Is it lawful to pay Tribute to* Cæſar, *the* Roman *Emperor*, *or not?* Now if he had anſwer'd in the Affirmative, the Multitude might have deteſted him as a Betrayer of their ancient Liberties, or abandon'd him as a Diſclaim- *Matt.* 22. 15—22. *Mark* 12. 12—17. *Luke* 20. 2—26.

Diſclaimer of his own Sovereignty; if in the Negative, the *Herodians* wou'd have accus'd him as a Rebel againſt the jealous Emperor *Tiberius*. But he well knowing their malicious and ſubtle Intentions, declar'd them *Hypocrites*, and demanded a Sight of the *Roman Denarius*, the common Tribute Mony; and taking it in his Hands, he ask'd them, *Whoſe Image and Superſcription it had*? They anſwer'd him, *Cæſar*'s. Then reply'd *Jeſus*, *Render therefore to Cæſar the Things that are Cæſar's, and to God the Things that are God's*; as if he had ſaid, Pay *Cæſar* his own Mony, and God his own Dues. In which Anſwer, ſince they cou'd find no Fault, they departed with Shame and Silence, as well as Admiration.

Matt. 22. 23--33. *Mark* 12. 18--27. *Luke* 20. 27--40. Shortly after the Departure of theſe Men, the *Sadducees*, having gather'd all their Strength together, reſolv'd to attack him with a Queſtion and a Difficulty concerning the Reſurrection, which they thought inſuperable. Their Queſtion was founded upon a Command in the Law of *Moſes*, which oblig'd a Man to marry the Widow of his elder Brother dying without Iſſue; upon which they put the Caſe to him of a certain Woman who was marry'd according to this Law to ſeven Brothers ſucceſſively, who all dy'd without Children, wherefore they deſir'd to know of him *Whoſe Wife of the ſeven ſhe ſhou'd be eſteem'd after the Reſurrection*? Imagining, that a Woman's being marry'd to ſeven Husbands, and yet Wife but to one, was an Abſurdity ſufficient to deſtroy the Belief of that State. But *Jeſus* ſhew'd them, *That they neither underſtood the Senſe of the Scriptures, nor the Extent of the Divine Power: For that Marriage, tho' it was neceſſary in this World to raiſe up Children and Poſterity to mortal Men, was not ſo in another, where, after the Reſurrection, Men ſhou'd be immortal, and like the Angels in Heaven.* Having thus anſwer'd their Queſtion, he then deſtroy'd their Principles, and prov'd the Truth of the Reſurrection from thoſe very Scriptures which they acknowledged, particularly where the Lord call'd himſelf the God of *Abraham*, *Iſaac* and *Jacob*, after their Bodies were actually dead; for he cou'd not be the God of thoſe who were finally dead, but of thoſe who in effect were living. Certain of the *Scribes* who heard this Anſwer, cou'd not but acknowledge that he had made a ſufficient Reply, and all the People continu'd their Admiration of his Doctrine.

Matt. 22. 34--46. *Mark* 12. 28--34. The *Phariſees* hearing that the *Sadducees* were ſilenc'd, began to rally again; and one of them, who was a Doctor of the Law, by way of Tryal ask'd our Saviour, *Which*

was

was the greateſt Commandment of the Law ? it being much diſputed at that Time, whether the ceremonial, or the moral Precepts were the greater. *Jeſus* anſwer'd him out of *Deuteronomy*, *That the greateſt Commandment was to* ' *acknowledge one God, and to love him with all their Hearts,* ' *with all their Souls, with all their Minds, and with all their* ' *Strength*; *and that the next was like unto it* ; *namely* ' *To* ' *love their Neighbours as their ſelves: On which two depended all the Law and the Prophets.* The *Phariſee* highly approv'd of his Anſwer, and confeſs'd, *That as he had rightly acknowledg'd the one God, ſo he had deſervedly preferr'd Love to him and our Neighbours above all other things* ; *as what was more acceptable to God than all Burnt-Offerings and Sacrifices.* *Jeſus* finding that he anſwer'd diſcreetly, and that he did not wilfully oppoſe the Truth, pronounc'd him *not far from the Kingdom of God.* And now *Jeſus* having anſwer'd ſeveral Queſtions, put one himſelf to the *Phariſees*, who in great Numbers gather'd about him, asking them, *What they thought of the* Meſſiah, *whoſe Son was he* ? They readily anſwer'd, *The Son of* David. Whereupon *Jeſus* objected to them theſe Words of the Pſalmiſt, ' *The Lord ſaid unto my Lord*, &c. and propos'd to them to explain *how he cou'd be* David's *Son, when by the Inſpiration of the Holy Spirit, he call'd him his Lord* ? This Queſtion confounded them, for they would not acknowledge the Divine Nature of *Jeſus Chriſt* ; ſo that they were ignorant that as God, he was really Lord of *David*, tho' as Man he was his Son. *Luke* 20. 41--44.

Our Lord having defeated all Parties and Oppoſers, turn'd his Diſcourſe to the People, but chiefly to the Diſciples, admoniſhing them to *obſerve and practiſe thoſe Truths, which the Scribes and Phariſees taught them, ſince they ſat in* Moſes's *Chair, and had a right to inſtruct them. But that they ought to beware of imitating their Actions* ; *becauſe they were Hypocrites, teaching without practiſing, and binding inſupportable Burthens on others, without bearing the leaſt Weight themſelves: That they perform'd all their Works to be admir'd by the World* ; *enlarg'd their Phylacteries and Fringes, to ſhew a greater Degree of Sanctity* ; *affected the higheſt Places in Feaſts and Synagogues, the chief Salutations in the Markets, and the diſtinguiſhing Title of* Rabbi. *But that for their Parts they were to avoid the Titles of Maſter and Father, and to acknowledge themſelves to be all Brethren, ſince they had but one Father, who was God, and one Maſter* Jeſus Chriſt. Adding, *That the Greateſt amongſt them ſhou'd be Servant to the reſt* ; *that the Proud ſhou'd be debaſed,* *Matt.* 23. 1--39. *Mark* 12. 38--40. *Luke* 20. 45--47.

and the Humble exalted. Then turning his Speech directly againſt the Hypocrital *Scribes* and *Phariſees*, with the Authority of a Judge and Law-giver, he denounced eight ſolemn Woes and Execrations againſt them. 1. *For ſhutting the Kingdom of Heaven againſt others, without ſo much as entering themſelves.* 2. *For making long Prayers a Pretence and Occaſion of devouring and ruining Widows; for which they ſhou'd receive the greater Damnation.* 3. *For traverſing Sea and Land to gain one Proſelyte, and then making him doubly more the Child of Hell than themſelves.* 4. *For teaching Men, that they were free from their Oaths when they ſwore by the* Temple *and the* Altar, *and only oblig'd when they ſwore by the* Corban *and the* Oblation; *whenas in reality the former ſanctified the latter, and included them and all their Appurtenances, as well as Heaven ſuppos'd the Throne of God, and Him who ſat thereon.* 5. *For being ſo nice in paying the Tythes of their Garden-Herbs and ſmalleſt Concerns, and omitting the moſt important Duties of the Law, Juſtice, Mercy, and Faith in God, which more eſpecially ought to have been practiſed.* 6. *For cleanſing the Outſide of the Cup and the Diſh, while within they were full of Rapine and Incontinence.* 7. *For being like painted Sepulchres, whoſe Outſides were beautiful, but their Inſides full of rotten Bones and Putrefaction; ſo were they outwardly righteous, and inwardly villainous.* 8. *For repairing and beautifying the Monuments of the Prophets and Righteous, and ſhewing an Abhorrence of their Fathers Cruelty, when by their Actions they teſtified themſelves to be of the Poſterity of the Prophets Murtherers, and had fill'd up the Meaſure of their Anceſtors Wickedneſs.* To theſe Woes our Lord joined ſeveral Invective Words and Expreſſions, calling them *Hypocrites, Blind-Guides, Strainers at Gnats and Swallowers of Camels, Serpents, Progeny of Vipers, who were to expect the hotteſt Flames of Hell.* Then he added this dreadful Threatning, *Behold I will ſend to you Prophets, Wiſemen and Inſtructers, and ſome of them ye will kill and crucifie, others ſcourge in your Aſſemblies, and perſecute from City to City; that all the innocent Blood ſhed by your Fathers may fall upon your Heads, from the Blood of* Abel *down to that of* Zecharias, *who ſhall be ſlain between the Temple and the Altar.* Then he concluded with this pathetical Exclamation uſed formerly, *O* Jeruſalem, Jeruſalem! *thou who murthereſt God's Prophets, and the Meſſengers of Heaven! how often wou'd I have gathered thy Children together, with the ſame Tenderneſs that a Hen does her Chickens under her Wings, but ye refuſed my Love. Know therefore, your Houſe is left deſolate; and after a while ye ſhall not ſee my Face,*

'till

'till you ſhall be glad to ſay, 'Bleſſed is he who cometh in the 'Name of the Lord.

Our Lord having concluded his Diſcourſes, and being in that part of the Temple call'd the *Court of the Women*, over againſt the Treaſury, before he departed, he carefully obſerv'd great Numbers, who according to the Cuſtom at or near the Feaſt, threw Mony into the Cheſts for that purpoſe; ſome of whom being rich, gave conſiderable Sums. And ſeeing a certain poor Widow caſting in two Mites, amounting to no more than a Farthing, he call'd to his Apoſtles, and to her laſting Honour aſſur'd them, *That that poor Widow had been more generous and bountiful than all the reſt; for the rich Men who had made large Oblations, had done it out of their Abundance; but on the contrary that Woman from her meer Neceſſaries had offer'd to God all that ſhe had, even her whole Livelyhood.* *Mark* 12. 41--44. *Luke* 21. 1--4.

On the Afternoon our Lord departed from the Temple, in order to return to *Bethany*; at which time the Apoſtles took a View of the ſeveral Buildings of the Temple, and with no ſmall Admiration ſhew'd their Maſter thoſe rare and magnificent Structures, all built with the fineſt Marble, beautified with the richeſt Ornaments, and endow'd with the nobleſt Preſents. Whereupon *Jeſus* acquainted them with the approaching Ruin and Deſtruction of the whole, *That all thoſe ſtately Works ſhould be demoliſh'd, and not one Stone left upon another.* This was very ſurprizing to the Apoſtles, who had been taught with the other *Jews*, That the Deſtruction of the Temple ſhou'd be the Concluſion or Conſummation of the Age: Therefore when *Jeſus* had ſeated himſelf upon Mount *Olivet*, in full View of that glorious Pile of Buildings, four of them, *Peter*, *James*, *John* and *Andrew*, deſired to be ſatisfied in two Queſtions, namely, *When this Deſtruction ſhou'd happen? And what were the fore-running Signs of his Coming to take this Vengeance, and his ſhutting up the preſent Age?* Which they ſuppos'd would be the Beginning of the new World, and the temporal Kingdom of the *Meſſiah*. *Jeſus* beginning with their latter Queſtion, firſt inform'd them of ſuch Signs as ſhould at ſome diſtance precede this Deſtruction; namely, *That there ſhou'd appear many Impoſtors and Falſe*-Meſſiah's, *who ſhou'd ſeduce and miſ-lead great Numbers. That there ſhou'd be Wars, Seditions and Commotions, Nation riſing againſt Nation, and Kingdom againſt Kingdom, accompanied with violent Earthquakes, Famines and Peſtilences, and other Miſeries, and with dreadful Prodigies, and amazing Signs in the Heavens: All which ſhou'd be but the Beginnings of thoſe* *Matt.* 24. 1--26. *Mark* 13. 1--23. *Luke* 21. 5--24.

Sorrows and Calamities which ſhou'd befall the Jewiſh *Nation. But that before theſe things hapned, they were to expect to be perſecuted, brought before Judges, ſcourg'd in Synagogues, deliver'd to Puniſhment by the neareſt Relations, hated by all Men for his ſake, and many of them to ſuffer Death. But that for their Incouragement, the Holy Ghoſt ſhould give them ſuch Wiſdom to ſpeak before their Judges, as their Adverſaries ſhou'd not be able to anſwer or reſiſt; that they ſhou'd ſecure and ſave their Souls by Patience, and in ſpite of all the Rage of their Perſecutors, not one Hair of their Heads ſhou'd periſh: That Falſe-Prophets and Hereticks ſhou'd deceive many; that Perſecutions ſhou'd cauſe great Numbers to apoſtatize; that Iniquity ſhou'd abound, Charity grow cold, and Parents and Children, and neareſt Relations deſtroy each other; and that ſuch as perſever'd to the laſt ſhou'd be ſaved. But that before the great Deſtruction came, the Goſpel ſhou'd be preach'd throughout all, or the principal Parts of the World.* Then *Jeſus* proceeded to inform them of ſuch Signs as ſhou'd more immediately precede this great Deſtruction; particularly, *That when they ſaw* Jeruſalem *inveſted with Armies, and God's Temple polluted with execrable Abominations, they might aſſure themſelves that the Deſolation of them was nigh; that then the Inhabitants of* Judæa *ought to fly to the Mountains and Deſarts with the utmoſt Expedition, not turning back for their Cloaths, or their greateſt Neceſſaries, that they might not be involv'd in their Country's Calamities. Therefore, it wou'd be diſmal to ſuch as were with Child, or ſuckled Children, or if their Flight hapned in the Winter, or on the Sabbath; for in thoſe Days there ſhou'd be ſuch extreme Miſeries and Calamities, ſuch dreadful Wrath and Vengeance, as never hapned from the Creation of the World to that Time, nor ever ſhou'd again: When the* Jews *ſhou'd be miſerably ſlaughter'd, made Slaves and Captives to all Nations, and their magnificent City trodden under Foot by the* Gentiles. *And this ſhou'd be executed with ſuch Rigour and Severity, that if God did not ſhorten the Days upon the Account of his Elect, no Fleſh cou'd eſcape: That then they ought more eſpecially to beware of falſe* Meſſiahs *and Impoſtors, who ſhou'd riſe up and ſhew ſuch Signs and Miracles, that if it were poſſible, wou'd deceive the Elect.*

Matt. 24. 27–51. *Mark* 13. 24–37. *Luke* 21. 25–36.

Our Lord having thus ſhewn the fore-running Signs, he proceeded to deſcribe the Deſtruction it ſelf, comparing it as it were to the Deſtruction of the World, of which many believe it to be a Type: Declaring, *That his Coming ſhou'd be impetuous, and ſwift as a Flaſh of Lightning darting from the Eaſt to the Weſt; which ſhou'd expoſe the* Jewiſh *Nation*

Nation as a Carcaſs to be devour'd by the Roman *Eagles. At which Time there ſhou'd be a ſtrange Concuſſion of Nature; above, Signs in the Sun, Moon and Stars; on Earth, Diſtreſs and Anxiety, the Sea and Waves roaring, and all Men in a general Conſternation and Amazement. Then the* Jewiſh *Tribes ſhou'd mourn, and be ſenſible of his Coming, by the ſignal Marks of his Glory and Majeſty in the Heavens; and he ſhou'd ſend out his Miniſters with the Trumpet of his Goſpel, and from all Parts of the World gather together his choſen People, and conſtitute a Church out of the* Gentiles, *after the Diſſolution of that of the* Jews. *Upon this, his faithful Servants, who had been under ſevere Perſecutions, might lift up their Heads with Confidence; for as they might know the approaching Summer by the Tenderneſs and Buddings of the Fig-trees; ſo by theſe Signs they might know that their Redemption and Deliverance drew near, and that the Kingdom of God was even at their Doors. All which Things he aſſur'd them ſhou'd be accompliſh'd before that Generation paſs'd away; and that his Words were more firm than Heaven and Earth. But for the preciſe Time of his Coming, of which they were ſo inquiſitive, that was unknown to all created Beings; for it ſhou'd happen as in the Days of* Noah, *while Men were eating and drinking, marrying and eſpouſing, they were ſuddenly ſwept away by the Flood. At which Time there ſhou'd be many Inſtances of God's diſcriminating Providence, in ſaving ſome and leaving others to periſh in the Calamity: That therefore they ought to be watchful over themſelves, and not ſuffer their Minds to be overcharg'd with Riot and Drunkenneſs, and the Cares of this Life. That they ſhou'd watch and pray continually, that they might be accounted worthy to eſcape thoſe Miſeries, and appear before the Son of Man: And that they ought to be as much upon the Guard as a Maſter of a Family wou'd be, if he knew the exact Time when Thieves wou'd come to rob his Houſe.* Whereupon he produc'd a Parable of a Servant whom his Maſter upon a Journey had made Governor of his Houſhold, to provide his other Servants with Neceſſaries and Employment; whoſe Caſe ſhou'd be very happy, and he ſhou'd be highly rewarded, if his Maſter at his Return found him doing his Duty: But that if this Servant ſhou'd fooliſhly imagine that his Maſter delay'd his Return, and thereupon abuſe his Authority by beating his Fellow-Servants, and ſpending his Time with Sots and Epicures; his Maſter wou'd return in an unexpected Hour, wou'd cut him aſunder, and appoint him his Portion with Hypocrites, where ſhou'd be Lamentations and Deſpair. Then our Lord a ſecond Time repeated his former Command to them, *To*

watch, leſt the Son of Man ſhou'd come ſuddenly upon them, and find them ſleeping.

Matt. 25. 1--46. Our Saviour having earneſtly exhorted his Diſciples to Watchfulneſs, and knowing that Human Infirmity wou'd incline them to Remiſsneſs, re-urg'd the Neceſſity of it by two eminent Parables. The firſt was of ten Virgins, who by Night took their Lamps, and went out to meet the Bridegroom and Bride, and accompany them to the Nuptial Entertainment. Five of them who were fooliſh, only lighted up their Lamps without any farther Care; but the other five, wiſely foreſeeing that the Bridegroom might tarry, carry'd Oil along with them in their Veſſels, to ſupply their Lamps if they were in Danger of going out. And thus it happen'd, for the Bridegroom deferr'd his Coming, and they all ventur'd to repoſe themſelves; 'till at Midnight they were ſuddenly awaken'd with a Cry of the Bridegroom's Coming, which caus'd them to riſe immediately and trim their Lamps: But the fooliſh Virgins perceiving their Lamps juſt going out, deſir'd ſome Oil of the others, who excus'd themſelves, and ſent them to the Oil-Sellers; and in their Abſence the Bridegroom came, and all ſuch as were ready enter'd with him to the nuptial Feaſt. The other Virgins came afterwards, but the Door was then ſhut, and when they knock'd and cry'd, *Lord open to us!* he gave them this peremptory Anſwer, *I know you not.* *Jeſus* concluded the Parable with exhorting them, *to watch therefore, becauſe they knew not the Day nor the Hour of the Son of Man's Coming.* The ſecond Parable was of a Man who being about to travel into a far Country, put his Stock into the Hands of his Servants, delivering five Talents to one, two to another, and one to a third; to every one according to their Abilities, to trade with. At his Return he found that moſt of them by their Induſtry had doubled what Mony they had received, and therefore ſaid to them one by one, *Well done, thou good and faithful Servant, becauſe thou haſt been faithful in a few Things, I will make thee Ruler over many, enter thou into the Joy of thy Lord.* But finding one among them, who out of Fear and Slothfulneſs had hid his Mony in the Ground, he firſt convinc'd that unprofitable Servant of his notorious Neglect, and then caſt him into a Place of Darkneſs and Deſpair. From this Parable our Lord proceeded to deſcribe the Manner of the laſt and univerſal Judgment. When the Son of Man ſhou'd come ſurrounded with the moſt refulgent Rays of his Majeſty, and all the holy Angels of Heaven; and being ſeated on his bright Throne of Glory, all the Nations in the World

ſhou'd

ſhou'd be aſſembled before him, and he ſhou'd ſeparate them as a Shepherd does his Sheep from his Goats, placing the Sheep on his right Hand, and the Goats on his left. That then the Judge of Heaven and Earth wou'd ſay to thoſe on his right Hand, *Come, ye bleſſed Saints, enjoy the glorious Kingdom prepared for you from the Foundation of the World: For I was Hungry, and Thirſty, and a Stranger, and Naked, and Sick, and a Priſoner, and ye mercifully aſſiſted, and relieved me in all theſe Diſtreſſes.* That theſe good Men being ſurpriz'd with the King's bountiful Acknowledgments, wou'd then ask him, *When they aſſiſted him in any of theſe Extremities?* and that he wou'd ſolemnly aſſure them, *That inaſmuch as they had been ſerviceable to the meaneſt Chriſtian, they had been ſerviceable to him.* And that then he wou'd proceed to thoſe on his left Hand, and ſay, *Go, ye execrable Wretches, into everlaſting Flames, prepar'd for the Devil and his Angels: For when I was in all the above-named Diſtreſſes, of Hunger, Thirſt, Travel, Nakedneſs, Sickneſs and Impriſonment, ye were hard-hearted, and refus'd your Charity.* And that when they ſhou'd alledge, that *they wanted Opportunity, becauſe they never ſaw him in thoſe Circumſtances*; he wou'd ſilence them by this Anſwer, *That inaſmuch as they neglected the meaneſt Chriſtian, they neglected him:* And that thereupon theſe uncharitable Creatures ſhou'd be condemn'd to everlaſting Puniſhment, and the Righteous exalted to eternal Life.

Our Lord having finiſh'd his Prophetick Sermon upon Mount *Olivet*, at the Evening repaired again to *Bethany*, and ſupp'd at the Houſe of one call'd *Simon the Leper*, who probably had been cured by him formerly. At this Supper, *Mary*, who had been before reprov'd by *Judas* for her profuſe anointing *Jeſus*'s Feet, reſolv'd once more to teſtifie the Greatneſs of her Love and Reſpect, and out of an Alabaſter Cruſe pour'd a large Quantity of the ſame rich Ointment upon his Head; ſo that the whole Houſe was fill'd with fragrant Odours. The ſeeming Luxury and Prodigality of this Woman now provok'd the Indignation of the reſt of the Apoſtles, as well as *Judas*, who like him made the ſame Objection, *That it might better have been ſold for a large Sum of Mony, and given to the Poor.* But *Jeſus* undertook the Defence of her, and inform'd thoſe who condemn'd her, *That ſhe had done a noble Work, and had embalm'd his Body before-hand, againſt the Day of his Burial; and as for the Poor, for whoſe Relief they ſeem'd ſo ſolicitous, they always had an Opportunity of ſhewing their Care and Charity to them, but not ſo to him: Therefore ſince*

Matt. 26. 6--13. *Mark* 14. 3--9. *John* 13. 1--11.

that Woman had done ſo much, he ſolemnly declar'd, That whereſoever the Goſpel ſhou'd be preach'd throughout the whole World, her munificent Regard of him ſhou'd be publiſh'd to her perpetual Honour and Renown. Supper being ended, *Jeſus* bearing in Mind his Departure, that he was now going to God, where he ſhou'd take Poſſeſſion of all Power in Heaven and Earth, and having conſtantly and immutably lov'd his own, reſolv'd to give them a ſignal Teſtimony of his Love and Humility. Wherefore riſing from the Table, he laid aſide his looſe upper Garment, like a Servant attending his Maſter, and girding himſelf with a Towel, he pour'd Water into a Baſin, and began to waſh his Apoſtles Feet, and to wipe them with the Towel. *Peter* amaz'd at ſuch extraordinary Condeſcenſion, utterly refus'd at firſt, and likewiſe a ſecond time, 'till *Jeſus* inform'd him, *That he had a more ſpiritual and holy Intention in it, and that unleſs he were waſh'd, he cou'd have no Part nor Portion in him.* Whereupon *Peter* deſired, *That he wou'd waſh him in all Parts, if that might ſecure his Intereſt*; but our Lord anſwer'd him in Alluſion to a Man's coming from a Bath, *who needed not to waſh his whole Body again, but only his Feet*, which contracted Soil by walking: Declaring farther, *That they were really clean, but not all*; meaning *Judas*, then deſigning to betray him.

John 13. 12--38. *Jeſus* having waſh'd his Apoſtles Feet, put on his Garment, ſat down, and gave them the Reaſon of this Action; telling them, *That he deſign'd it for an Example of Humility to them; that ſince he who was juſtly acknowledg'd to be their Lord and Maſter, had ſo far debas'd himſelf as to waſh their Feet, they ſhou'd think it no Diſhonour to perform the meaneſt Offices of Kindneſs and Charity to each other: For tho' they were exalted to the Dignity of his Apoſtles, yet they were but his Servants, and it wou'd be a high piece of Arrogance for them to aſſume more State and Grandeur than their own Lord had done:* Adding, *That if they knew theſe things, they were happy if they perform'd them.* Then being mov'd with the near Proſpect of his ſad Sufferings, or the monſtrous Treaſon of *Judas*, he declar'd, *That one of them preſent ſhou'd betray him, verifying that Scripture 'He that 'eateth Bread with me, hath lift up his Heel againſt me.* *Peter* hearing ſo plain an Intimation, that one of the Apoſtles ſhou'd be ſo great a Traitor, was very deſirous to know the Perſon, poſſibly that he might endeavour to diſſuade him from ſuch an horrid Attempt; and ſeeing *John* the beloved Diſciple leaning upon *Jeſus*'s Boſom, becken'd to him, that he wou'd ask *Jeſus* who it was, who accordingly put the Queſtion,

Queſtion, and receiv'd this private Anſwer, *That he wou'd give a Sop to the Perſon who ſhou'd do it.* Then having dipped the Sop, he gave it to *Judas Iſcariot*; into whoſe Heart at the ſame time *Satan* enter'd, to embolden him in that impious Deſign, which he had in his Thoughts ſome time before. *Jeſus* by way of Irony bad him, *Do what he had deſign'd with all Expedition*; whereupon *Judas* went out; but the other Apoſtles knew not whither he was gone, ſuppoſing that *Jeſus* had ſent him to provide for the approaching Feaſt, or to give ſomething to the Poor, becauſe it was he who carry'd the Purſe. Upon *Judas*'s Departure our Saviour comforted himſelf againſt his approaching Death; declaring, *That he ſhortly ſhou'd be glorify'd, and alſo his Father glorify'd in him, who ſhou'd raiſe him from this low Eſtate, and exalt him above the higheſt Heavens.* Then calling them, *little Children*, he told them, *That he cou'd be with them but a ſhort time, and that as he told the* Jews, *he was going to a Place whither they cou'd not come.* But in the Words of a parting Friend, he ſtrictly engag'd them, *To obſerve his new Commandment to love one another, with ſuch a Love as he himſelf had given them an illuſtrious Example of*; telling them alſo, *that their Love ſhou'd be as a glorious Badge, by which they might be known to be his Diſciples, from all other Religions and Profeſſions.* *Peter* reflecting upon his Maſter's Departure, deſir'd to know, *Whither he went*; but *Jeſus* told him, *That at preſent he cou'd not follow him, but ſhou'd hereafter.* *Peter* agriev'd at this Anſwer, raſhly proffer'd to follow him, *tho' he ſhou'd lay down his Life for his Sake:* But our Lord adviſ'd him not to be too confident, and ſolemnly aſſur'd him, *That he himſelf ſhou'd deny him three Times, all within the uſual Time of Cock-crowing.*

WEDNESDAY.

On the following Day, our Lord in all probability continu'd wholly at *Bethany*, without repairing to the City as uſually. In the mean Time the grand *Sanhedrim* aſſembled at the Palace of *Caiaphas* the High-Prieſt, where the Prieſts, Scribes and Senators of the People had a ſolemn Debate and Conſultation how they might take *Jeſus* by ſome ſecret Stratagem, and put him to Death. This was the ſecond Council they had held upon this Occaſion, and in which they had reſolv'd upon his Death; yet they thought it not ſo ſafe and proper to do it at this great Solemnity, leſt it might cauſe a Sedition among the People, who had the higheſt Veneration for him. In the midſt of their Doubts and

Matt. 26. 3--5. 14--16. *Mark* 14. 1, 2, 10, 11. *Luke* 22. 1--6.

and Projects, *Judas* came among them, and put an end to all their Difficulties, promiſing them that for a Sum of Mony, *he wou'd deliver Jeſus ſafely into their Hands, when the Multitude ſhou'd be abſent*; for that he knew where he uſually retired himſelf, and all his cautious Methods; and therefore had a greater Opportunity than any other to betray him. This Propoſition was highly pleaſing to the *Sanhedrim*, who immediately bargain'd with him for thirty Pieces of Silver, call'd *Staters*, or *Shekles of the Sanctuary*, amounting to three Pounds and fifteen Shillings of our Mony, the moſt uſual Price for Slaves at that time: Which accompliſh'd *Zechary*'s Prophecy, *Chap.* 11. *v.* 12. *Judas* taking the Mony, ſought all Opportunities of betraying him in the Abſence of the Multitude.

This Day the whole Nation of the *Jews* always apply'd themſelves to put away all Leaven from their Houſes, and it was the Day immediately preceding the fourth and laſt Paſſover after our Saviour's Baptiſm, which Paſſover happened on the ſecond Day of our Month *April*, in the 19th Year of the Reign of *Tiberius* the Emperor, and one Year wanting twelve Days after the third Paſſover.

CHAP. VI.

From the Beginning of the fourth and laſt Paſſover, to the Aſcenſion of our Bleſſed Saviour; which concluded the whole Series of his Actions upon Earth.

Containing the Term of ſix Weeks and one Day.

THURSDAY.

A. D. 33. Tiber. 19/20.

I. WE are now arriv'd at the laſt and great Paſſover in our Saviour's Time, a Paſſover the moſt memorable and renowned that was ever ſolemniz'd; in which the only true Paſchal Lamb was ſlain and offer'd, whereof all others were only Types and Shadows. In the Morning, the Apoſtles, knowing that their Maſter was careful in obſerving this Solemnity, deſir'd to know where he wou'd eat the Paſſover, and where the Lamb ſhou'd be made ready. Whereupon *Jeſus* ſent *Peter* and *John* into *Jeruſalem* to prepare all things according to Law, telling

Matt. 26. 17--19. *Mark* 14. 12--16. *Luke* 22. 7--13.

telling them, *That as ſoon as they were enter'd the City, they ſhou'd meet a Man bearing a Pitcher of Water, by following of whom, they ſhou'd find a ſpacious Gueſt-Chamber ready furniſh'd by the Maſter of the Houſe, whoſe Heart ſhou'd be ſo inclin'd by the Divine Power, as to be willing to accommodate them upon that Occaſion.* The two Diſciples being directed by this ſpecial Token, went directly to the City, and found all things to ſucceed as he had foretold them; and having provided a Lamb, ſlain it in the Temple, ſprinkled the Blood on the Altar, and got all other Things neceſſary for the Celebration of the Paſchal Supper, they return'd to their Maſter at *Bethany*.

Before our Lord's Departure to *Jeruſalem*, the Apoſtles, whoſe Minds had formerly been elevated with all the Imaginations of Pomp and Grandeur, were now depreſs'd with melancholy Thoughts, and diſmal Apprehenſions of ſome great approaching Misfortune. Therefore, perceiving their Concern, he bad them *Not be dejected, but believe in him, as they had believ'd in God; for that in his Father's Houſe were many Manſions, whither he was going to prepare Places for them, and returning wou'd receive them into the ſame glorious Habitation with Himſelf; and that the Place and Way were already made known to them. Thomas*, ſuppoſing he meant ſome Earthly Palace, made Anſwer, *That they knew not the Place, much leſs the Way leading to it.* Whereupon *Jeſus* declar'd, *That he himſelf was the Way, the Truth and the Life; that none cou'd go to God but by him only; and that if they knew him as they ought, they wou'd know his Father alſo, ſince he was the expreſs Image of his Perſon. Philip*, not conſidering the Force of our Saviour's Reaſonings, deſired him to *ſhew them the Father*, by giving them a viſible Repreſentation of his Glory. But *Jeſus* ask'd him, *Whether he knew not Him, after ſo long a Continuance with them?* Adding, *That in ſeeing him, they ſaw the Father; for he was in the Father, and the Father in him; which they might have diſcern'd by the Miracles he wrought:* Aſſuring them, *That if they believ'd in him, they ſhou'd work the ſame Miracles, and greater; becauſe whatſoever they ask'd of God his Father in his Name, it ſhou'd be obtain'd: But that if they lov'd him, they muſt ſhew it by their Obedience.* Then he promis'd them, *That he wou'd by his Prayers obtain another Comforter for them, who ſhou'd remain with them for ever; namely, the Holy Ghoſt, the Spirit of Truth, whom the World cou'd not receive, becauſe it knew him not; but that they ſhou'd know him, and be inhabited by him. That he wou'd not leave them comfortleſs, but wou'd return to them, and they ſhou'd ſee him,* when

John 14. 1--31.

when the World ſhould not have that Happineſs: That he wou'd one day ſhew them that he was in his Father; for he wou'd manifeſt himſelf to ſuch as lov'd him, and prov'd it by keeping his Commandments. Hereupon *Jude*, whoſe Thoughts as well as the reſt were taken up with the Expectations of a Temporal Kingdom, interpos'd, and ask'd him, *Why he wou'd manifeſt himſelf to them, and not to the World?* *Jeſus* intimated, *That the Reaſon was becauſe the World had no Love for him nor his Doctrine; therefore this Bleſſing was only deſigned for ſuch as obey'd his Laws, with whom his Father and he wou'd make their Abode.* Adding, *That the Doctrine he had taught them, was his Father's; and the Holy Spirit he had promiſed wou'd make them underſtand and remember all thoſe Truths he had deliver'd.* Then for a Farewel, he told them, *He left his Peace with them, and that in a more affectionate manner than the World ever did; that if they lov'd him, they wou'd rejoice that he return'd to his Father, who was greater than him, as he was Mediator. That he foretold them what ſhou'd come to paſs, that when the Time was expir'd, they might believe on him who had foretold it: That he wou'd not ſay much more to them, for he was juſt ready to enter the Liſts with Satan, the Prince of the World, who tho' he had no Power over him, yet he was willing to ſuffer what was brought upon him, that he might ſignally teſtifie his Love and Obedience to his Father.* Upon finiſhing his Diſcourſe, he order'd his Diſciples to ariſe, and go with him towards the City *Jeruſalem.*

Matt. 26. 20–29. *Mark* 14. 17–25. *Luke* 22. 14–23.

At the Evening they all arriv'd at the Place appointed, which ſome believe was in the Houſe of one of our Lord's Diſciples call'd *John*, and ſirnamed *Mark*. The uſual Hour being come, which was never before it was dark, *Jeſus* and his twelve Apoſtles ſat down at the Table, uſing all a leaning Poſture, as was particularly neceſſary in that Solemnity. He began his Diſcourſe with declaring, *That with great Earneſtneſs he had deſir'd to eat the Paſſover with them before he ſuffer'd; for this was the laſt he ſhou'd eat with them, 'till it was fulfill'd in Heaven*, where that and all other Myſteries ſhould have a full Accompliſhment. Then taking the firſt Cup of Wine, with which the Paſchal Supper always began, he bleſs'd it, drank of it, ordering them, *To take it, and divide it among themſelves, for that this was the laſt Time he ſhou'd drink with them, 'till the Kingdom of God ſhou'd come*, meaning perhaps his Reſurrection. When they had begun the Supper, *Jeſus* a ſecond time aſſur'd his Apoſtles, *That one of them ſhou'd betray him*; which rais'd a general Sorrow and Sadneſs amongſt them, every one asking, *Whether*

ther he was the Perſon? He told them, *that he who dipped his Hand with him in the Diſh was the Perſon:* Adding, *That the Son of Man went forth to ſuffer, according to the Scriptures; but that it would be miſerable to that Man who ſhou'd betray him; that it wou'd have been better for him never to have been born.* Notwithſtanding this fearful Denunciation, *Judas* boldly ask'd him, *Whether it was he*? And *Jeſus* made Anſwer, *He had nam'd the Man.* At the Concluſion of the Supper, when the third Cup was uſually drank, our Lord thought fit to inſtitute a new Rite and Sacrament, inſtead of the Paſſover, in Commemoration of his infinite Love to Mankind. Therefore firſt taking Bread, he bleſs'd it, brake it, and diſtributed it to his Apoſtles, with this Injunction, *Take, eat, this is my Body, which is given for you: Do this in Remembrance of me.* Then bleſſing the Cup alſo, he gave it to them, ſaying, *Drink ye all of this, for this is my Blood of the New Teſtament, which is ſhed for the Remiſſion of the Sins of many.* Intimating, that the Bread was now his Body, in the ſame Senſe as the Paſchal Lamb had been before; and the Wine was now his Blood, of the New Teſtament, in the ſame Senſe as the Blood of Bulls and Goats had been under the Old. Then he told them, *That that was the laſt Wine he muſt drink, for the Hand of him who betray'd him was at the Table.*

Immediately after there hapned a very unſeaſonable Contention among the Apoſtles concerning Priority, which of them ſhould have the greateſt Share in their Maſter's Kingdom. *Jeſus* check'd their Ambition, by repeating the Subſtance of what he had formerly ſaid to them upon the like Occaſion, *That it ſhould not be ſo with them, as with terreſtrial Kings, who govern'd their Subjects with Power and Authority; but the greateſt among them ſhould be leaſt, as he their Maſter had been, not as one ſitting at the Table, but as a Servant waiting. But ſince they had held firm to him in all his Perſecutions, he would prepare for them a Kingdom, as his Father had done for him; where they ſhould be neareſt to himſelf; ſitting on Thrones, and judging the twelve Tribes of* Iſrael. He added, *That at this Time* Satan *had a more than ordinary Deſire to ſhake them and ſift them like Wheat; but he had pray'd for them, and particularly for* Peter, *that his Faith might not fail; bidding him when he had recover'd, to ſtrengthen his Brethren.* Whereupon *Peter* to ſhew his Reſolution told him, *That he was ready to follow him both to Priſon and to Death*; but he knowing his Weakneſs, declar'd a ſecond time, *That before the ſecond Crowing of the Cock that Night, he ſhould deny him thrice.* Then turning

Luke 22. 24–38.

to

to the reſt of the Apoſtles, he ask'd them, *Whether they wanted any Thing, when he ſent them without Purſe, or Bag, or Shoes?* Upon their anſwering *No*, he inform'd them, *That now it would be otherwiſe; for ſuch Diſtreſſes ſhould happen, that they would ſtand in need of all theſe, and of a Sword more than of a Garment to put on: For all that was written concerning him, was juſt ready to be accompliſh'd; namely, 'He was reckon'd among the Tranſgreſſors.* The Apoſtles taking his Words in the moſt literal Senſe, told him, *They had two Swords there*; but he, to intimate that he had another Meaning, gave them this ſhort Reply, *It is enough.*

Matt. 26. 30. *Mark* 14. 26. After this they proceeded to ſing the Hymn, or rather to finiſh the *Hallel*, which in all conſiſted of ſix Euchariſtical Pſalms, beginning at the 113th, and concluding with the 118th. A little before their Departure our Lord gave his farewel Exhortations to his Apoſtles, and taking Occaſion probably from the Sight of Vines from out the Window, he told them, *That they were holy and pure, becauſe they had receiv'd the Doctrine of the Goſpel; but that they might bring forth ſuch Fruit as the Goſpel requir'd, they muſt of Neceſſity abide in him, as the Branches of the Vine muſt abide in the Body of it, without which they could not bear Grapes: That his Father was glorify'd when his Diſciples brought forth much Fruit; but that he would cut off and caſt into the Fire ſuch as bore no Fruit, as the Vine-Dreſſers uſually cut off and burn'd the dry and dead Branches of their Vines: That the principal Fruit his Father expected was that Love which they ought to have to one another, imitating their Maſter who ſhewed the ſublimeſt Inſtance of it, even the laying down his Life for his Enemies: That they had not choſen him, but he had choſen them to bring forth continual Fruit, and that he had not us'd them as Servants, but as Friends, in teaching them what he had learnt from his Father: That in chuſing them to be his Followers, he had ſeparated them from the World; and that not being of the World themſelves, they were to expect to be hated and perſecuted by it, as he himſelf was.* Then he inform'd them, *That the* Jews *ſhould be ſo zealous againſt them, as not only to excommunicate them, but alſo to think they did God a ſpecial Service in taking away their Lives; and this becauſe they knew not the Son, nor the Father who ſent him: That he had forewarn'd them of theſe Afflictions, becauſe he was leaving them; and that they might remember his Words when they came to paſs; and by remembring, fortifie their Minds under the moſt violent Perſecutions.*

John 15. 1--27. *Chap.* 16. 1--4.

The

The Apoſtles heard theſe Truths with a profound Sorrow and Silence, being much afflicted, and aſtoniſh'd at the Loſs of their dear Maſter. He mildly reprov'd their Silence, telling them, *That he was going to him that ſent him, and none of them ask'd whither he went.* But for their Comfort he let them know, *That his Departure would be highly for their Advantage; for 'till then, the Holy Spirit, the Comforter would not come: That when this Comforter was come, he would convince the World, eſpecially the* Jews, *of Sin, in not believing his Miſſion; of Righteouſneſs, by manifeſting his glorious Reſurrection and Aſcenſion; and of Judgment, becauſe he had condemn'd the Devil, the Prince of this World. That that ſame Spirit of Truth ſhould make them underſtand all the Truths they had heard, and ſhould teach them thoſe Doctrines, which at preſent they were not able to bear. That the ſame Spirit ſhould glorifie him alſo, by a more illuſtrious Manifeſtation of his miraculous Gifts, which had been communicated to him by the Father.* Then he added, *A little while, and they ſhould not ſee him; and after a little while they ſhould ſee him, becauſe he went to the Father.* The Apoſtles underſtood not the Meaning of theſe laſt Words, but queſtioned each other concerning them, deſiring alſo to ask *Jeſus* himſelf. He perceiving this, aſſur'd them, *That they ſhould weep and lament, but the World ſhould rejoice and triumph; but yet as a Woman, who in the Time of her Labour had great Sorrow, but upon her Delivery forgot all her Pains, for Joy of an Heir's being born; in like manner they ſhould be in Sorrow for a Time, but that he would ſoon return to them again at his Reſurrection, and then their Sorrow ſhould be chang'd into Joy, ſuch as no Man could take from them.* After this he promis'd them two Things, Firſt, *That after his Reſurrection, he would not ſpeak to them in Proverbs and Parables as formerly, but would ſpeak to them plainly of the Father.* Secondly, *That praying to the Father in his Name, which they had not as yet done, they ſhould obtain whatſoever they petition'd of him; for that the Father loved them, becauſe they had loved the Son, and believed that he came from God.* Then he declar'd in plain Terms, *That he came from the Father into the World; and that he was now leaving the World, and returning to the Father.* Upon this the Apoſtles acknowledg'd, *That he had ſpoken plainly, without Proverbs; and were aſſur'd that he knew all Things, even their very Thoughts, and therefore muſt come from God.* *Jeſus* intimated, *That their Aſſurance was yet but weak; for the Time was juſt approaching, when every one of them ſhould fly from him, be diſpers'd, and leave him alone; who yet was not wholly ſo, becauſe*

John 16. 5–33.

cauſe his Father was with him. Concluding all with theſe Words, *I have told you theſe Things, that in me ye might have Peace; in the World ye ſhall have Tribulation: But be of good Comfort, I have conquer'd the World.*

John 17. 1—26. Having ended theſe comfortable and dying Exhortations, our Lord thought fit to leave us a noble Pattern of his perpetual Interceſſion in Heaven as our great High-Prieſt; and in the Audience of the reſt poured forth a moſt divine and heavenly Prayer, ſupplicating for Himſelf, for his Apoſtles, and for all other ſucceeding Chriſtians. Firſt for Himſelf. '*O Father, the Hour is come, glorifie thy Son, that thy* '*Son may glorifie thee: And as thou haſt given him Power* '*over all Fleſh, ſo to as many as thou haſt given him, he has* '*given eternal Life; which conſiſts in the Knowledge of thee,* '*the true God, and Jeſus Chriſt, whom thou haſt ſent. I* '*have glorify'd thy Name on Earth; I have accompliſh'd the* '*great Work thou haſt appointed for me: And now, O Father,* '*glorifie me with thy divine Majeſty, and with the ſame Glory* '*I had before the Creation of the World.* Secondly, for his Apoſtles: '*I have manifeſted thy Name to thoſe whom thou* '*haſt ſelected for me out of the World: They have kept thy* '*Word: They have known, that whatſoever thou haſt given* '*me, proceeded from thee; and they aſſuredly believe that thou* '*didſt ſend me. I intercede now for them, and not for the* '*wicked World, but for them whom thou haſt given me, who* '*are thine, and in whom I am glorify'd. And now, Holy* '*Father, as I am leaving the World, and they continuing be-* '*hind, preſerve theſe choſen Perſons for thy Name Sake, That* '*there may be a perfect Union amongſt them. Whilſt I con-* '*tinu'd with them, I have preſerv'd them, and have loſt none,* '*but the Son of Perdition, according to the Scriptures. And* '*now I am returning to thee, I ſpeak theſe Things openly, that* '*their former Joy may be compleated: I have given them thy* '*Word, and the World has hated them, becauſe, like me,* '*they are not of the World. I pray not that thou wouldſt* '*take them out of the World, but that thou wouldſt preſerve* '*them from the Evil of it; and wouldſt ſanctifie them by thy* '*Word, which is Truth it ſelf. I have ſent them into the* '*World, as thou haſt ſent me; and for their Sakes, I ſanctifie* '*even my ſelf, that they may be ſanctify'd through the Truth.* Thirdly for all ſucceeding Chriſtians: '*Neither do I pray* '*for theſe alone, but likewiſe for all ſuch as ſhall hereafter be-* '*lieve in me by Means of their Preaching: That there may* '*be ſuch a ſpiritual Union amongſt them, as may reſemble* '*ours; ſo that the World may be convinc'd that thou haſt ſent* '*me, that I have made them Partakers of thy Glory, and*

'*that*

'that thou haſt loved them, as thou haſt loved me. Father,
'I pray that thoſe thou haſt given me may alſo be Poſſeſſors of
'the ſame Place with my ſelf, that they may behold the in-
'effable Glory thou haſt beſtow'd on me, which was the Ef-
'fect of thy eternal Love before the Foundation of the World.
'O Holy Father, the World has not known thee, but I have
'known thee, and theſe have known that I came from thee:
'And I have proclaim'd thy Name to them, and will continue
'to do ſo, that they may be Partakers of thy Love, and my
'Mediatorſhip.

Our Lord having finiſh'd this divine Prayer, immediately departed out of the City with his Apoſtles, over the Brook *Kedron*, in the Vale of *Joſaphat*, towards Mount *Olivet* and *Bethany* as formerly; where he might prepare himſelf for his approaching Paſſion, and be taken like the Paſchal Lamb, without Noiſe and Tumult. Upon their leaving the Houſe, *Judas* it ſeems ſlipt away from the Company towards the High-Prieſt's Palace, where he had his wicked Inſtruments ready to execute his abominable Deſign. In the mean Time, our Lord in his Paſſage, with a mighty Concern declar'd to his Apoſtles, *That that very Night all of them ſhould be offended, and fall away from him; that according to* Zechary's *Propheſie,* *'The Shepherd ſhould 'be ſmitten, and the whole Flock diſpers'd: But that after his Reſurrection, he would go before them into their old Country* Galilee. Whereupon *Peter* with great Aſſurance made Anſwer, *That tho' all Mankind ſhould fall away from him, he would do otherwiſe:* But *Jeſus* aſſured him a third Time, *That in that Night he ſhould deny him thrice, before the ſecond Cock-crowing was paſt.* But *Peter* being now arm'd with a Sword, and tranſported with an unuſual Zeal, declar'd with the utmoſt Vehemence, *That he would not deny him, tho' he ſhould be oblig'd to die with him*; and all the reſt join'd in the ſame ſolemn Promiſe.

Matt. 26. 30—35. *Mark* 14. 27—31. *Luke* 22. 39. *John* 18. 1.

Having paſſed *Kedron*, they went to a Place call'd *Gethſemane*, a Place of Oil-Preſſes at the Foot of Mount *Olivet*, where was a Garden well known to *Judas*, to which our Lord often repair'd with his Apoſtles, both for Retirement and Devotion. Here he was to enter upon the Ante-Scene of his approaching Tragedy; and to begin to recover that in a Garden of Sorrows, which the firſt *Adam* had loſt in a Garden of Pleaſures. Here he order'd eight of the Apoſtles to ſtay at the Entrance into the Garden, while he retir'd to his private Devotions with God; commanding them to *join their Prayers, that they might not be deliver'd over to Temptation.* Then entring the Garden, he took *Peter*,

Matt. 26. 36—46. *Mark* 14. 32—42. *Luke* 22. 40—46. *John* 18. 1—2.

James and *John*, who had been Spectators of his glorious Transfiguration, now to be his Comforters in the Time of his moſt deplorable Afflictions; telling them, *That his Soul was unmeaſurably oppreſs'd, even to the Pangs of Death, therefore he deſired that they would watch with him.* And now he felt the moſt terrible Conflict between the Fleſh and the Spirit, had all the Powers of Hell and Darkneſs let looſe upon him, and labour'd under the moſt violent Agonies, that ever human Nature ſuſtain'd. Having withdrawn himſelf about a Stone's caſt from his three Apoſtles, he threw himſelf proſtrate upon the Earth, and with the higheſt Marks of the moſt intenſe Grief, cryed out, *Oh my Father! if it be poſſible, as all Things are poſſible with thee, let me eſcape this bitter Potion*; but with a Spirit full of Submiſſion and Charity, he ſeem'd to correct theſe firſt Motions, adding, *Nevertheleſs, not according to my Will, but thine.* When he had thus pray'd he return'd to his Diſciples, probably to receive Comfort from them, as well as to afford them Aſſiſtance in this Hour of their Temptation, as well as his; but they being over-whelm'd with Grief and Sorrow, were fall'n aſleep: *Jeſus* awak'd them, and with a Reproof full of Love ſaid to *Peter*, *Doſt thou ſleep, Simon? What, could ye not watch with me one ſingle Hour? Now watch and pray, that ye enter not into Temptation: The Spirit indeed is willing, but the Fleſh is weak:* Their Minds were well affected, but their Bodies were apt to betray them. Then returning, he pray'd a ſecond Time, crying, *Oh my Father, if I muſt not eſcape this Potion without drinking of it, thy Will be done.* And coming to his Diſciples, and finding them ſo ſleepy, that they knew not what to anſwer him, he return'd a third Time, and pray'd after the ſame Manner. And now his Prayers were more vehement, having a full Senſe of God's Wrath againſt the Sins of the World; and his Agonies ſo violent and aſtoniſhing, that the Sweat that fell from his Body was like large Drops of Blood; and ſince the Diſciples neglected their Office, an Angel was at laſt ſent from Heaven to ſtrengthen him, at a Time when Nature was brought to the utmoſt Paſſability, and was diſſolving her ſelf in a mortal Sweat. Then recovering himſelf, he return'd a third Time to his Diſciples, and finding them ſtill ſleeping, he ſaid to them by way of Reproof and Irony, *That now they might ſleep on and take their Reſt; for the Time was come when their Maſter ſhould be deliver'd into the Hands of Villains: They muſt now ariſe, for the Traytor was juſt at Hand.*

Jeſus

Jeſus had ſcarcely ſaid theſe Words, when *Judas*, who well knew this Place of Retirement, arriv'd with a Company of Soldiers and Officers, accompanied with ſome of the Chief Prieſts and Phariſees, and Elders of the People, all arm'd with Swords and Staves, and furniſh'd with Lanterns and Torches, leſt they ſhould miſs of him, tho' it was now a full Moon. *Judas* gave them a Sign, that the Perſon whom he kiſs'd was the Man they were to apprehend; and thereupon went up to *Jeſus*, ſaying, *Hail, Maſter*; and gave him a Kiſs: But *Jeſus* only made this gentle Reply, *Friend, why are you come hither? Betrayeſt thou the Son of Man with a Kiſs?* Then ſtepping forwards, with an Air of Majeſty, he demanded of the Soldiers, *Whom they ſought?* They anſwer'd, Jeſus *of* Nazareth; and upon his replying, That *He was the Man*, they ran back, ſeiz'd with great Horror, and fell to the Ground: And his thus confounding them by his bare Word, ſhew'd that none could take his Life from him, unleſs he laid it down of himſelf. Theſe Men riſing up, *Jeſus* ask'd them again, *Whom they ſought?* And they returning the ſame Anſwer, he told them, *ſince they ſought him alone, he expected that they ſhould ſuffer his Diſciples to depart*; therein accompliſhing that Sentence in his Prayer, *That he had loſt none of them whom his Father had given him*; and taking care that they ſhould eſcape that Storm, which none but himſelf could ſuſtain. Then the rude Multitude began to lay Hands on him; which when the Diſciples ſaw, they ſaid, *Lord, ſhall we uſe the Sword?* and immediately *Peter*, to ſhew his promis'd Courage, drew out his, and in a great Fury ſtruck at *Malchus*, a Servant to the High-Prieſt, deſigning to cleave his Head, tho' he happen'd only to cut off his right Ear. But *Jeſus* rebuk'd his intemperate Zeal, and commanded *Peter* to put up his Sword, declaring, *That ſuch as us'd the Sword illegally, ſhould periſh by the Sword. That if he had thought fit to decline the Potion appointed for him, and deſign'd a Reſcue, he could have pray'd to his Father, and have had more than twelve Legions of Angels at his Command: But how then could the Scriptures be accompliſh'd, which declar'd he muſt ſuffer.* Then miraculouſly healing the Man's Ear, he expoſtulated with the Multitude, perhaps to reduce them to ſome Remorſe, and ask'd them, *Why they came againſt him with Swords and Staves, as tho' he were ſome Thief, or great Malefactor, when they had daily Opportunity of apprehending him publickly in the Temple? But this he ſaid was their Hour, and the Power of Darkneſs.* The Apoſtles now ſeeing their Maſter bound, loſt all their former Courage, forſook him,

Matt. 26. 47--56. *Mark* 14. 43--52. *Luke* 22. 47--53. *John* 18. 3--11.

and betook themſelves to Flight; only one young, whom many ſuppoſe to be *John*, follow'd him, with only a Linen Garment about him; but the Soldiers laying hold on him, he left his Linen Garment, and fled from them naked.

Matt. 26. 57, 59-68 *Mark* 14. 53, 55 65 *Luke* 22. 54-63 65 *John* 18. 12-14. 19-24.

Jeſus being thus apprehended, the Multitude led him immediately to *Annas*, out of Reſpect to him, who was Father-in-Law to *Caiaphas* the High-Prieſt, and who had formerly had the ſame Office; but *Annas* ſent him to *Caiaphas*'s Palace, where he and the whole Body of the *Sanhedrim* were aſſembled, tho' thus late at Night. Here *Caiaphas* ſtrictly examin'd him both concerning his Doctrine, and his Followers; endeavouring to find Hereſie in one, and Sedition in the other. But *Jeſus* wou'd give him no farther Satisfaction than by declaring, *That what he had taught and acted was in the View of the World, in the publick Synagogues and Temple, where all Men reſorted; that therefore he had no Reaſon to ask him, but rather thoſe who conſtantly heard him.* At theſe Words one of the Officers, more zealous than ordinary, ſtruck him on the Face, asking him, *Why he gave ſuch an Anſwer to the High-Prieſt?* But *Jeſus* reply'd, *If he had anſwer'd amiſs, he might teſtifie againſt him; if otherwiſe, he had no cauſe to ſtrike him.* In the mean time the whole Council ſought falſe Witneſſes againſt *Jeſus* to put him to Death; and tho' many were produc'd, yet they all notoriouſly diſagreed. At length two appear'd who agreed upon the ſame Subject, tho' they manifeſtly perverted our Lord's Meaning, declaring, *They had heard him ſay, 'That he wou'd 'deſtroy the Temple of God, and rebuild it in three Days*; in the wording of which they alſo diſagreed. This Teſtimony was likewiſe found inſufficient; nevertheleſs *Caiaphas*, riſing up in the midſt of the Aſſembly, ask'd him, *Why he made no Reply to theſe Witneſſes?* But finding that he wou'd return no Anſwer to this Queſtion neither, he put another to him, which if he anſwer'd in the negative, it wou'd make him an Impoſtor; if in the affirmative, a Blaſphemer according to their Notion: And that he might not fail of an Anſwer, he adjur'd him by the living God, *to declare whether he was the Meſſiah, the Son of God, or not. Jeſus* in Reverence to that Name, made Anſwer, declaring, *That he was; and that they ſhou'd find the Experience of it, when they ſhou'd ſee him ſitting at the right Hand of the Almighty, coming in the Clouds of Heaven.* Whereupon the High-Prieſt, as a Teſtimony of his Abhorrence, rent his Cloaths, crying out, *He was a Blaſphemer, and there needed no other Witneſs againſt him*; demanding their Opinion. They all join'd with him,

him, pronouncing him Guilty of Death, according to their Law; and ſo left him that Night to the Mercy of the Servants and Soldiers, who entertain'd him with bitter Scoffs and Buffets, blinded his Eyes, and ſtriking him with their Fiſts, bad him ſhew his *Meſſiahſhip, and propheſie who ſtruck him*; adding many other vile Indignities, and abominable Blaſphemies.

During theſe melancholy Tranſactions, *Peter*, whoſe Fears had driven him to fly from his Maſter in the Garden, having a little recover'd his Spirits, and hoping to paſs undiſcover'd in the Throng, ventur'd in among others, to ſee the Iſſue of this fatal Night, and by the Intereſt of his Fellow Diſciple *John* who went with him, he was let in by a Maid-Servant into the High-Prieſt's Palace: And entering the Common-Hall, where the Servants and Officers were ſat round a Fire they had lately kindled, he alſo ſat down warming himſelf with the reſt. Here the Maid, who had been his Portereſs, fixing her Eyes upon him, knew him, and ſpoke aloud, *This Man was alſo with* Jeſus *of* Nazareth; asking him, *if he was not one of his Diſciples*? *Peter*, ſtartled at this Queſtion, deny'd it before all, and anſwer'd her, *Woman, I know him not, I am none of his Diſciple, nor do I know what thou ſayeſt*; and thereupon withdrew himſelf into the Porch, where he heard the Cock crow; a fair Intimation of his Fault, but his troubled Thoughts took no Notice of it. In the Porch another Maid charg'd him with being *Jeſus*'s Diſciple, but he confidently deny'd it a ſecond Time, and with the Addition of an Oath; ſo natural it is for one Sin to draw on another. About an Hour after, ſome other began to charge him with the ſame Matter, alledging, *That his Dialect diſcover'd him to be a* Galilean; but what ſtill made the Matter more indiſputable, the Man's Kinſman whoſe Ear he had cut off, declar'd, *That he ſaw him in the Garden with* Jeſus. This laſt Aſſertion reduc'd *Peter* to the utmoſt Fright, which made him ſwear and curſe, *That he knew not the Man, nor what they ſaid*: And immediately the Cock crew a ſecond Time. At the ſame Time *Jeſus* being brought down by the Soldiers, gave *Peter* ſuch a Glance, as brought to his Mind what he had foretold of his Denial; and being vehemently oppreſs'd with Shame and Grief, he went out and wept bitterly.

Matt. 26. 58, 69–75. *Mark* 14. 54, 66–72. *Luke* 22. 54–62. *John* 18. 15–18. 25–27.

GOOD-FRIDAY.

II. Early in the Morning, our Lord having been allow'd no Sleep, the *Sanhedrim* met again in a full Body at their

Luke 22. 66–71.

Room in the Temple, to which Place they order'd *Jeſus* to be brought, enquiring of him a ſecond Time, *whether he was really the* Meſſiah *or not*; deſigning to try whether he wou'd ſtand by his former Aſſertion. *Jeſus* well knowing the Hardneſs of their Hearts, told them, *That his Anſwer won'd never convince their Infidelity; becauſe they were ſo obſtinate, that they wou'd neither pretend to confute him, nor diſmiſs him: But that hereafter they ſhou'd find the Truth of what he had ſaid, when he ſhou'd ſit at the right Hand of the All-powerful God.* Then they ask'd him, *Whether he was the Son of God?* And upon his anſwering in the affirmative, they declar'd, *They needed no farther Witneſs, for they had his Condemnation from his own Mouth.* And thereupon they reſolv'd to deliver him up to the *Roman* Power. *Judas*, who had carefully attended and watch'd the Iſſue of the Matter, finding his Maſter deliver'd to a *Pagan* Power, and Things carry'd beyond his Expectation, repented his being an Inſtrument in ſuch an execrable Fact; and to give ſome Eaſe to his tormented Conſcience, brought the Mony he had received back to the *Sanhedrim:* Declaring openly, *That he had ſinned, for he had betray'd innocent Blood.* Here was the deepeſt Repentance, the moſt publick Confeſſion, and a moſt juſt Reſtitution; yet all too little for one who had done ſuch Deſpite to the Spirit of Grace, and was now fallen into the Hands of the living God. The Prieſts, incurious of thoſe Hell Torments he felt within him, becauſe their own Fires burn'd not yet, diſmiſs'd him with a rough Anſwer, *That he might look to what he had done himſelf*; and with the Mony he had thrown down, purchas'd a ſpot of Ground, call'd *the Potter's Field*, for the Interment of the Proſelytes of the Gate; accompliſhing thereby a Prediction of the Prophet *Zechary*. But *Judas* being deliver'd over to *Satan*, went and hang'd himſelf; and the Judgment was made more ſignal by an Accident unuſual at ſuch Deaths, for being prodigiouſly ſwell'd, he fell Headlong from the Tree, burſt in ſunder, and his Bowels fell out, in ſo wonderful a Manner, that it was noted by all that dwelt at *Jeruſalem*. As the Wickedneſs he had committed was beyond all Precedent, ſo the Puniſhment he ſuffer'd was above all Example.

Matt. 27. 3--10.

Acts 1. 18, 19.

Our Lord being condemn'd to Death by the *Sanhedrim*, the chief Prieſts, Senators and Multitude immediately hurry'd him to the *Prætorium*, the Palace of the *Roman* Governor, *Pontius Pilate*; a Perſon, as was formerly obſerv'd, of a violent and furious Spirit, and of a cruel and covetous Diſpoſition. But they refus'd to enter into the Hall of a *Pagan*

John 18. 28--38. *Matt.* 27. 1, 2, 11. 14. *Mark* 15. 1--5. *Luke* 22. 1--4.

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at this Time, leſt they ſhou'd be defiled, and render'd unfit for the Solemnities of the *Chagigah*, which St. *John* calls the *Paſſover*, as being a very conſiderable Part of the Feſtival. Therefore *Pilate* came out to them at the Palace-Gate, and demanded of them, *What Accuſation they had againſt* Jeſus? They made Anſwer, *If he had not been a Malefactor, they wou'd not have brought him thither.* The Governor told them, *If he was a Malefactor, they might take him and judge him according to their own Laws*; but they fearing the Mobile, and being willing to throw off the Odium of his Death from themſelves, alleg'd, *That they had loſt the Power of putting any to Death*, which ſome ſay was taken from them three Years before. And proceeding to the Particulars of his Accuſation, They declar'd, *That he had perverted the Nation, That he had forbidden Men to pay Tribute to the Emperor, and had proclaim'd himſelf the Meſſiah, a King.* *Pilate* hearing the Name of a *King*, thought himſelf concern'd to examine that Point; and returning into his Judgment Hall, he there ask'd *Jeſus, Whether he was the King of the* Jews? Wherefore *Jeſus* deſir'd to know, *Whether he ask'd that Queſtion for his own Satisfaction, or whether that had been charg'd upon him as a Crime by the* Jews? *Pilate* told him, *That he was no* Jew, *nor acquainted with their Cuſtoms; but that his own Country-Men, and the chief of his Nation had deliver'd him up; and therefore he expected to know of him what was his Crime?* *Jeſus* wou'd not deny his Kingdom, but withal declar'd, *That it was not of this World; for that if it had been ſo, his Subjects and Followers wou'd have fought for him, and ſav'd him from the Hands of the* Jews. *Pilate*, ſurpriz'd to ſee a poor abandon'd Man aſſume Sovereignty, ask'd him in a deriding way, *Whether he was really a King?* Our Lord anſwer'd in the affirmative, adding, *That for that End he was born, and ſent into the World, to bear Witneſs to the Truth; and every Man that lov'd the Truth, heard his Voice.* *Pilate* then ask'd him, *What he meant by Truth*; but having no Deſire to engage any farther in Matters, which he ſuppos'd, related peculiarly to the *Jewiſh* Religion, he roſe ſuddenly from the Bench, taking *Jeſus* with him, and returning to the People abroad, profeſs'd to them, *That he found no Fault at all in the Man.* Here the chief Prieſts and Senators accus'd him again of many Crimes; but ſince they deſerv'd no Anſwer, he was ſilent: And tho' *Pilate* urg'd him, to make him ſenſible of the numerous Accuſations, yet ſtill he held his Peace, to the great Wonder of the Governor; who, tho' he well

knew the *Jews* Malice, cou'd not with all his Subtilty dive to the Bottom of this Matter.

Luke 23. 5--12. The Rulers finding *Pilate* ſo ready to releaſe him, began to be more fierce and vehement, repreſenting him as a *turbulent Mover of the People, ſpreading his ſeditious Principles throughout all* Galilee *and* Judæa, *even to* Jeruſalem. The Governor hearing the Name of *Galilee*, and underſtanding he was a *Galilean*, and conſequently belonging to the Juriſdiction of *Herod*, without any Delay ſent him to *Herod*, who was then at the Feaſt in *Jeruſalem*; both to oblige an Enemy, and to be freed from this odious and puzling Affair. Now *Jeſus* ſaw the Monſter who murther'd his Forerunner, and *Herod* was extremely pleas'd, for he had often heard of his Fame, and now expected to have ſeen ſome Miracle wrought by him. But our Lord, who had often ſhewn his Miracles to poor indigent People, wou'd not proſtitute his Gifts, nor gratifie the Curioſity of a Tyrant polluted with Inceſt and Blood; nor wou'd he vouchſafe him one Anſwer to all his Queſtions, tho' urg'd by all the Heat and Violence of the *Scribes* and Rulers, who follow'd him thither: Inſomuch that *Herod*, inſtead of a rival King, look'd upon him as a moſt inſignificant deſpicable Perſon, and his Soldiers and Guards array'd him in ſome caſt-off Robe, as a Mock-King, derided him, and carry'd him again to *Pilate*. And from that Time *Herod* and *Pilate* were perfectly reconcil'd, who before were great Enemies.

Luke 23. 13--25. *Matt.* 27. 15--23. *Mark* 15. 6--15. *John* 18. 39, 40. Being return'd to *Pilate*, the Governor again call'd the Prieſts, Rulers and People to the Gate, and publickly declar'd, *That tho' they had brought this Man as a ſeditious Perſon, yet upon Examination, he cou'd not find him guilty of any of thoſe Crimes laid to his Charge; and that* Herod, *to whom he had ſent him, had paſs'd the very ſame Judgment*: But to comply a little with their Fury, becauſe he knew they had proſecuted him only out of Envy and Malice, he propounded to *ſcourge him, and ſo diſmiſs him.* This being diſapprov'd of, he invented another Contrivance to ſave him: The Governor was oblig'd by a certain Cuſtom, every Paſſover to releaſe a Criminal, whom the *Jews* ſhou'd nominate; and all the People were very urgent with him to ſhew them the ſame Favour they had uſually receiv'd. Now there was then in Priſon a notorious Malefactor nam'd *Barabbas*, who had been ſeiz'd with other ſeditious Perſons, becauſe he had committed Murther in the Inſurrection: Therefore *Pilate* juſtly imagining that if he only propounded *Jeſus* and *Barabbas* to be releas'd, they wou'd prefer an innocent Man before a Thief and a Murtherer,

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told them, *That he found no Crime worthy of Death in the Perſon they accus'd; but ſince they had a Cuſtom to have a Criminal freed at their Feaſt, he propos'd to them to chuſe one of the two,* Barabbas *or* Jeſus *call'd* Chriſt: And this he propos'd to the People in general, who were principally concern'd in this Cuſtom, and whom he knew to be better affected to our Lord than the Rulers were. About the ſame Time there hapned a new Accident, which caus'd no little Concern in the Governor; for while he was ſitting on the Tribunal, his Wife ſent a Meſſage to him, moſt earneſtly warning him, *Not to concern himſelf with that juſt Man then before him; for ſhe had juſt then ſuffer'd many Afflictions in a Dream upon his Account.* Whereupon *Pilate* became more diligent in his Endeavours to releaſe him: But the Prieſts and Rulers were ſtill more inſtant in moving and perſuading the People to require his Favour for *Barabbas*, and that *Jeſus* might be put to Death: So that when *Pilate* ask'd them a ſecond Time, *which of the two they wou'd have releas'd*, they all cry'd out, *Away with this Man, and give us* Barabbas! And now thoſe who ſix Days before expected a temporal Kingdom, cry'd *Hoſanna*, and ſpread their Garments in the Way, were as loud in their Cries for the Deſtruction of their King. And when *Pilate* ask'd them, *What he ſhou'd do with* Jeſus *call'd* Chriſt? All cry'd, *crucifie him, crucifie him!* not only ignorantly demanding Juſtice, but impudently preſcribing the Puniſhment, which was the cruelleſt that cou'd be nam'd. Then *Pilate* ask'd them a third time, *What Crimes he had committed? for he cou'd find none worthy of Death; therefore he wou'd ſcourge him, and releaſe him.* Whereupon they redoubled their Clamours, and in the moſt tumultuous Manner imaginable requir'd that he might be crucify'd; inſomuch that their Voices prevail'd upon the Governor.

Pilate finding no Arguments effectual, immediately gave Order that *Jeſus* ſhou'd be ſcourg'd; a Puniſhment very terrible and diſhonourable among the *Romans*, therefore not exercis'd on any but Slaves; and this was perform'd, no doubt, with extraordinary Severity, ſince the Soldiers added ſo many Inſolencies and Indignities beſides. For after they had miſerably torn his Body, they took him into the Common Hall with the whole Cohort about him, and having ſtrip'd him, they threw a looſe Purple Coat about him for a Robe, put a Wreath of Thorns upon his Head for a Crown, and a Reed in his Hand for a Scepter. Then in Deriſion they ſaluted him, and bowing the Knee to him, ador'd him, crying, *All Health to the King of the* Jews! And

John 19. 1--7. *Matt.* 27. 26--30. *Mark* 15. 15--19.

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at the ſame Time they ſpit upon his Face, and ſtruck him on his Cheek with their Hands, and on his Crown with the Reed, that his Head might be more wounded with the Thorns. *Pilate* now conceiv'd that the *Jews* cou'd not behold him in this deplorable Condition without Remorſe and Pity; and therefore went again out of his Palace, in a conſpicuous Place, declaring to them, *That he had brought him again to them, that they might be ſenſible he found him Guilty of no Crime.* And immediately *Jeſus* was brought forth, with all his mock Ornaments, Thorns, Coat and Reed, and his Head, Face and Body all embrew'd in Blood: Then *Pilate* cry'd out to the Multitude, BEHOLD THE MAN! As if he had ſaid, See this rueful Spectacle of ſuffering Innocence, and be confounded. But as ſoon as they ſaw their once expected King in ſuch miſerable Circumſtances, they more readily cry'd out as before, *Crucifie him, crucifie him! Pilate* ſaid to them, *Do ye take him, and crucifie him, for I find no Fault in him:* They anſwer'd, *They had a particular Law, according to which he ought to die, becauſe he made himſelf the Son of God.*

John 19. 8–15. These laſt Words ſtruck him, tho' a wicked Governor, with a reverential Dread, and added new Perplexities to his former; therefore with no little Aſtoniſhment he returned with *Jeſus* into the *Prætorium*, and began a new Examination of him, demanding of him, *Whence was his Original!* But *Jeſus* return'd him no Anſwer. Upon this *Pilate* was more urgent, and ask'd him, *Whether he was not ſenſible, that he had Power either to crucifie or releaſe him?* To this *Jeſus* calmly reply'd, *That he cou'd have no Power to hurt him, were it not permitted from Heaven above; therefore they who deliver'd him up were Guilty of a greater Sin than he.* This Silence and theſe Anſwers did not ſlacken *Pilate*'s Endeavours to releaſe him. But the *Jews* at length found out an Expedient to work upon the Timorouſneſs of the Judge, and cry'd out, *That if he did not puniſh a Man, who ſet himſelf up for a King, he was an Enemy to the Emperor.* This did not a little ſtartle the Governor, raiſing in him a Fear quite contrary to the Fear of God; for he well knew the jealous temper of his Maſter *Tiberius*, who never ſpar'd the leaſt ſeeming Rival, and had very lately us'd intolerable Severities to all *Sejanus*'s Accomplices; and if the *Jews*, whom he had often oppreſs'd, and diſguſted, ſhou'd accuſe him of protecting a Rebel to the Empire, it might eaſily have prov'd his Ruin. Therefore returning to the Hall, he brought forth *Jeſus* in the ſame Habit to his publick Tribunal, in a paved place call'd *Gabbatha*; and tho' he intend-

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ed to paſs Sentence upon him, yet he let them underſtand, that he did it contrary to his Opinion and Inclination. Being ſeated, he ſaid to the *Jews*, *Behold your King*; but they cry'd out, *Away with him, away with him, crucifie him!* And when he ask'd them by way of Irony, *Whether he ſhou'd crucifie their King*? They made Anſwer? *That they had no King but* Cæſar; which was the firſt Time we find that they own'd the *Roman* Emperor for their Sovereign. *Pilate* finding that all his Attempts to ſave *Jeſus* did only encreaſe the Tumult, and thinking he had ſufficiently done his Part, call'd for Water, and waſhing his Hands before all the People, as a Token of the Purity of his Intentions, ſolemnly declar'd, *That he was innocent of the Blood of that juſt Man; and that they muſt anſwer for it.* Upon which the whole Body of the People moſt impiouſly cry'd out, *May his Blood fall upon us, and all our Poſterity!* An Imprecation as black as Hell. Hereupon *Pilate* releas'd to them *Barabbas*, and condemn'd *Jeſus* to the Croſs; a Death the moſt painful and ignominious of all others. *Matt.* 27. 24-26.

Our dear Lord being thus condemn'd, and abandon'd by all the World, the Soldiers and Officers, after new Indignities offer'd him, took the Purple Coat off his mangl'd Body, and put on his own Garments; and then laid an heavy Croſs upon his Shoulders, who now like *Iſaac* bore the Wood, with which he was to be ſacrific'd himſelf. In this ſolemn Proceſſion he paſs'd through one of the principal Streets of the City, to the infinite Triumph of his Enemies, and the no leſs Diſcouragement of his Admirers; 'till being overburthen'd, they compel'd one *Simon* a *Cyrenian*, Father to *Alexander* and *Rufus*, to bear his Croſs the reſt of the Way. Among the vaſt Throngs and Multitudes that follow'd to this Execution, there were many People, eſpecially Women, who cou'd not behold this deplorable Object, without the higheſt Grief and Lamentations. Our Lord obſerving what Floods of Tears were ſhed upon his Account, lifting up his all bloody and disfigur'd Countenance, cry'd, *O Daughters of* Jeruſalem! *weep not for me, but for your ſelves, and for your Children: For know that the fatal Time is approaching, when ye ſhall all ſay, Bleſſed are thoſe barren Wombs that never bore Children, and thoſe Breaſts that never gave ſuck: Then ſhall they begin to call upon the Mountains to fall upon them, and the Hills to cover them from the Vengeance of Heaven: For if the* Romans *deal thus with a green Tree, what will they do with a dry and ſapleſs Trunk?* Thus was the great Sacrifice convey'd out of the Holy City, as an accurſed Thing; juſt as the *Matt.* 21. 31-34. 37, 38. *Mark* 15. 20--23. 26--28. *Luke* 23. 26--33. 38. *John* 19. 16--22.

the ſcape Goat, loaden with the Iniquities of the People, and the Beaſts for Sin-Offerings, were by Law carry'd out of the Camp. Paſſing the Gates, they brought him to a Rocky Hill, on the Weſt Side of the City, call'd *Golgotha* and *Calvalry*, a kind of a Charnel Houſe for the City, and place of Execution. This Place is by many believ'd to be the ſame, where *Abraham* brought his Son *Iſaac* to be offer'd. Here they firſt gave him a Mixture of Vinegar and Gall to drink, inſtead of the uſual Compoſition of Wine and Myrrh, given to Malefactors to eaſe them in their Torments; but upon taſting of it, he refus'd to drink. Then ſtripping him of his Garments, they nail'd his Hands and his Feet, with his Body ſtretch'd out upon the Croſs, and lifted him up, as the Brazen Serpent upon the Pole in the Wilderneſs. And to put him to the greater Shame, and to obſcure his Innocence, they crucify'd two common Malefactors one on each Side of him; accompliſhing *Iſaiah*'s Propheſie, '*He* '*was number'd among the Tranſgreſſors.* On the Top of his Croſs *Pilate* appointed this Inſcription, JESUS OF NAZARETH, KING OF THE JEWS, in the three moſt univerſal Languages, *Hebrew*, *Greek* and *Latin*, that all Strangers might take Notice of his Crime. The chief Prieſts were much offended at this, and beg'd of *Pilate* to alter the Inſcription, and inſtead of *King of the Jews*, to write, *he pretended himſelf King of the Jews*; but *Pilate* with ſome Anger made Anſwer, *That what he had written, ſhou'd ſtand good.*

Matt. 27. 35–39. 44. *Mark* 15. 24, 25. 29–32. *Luke* 23. 34–37. 39–43. *John* 19. 23–27.

It was near the ſixth Hour, or Noon, when our Saviour was fix'd to the Croſs, tho' by St. *Mark* call'd the third Hour, becauſe the ſixth was not yet fully began; and the firſt thing he utter'd was a gracious Prayer for his Enemies; ſaying, *Father, forgive them, for they know not what they do.* Immediately thoſe four Soldiers, who were his Executioners, went to divide the poor Spoil his Garments, cutting them into four Parts, each Soldier one; only his Coat was woven from the Top to the Bottom without any Seam, therefore rather than ſpoil it, they agreed to caſt Lots for it, whoſe it ſhould be; accompliſhing thereby the Words of the Pſalmiſt, '*They parted my Garments among them, and* '*caſt Lots for my Veſture.* While our patient Lord hung thus languiſhing in the extreameſt Torments, the Paſſengers and the Multitude added all they cou'd to his Miſery by their reviling Speeches and provoking Blaſphemies, ſome nodding their Heads, and crying, *Ah, you that have Power to deſtroy the Temple, and rebuild it in three Days, ſave your ſelf; if you be the Son of God, come down from the Croſs.*

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The Chief Prieſts and Rulers entertain'd him with the like Scoffs, ſaying, *He ſav'd others, but cannot ſave himſelf; if he be really the King of Iſrael, the choſen of God, let him come down from the Croſs, and we will believe him*: 'He truſted 'in God, let him deliver him now if he will have him; ſince 'he has declar'd himſelf the Son of God. The Soldiers who ſtood to guard him alſo derided him, and bad him, *Save himſelf if he was the King of the Jews.* Nay one of the crucify'd Malefactors urg'd him to *ſave himſelf and them, if he was the* Meſſiah. But the other Malefactor, now finding the glorious Benefit of our Saviour's Prayer for his Enemies, and being mov'd with a wonderful Impulſe, ſeriouſly rebuk'd him in theſe Terms, *Doſt not thou fear God, ſeeing thou art condemn'd to the ſame Puniſhment, and that moſt juſtly? We, alas, receive the due Reward of our Crimes, but this Perſon has done nothing to deſerve this Puniſhment.* Then looking upon *Jeſus* with a noble Reliance, he cry'd, *Lord, remember me when thou comeſt into thy Kingdom.* A moſt ſuperlative and ſtupendous Faith, to fly for Succour to one in the ſame miſerable Circumſtances, whom all the World had abandon'd, and whom God himſelf had ſeem'd to have forſaken; and the Succeſs was accordingly Triumphant: For our Lord immediately embrac'd him with the Arms of his Mercy, and ſolemnly aſſur'd him, *That that very Day he ſhou'd be with him in Heaven.* After our Lord had ſhewn himſelf thus triumphant upon the Croſs, he proceeded, as it were, to make his Will: For ſeeing his beloved Diſciple *John*, with his Virgin Mother, her Siſter, *Mary Magdelene*, with other Women, who beheld him with unexpreſſible Grief, he firſt ſpoke to his Mother, ſaying, *Woman, behold thy Son*, meaning *John*; and he ſaid to *John, behold thy Mother*; thus recommending both to each other: And from that Time *John* took her to his own Houſe, where they dwelt as Mother and Son together.

During theſe melancholy Tranſactions, the whole Frame of Nature began to be chang'd, and out of Order; for the Sun was ſo darken'd, that the Stars appear'd, and the Eclipſe was prodigious in the Manner as well as Degree, becauſe the Moon was not then in Conjunction, but in the Full. This miraculous Darkneſs was univerſal, in all probability, and was recorded by many *Pagan* Writers, as *Phlegon-Trallianus*, &c. and we are told by later Writers, that *Dionyſius* the *Areopagite* being in *Ægypt*, and obſerving this ſtrange Eclipſe, cry'd out to his Friend *Apollophanes*, *That either God himſelf ſuffer'd, or ſympathiz'd with the Sufferer.* The Darkneſs continu'd from about twelve a Clock 'till three,

Matt. 27. 45—50. *Mark* 15. 33—37. *Luke* 23. 44—46. *John* 19. 28—30.

three, when all Things were full of Terror and Amazement, and Men's Hearts with Fear began to relent, and their former Inſults to be turn'd into a profound Silence, and Expectation of the Iſſue. All this Time our bleſſed Lord continu'd meek and ſilent, languiſhing and conſuming in the Flames of God's Wrath againſt Sinners; 'till finding his Soul unſufferably oppreſs'd with the Burthen, and all the Powers of Hell upon him, without one pitying Angel to aſſiſt, he in a loud and diſmal Tone cry'd, *Eli! Eli! lama ſabacthani?* i. e. *My God! My God! Why haſt thou forſaken me?* his Divinity at this time ſuſpending from his Humanity thoſe Comforts with which his Servants in their greateſt Sufferings are uſually refreſh'd. Some of the Spectators hearing the Words *Eli, Eli*, out of Ignorance of the Tongue, and a fond Expectation of the Coming of *Elias*, thought he call'd for *Elias*, to help him in his Diſtreſs. Then being in the Agonies of a high Fever, to fulfil the Scriptures, he cry'd, *I thirſt*; and one of the Company took a Sponge, and dipping it in Vinegar that ſtood by, upon the End of a Reed, or long Stalk of Hyſſop, put it to his Mouth, that he might drink; others ſaying, *Let us ſee whether Elias will come and help him.* *Jeſus* having taſted the Vinegar, and feeling the Pangs of Death upon him, cry'd, ALL IS ACCOMPLISHED; all the Prophecies and Types fulfill'd, and the great Sacrifice offer'd. Then with another ſtrong Out-cry like the former, he ſaid, *Father, into thy Hands I recommend my Soul*; and bowing down his Head, he expir'd. Thus did the glorious Sun of Righteouſneſs ſet in a ſad and clouded Sky, running ſpeedily to ſhine in the other World.

Matt. 27. 51--56. *Mark* 15. 38--41. *Luke* 23. 47- 49. *John* 19. 31--37.

Jeſus dy'd about three a Clock, the Time of offering up the Evening Sacrifice, at the end of the ſixth Day of the Week, as entering into his Sabbath of Reſt. His Death was immediately accompany'd with a moſt terrible Earthquake, as tho' Nature was breathing her laſt, which rent the Rocks in ſunder, and open'd the Graves of many Saints, who were ready to attend *Jeſus* at his Reſurrection. But what was ſtill more ſurprizing, the Veil of the Temple, which ſeparated the ſacred *Moſaick* Myſteries from the Eyes of the People, was rent in two from Top to Bottom; ſhewing that God had forſaken his former Reſidence, and put a Period to all the Temple Miniſtration. To which we may add from the *Jewiſh* Writers, that from this Time, the Lot did no more go up into the right Hand of the Prieſt; nor the Scarlet Ribbon on the Scape-Goat any more turn white; nor the Evening Lamp burn any longer; and that the Temple

ple Gates open'd of themſelves. The Centurion and Soldiers that guarded *Jeſus*, ſeeing ſo many Prodigies at his Death, in a great Conſternation cry'd out, *Certainly this Man was the Son of God*; and all the People, eſpecially the Women, were no leſs affected than they, returning in a great Amazement, and ſmiting upon their Breaſts. Becauſe the next Day was the Sabbath, and a Paſchal Feſtival beſides, the *Jews* deſired *Pilate* that the Bodies of the Sufferers might not continue on the Croſs that Day, but that their Legs might be broken to haſten their Deaths, and their Bodies taken down. This was immediately executed upon the two Thieves, but the Soldiers coming to *Jeſus*, and finding him already dead, inſtead of breaking his Legs, one of them out of Wantonneſs pierc'd his Side with a Spear, out of which there iſſu'd a great Quantity of Blood and Water, poured out as the Sacrifice's was, at the Foot of this Altar, on which the Lamb of God was fix'd. This compleated the great Sacrifice, and as St. *John* obſerves, accompliſh'd two Propheſies; the firſt, 'A Bone of him ſhall 'not be broken; the ſecond, 'They ſhall look on him whom 'they pierc'd.

Among the Diſciples of our Lord, there was one nam'd *Joſeph*, a Man of great Wealth and Honour, born in *Arimathæa* or *Ramah*, a City of *Judæa*; who, tho' he was one of the Rulers of *Jeruſalem*, yet being a ſecret Admirer of *Jeſus*, he wou'd not conſent to any of thoſe Judgments againſt him. He ſtood in ſome Fear of the Council, but the Death of his Maſter filling him with more Courage, he went to *Pilate*, and beg'd leave of him to take down the Body of *Jeſus* and bury it. The Governor was ſurpriz'd to hear he was ſo ſoon dead; but being aſſur'd of it by the Centurion, he commanded the Body to be deliver'd to *Joſeph*, who taking it from the Croſs, wrap'd it in fine Linen Cloaths which he had bought for that Purpoſe. At the ſame Time, *Nicodemus* the Ruler, who came to *Jeſus* by Night, being deſirous to ſhare with *Joſeph* in paying theſe laſt and ſad Offices to their Maſter, brought a Mixture of Aloes and Myrrh of about an hundred Weight; and they two wrap'd up the Body with the Perfumes and Spices, according to the ordinary Manner of the *Jews*. Near the Place of Crucifixion was a Garden belonging to *Joſeph*, where he had lately hewn a Sepulchre out of a Rock for his own proper Interment; but Divinely ordain'd for our Lord's Body, near hand, ſo that all Things might the better ſerve for the Evidence of his enſuing Reſurrection. Here they laid the Body of *Jeſus*, covering it with a large Stone

Matt. 27. 57–61. *Mark* 15. 42–47. *Luke* 23. 50–56. *John* 19. 38–42.

cut

cut out of the Rock, which fitting the Mouth of the Sepulchre, was not to be remov'd but by many Hands. *Mary Magdalene*, and the other Women who were preſent at the Death of *Jeſus*, did alſo aſſiſt at his Burial, and took Notice where they laid him; and having conſider'd on it, they went and prepar'd new Spices for the farther embalming him, as ſoon as the Sabbath-Day ſhou'd be over: By which they teſtify'd their Love, but had but ſmall Expectations of his Reſurrection.

SATURDAY.

All this Day were the Apoſtles, Diſciples and Followers of our Saviour under a diſmal Cloud of Darkneſs, overwhelm'd with the moſt profound Sorrow and Sadneſs, confounded, diſpirited, and ſunk into the loweſt Vales of Affliction, forgetting thoſe Promiſes that might give them Hopes of better Days. In the mean Time the *Jews*, the Rulers, now triumphant in their Malice, that the Diſciples might gain no Advantage, went to *Pilate* and told him, *That this Impoſtor having declar'd in his Life Time, that he wou'd riſe again within three Days, they deſir'd that he wou'd command the Sepulchre to be kept under a ſtrong Guard 'till the third Day, leſt his Diſciples ſhou'd come by Night, and ſteal the Body away, and then perſuade the People he was riſen from the Dead, and ſo the laſt Error might prove more pernicious than the firſt.* Poſſibly they deſign'd to have ſhewn his Body to the People at that Time, to weaken and deſtroy all his Doctrine. *Pilate* told them, *They might have a Guard, and ſecure the Tomb as well as poſſibly they cou'd*: Hereupon they took a ſufficient Number of Soldiers to watch by it, ſet a Seal upon the Stone, and as an ancient Tradition ſays, bound it about with Labels of Iron, to ſecure it againſt all private Attempts. Which Care and Diligence of theirs ſerv'd to render our Lord's Reſurrection clear and evident beyond Diſpute.

Matt. 27. 62--66.

EASTER-SUNDAY.

III. On the firſt Day of the Week, which may alſo be call'd the firſt of the new Creation, *Mary Magdalene*, and the other Women, who had prepar'd their Spices and Perfumes on Friday in the Evening, went very early in the Morning to perform their laſt Offices of Love and Duty, and arriv'd at *Jeſus*'s Sepulchre before Sun-riſing. Theſe Women knew nothing of the Guard and Seal ſet upon it, their

Matt. 28. 1--8. *Mark.* 16. 1--8. *Luke* 24. 1--11. *John* 20. 1.

their main Care and Conſultation by the Way, being how they ſhou'd remove that large Stone at the Mouth of the Tomb. Not long before their Arrival, our Lord had made a full Conqueſt over Death, and broke forth from the Bowels of the Earth, with a terrible Commotion like that at his Death, being follow'd by the Reſurrection of ſeveral of the Saints, who appear'd to many in the City. At the ſame Time an Angel from Heaven, whoſe refulgent Countenance was like Lightning, and his Rayment like the whiteſt Snow, having roll'd away the Stone, ſat upon it; the Sight of whom, together with the Noiſe of the Earthquake, ſtruck ſuch a Terror into the Guards, that they became all like dead Men: So that when the Women came to the Place, they found neither Guards nor Stone, that cou'd hinder their Entrance; but being enter'd they were extreamly aſtoniſh'd, when they found the Body remov'd. In the midſt of their Concern their Fears were encreas'd by the glorious Appearance of two Angels in reſplendent Apparel, which caus'd them to bow down their Faces to the Ground. The Angels ſaid to them, *Why do ye ſeek the Living among the Dead? Fear nothing, we know ye ſeek* Jeſus *of* Nazareth, *who was crucify'd: He is not here, but riſen from the Grave: Remember what he told you in* Galilee, *'That the Son of Man muſt be deliver'd into the Hands of 'Sinners, be crucify'd, and be rais'd again the third Day. Come view the Place where the Lord lay; and go quickly and tell his Diſciples, particularly* Peter, *that he is riſen from the Dead, and that he will go before them into* Galilee, *where they ſhall ſee him according to his Promiſe.* The Women then remembring our Lord's Words, left the Sepulchre, and ran with all Speed to find out the Apoſtles, their Minds being fill'd with great Fear, as well as Joy and Wonder; but the Apoſtles believ'd them not, looking upon all as the Product of a weak frighted Fancy.

Mary Magdalene found out *Peter* and *John*, and tho' ſhe had heard of *Jeſus*'s Reſurrection from the Angels, yet ſhe ſtill ſeem'd to doubt of it, and with great Eagerneſs told them, *They had taken away the Lord from the Sepulchre, and they knew not where they had laid him.* Hereupon the two Apoſtles ran both to the Sepulchre: *John* arriv'd firſt, and ſtooping down diſcover'd the burying Cloaths laying on the Ground; a Sign that the Body was taken by no Robbers. But *Peter* went directly into the Tomb, and ſaw beſides the Shroud, the Napkin that was about his Head, lying decently wrap'd up by it ſelf: And *John* following him ſaw the ſame Thing, both concluding that the Body was re-

John 20. 2--18. *Luke* 24. 12. *Mark* 16. 9--11.

mov'd, as *Mary* had told them; for as yet they did not ſufficiently underſtand the Scriptures, nor our Lord's Declarations, concerning his Reſurrection. And they both return'd back, amaz'd at theſe Things, and earneſtly expecting the Iſſue. But *Mary*, more impatient than any other, wou'd not depart from the Tomb, but in a melancholy weeping Manner look'd in again, where ſhe diſcover'd two Angels in bright Apparel, ſitting where the Body had lain, one at the Head and the other at the Feet, like the two Cherubims at each End of the Ark. The Angels ask'd her why ſhe wept; ſhe made Anſwer in a doleful Tone, *They had taken away her Lord, and ſhe knew not where they had laid him.* Then turning her ſelf about ſhe ſaw *Jeſus* himſelf, who ask'd her the ſame Queſtion, and whom ſhe ſought. But ſhe ſuppoſing him to be the Gardiner, who cou'd give her an Account of the Body, beg'd of him, *To let her know if he had remov'd him, that ſhe her ſelf might take care of him.* Whereupon *Jeſus* call'd her by her Name; at which Word ſhe immediately knew him, and in a Tranſport cry'd out, *Rabboni, my Maſter!* offering to embrace him, but he bad her *not to touch him then, ſince ſhe had Time enough before his Aſcenſion; but*, added he, *haſten to my Brethren the Apoſtles, and tell them that I am about to aſcend to my Father, and your Father, to my God, and your God.* *Mary* immediately went to the Diſciples, and told them, *That ſhe had ſeen the Lord*; but their Sorrows were ſo great, and their Faith ſo weak, that they did not believe it. In the mean Time the other Women were met by our Lord, who gave them this Salutation, *All Hail!* and they in an Ecſtaſie fell down at his Feet, imbrac'd them, and ador'd him: *Jeſus* bad them *fear nothing, but appoint his Brethren to go into* Galilee, *where they ſhou'd ſee him.*

Matt. 28. 9, 10.

Matt. 28. 11--15.

During theſe buſie Tranſactions, ſome of the Guards in a great Fright fled into the City, and related all that occur'd to the chief Prieſts and Rulers, who immediately aſſembled themſelves to conſult upon this important Affair. And as their Malice was beyond all Example, ſo they were reduc'd to the moſt wretched Shift, and to the moſt unaccountable Falſity, that ever Rulers invented; namely, *That his Diſciples ſtole him away by Night, while the Watch were aſleep.* And that this Story might certainly ſucceed, they gave large Sums of Mony to the ſuppos'd Sleepers, to report and aſſert the Thing, tho' upon that Suppoſition it was impoſſible for them to know it: Promiſing withal, *That if their Neglect came to the Governor's Ear, they wou'd ſecure them from Puniſhment.* The Soldiers readily took the Mony, and obey'd

obey'd their Orders; ſo that this Report was commonly ſpread among the *Jews* for many Years after.

The ſame Day two of the Diſciples, which ſeem to be of the Number of the Seventy, took a Walk in the Afternoon to a Town call'd *Emmaus*, about ſeven Miles and an half North-Weſt of *Jeruſalem*, diſcourſing by the Way of all the late melancholy Accidents. In their Walk *Jeſus* himſelf overtook them in the Diſguiſe of a Traveller; and ſeeing them much dejected, chearfully ask'd them the Subject of their Diſcourſe, which render'd them ſo ſad and diſconſolate. One of them, nam'd *Cleophas* or *Alpheus*, Father to two, if not three of the Apoſtles, made Anſwer, *Are you the only Stranger in* Jeruſalem, *that are unacquainted with the Things that hapned ſo lately*? Upon his asking *What Things*? they anſwer'd, *concerning* Jeſus *of* Nazareth, *a Prophet wonderful in Words and Actions, before God and the whole People, whom the chief Prieſts and Governors have deliver'd to Death, and crucify'd. Alas, we truſted that he was the Perſon who ſhou'd have redeem'd* Iſrael! *But what is ſtill more aſtoniſhing, this very Day, which is the third ſince his Death, ſome Women of our Company having been early at the Sepulchre, and not finding his Body, ſurpriz'd us with an Account that they had ſeen a Viſion of Angels, who aſſur'd them that he was alive: Which Relation was confirm'd by ſome of us, who went alſo to the Sepulchre, and found all as the Women had reported; but did not ſee him.* From hence *Jeſus* took an Occaſion to reprove their Unbelief, ſaying to them, *O Fools, whoſe Hearts are ſo ſlow in believing what the Prophets have foretold! Was not the Meſſiah to have ſuffer'd all theſe Things, before he enter'd into his Glory*? Then beginning at *Moſes*, and going through all the Prophets, he explain'd to them all the Types and Propheſies concerning Himſelf and Sufferings. Arriving at *Emmaus*, by making a Shew of going farther, he gave them an Opportunity to ſhew their Hoſpitality, by deſiring him to ſtay and eat with them, ſince the Day was ſo far ſpent, and towards Evening. He readily comply'd with their Requeſt, and ſitting at the Table with them, he took Bread, bleſs'd it, broke it, and deliver'd to them, as he had often done formerly: Upon which their Eyes were open'd, and they knew him; but he immediately vaniſh'd out of their Sight. Then in a great Aſtoniſhment they ſaid to one another, *Were not our Hearts fired within us at his Diſcourſe by the Way, and his Expoſition of the Scriptures*? And without any longer tarrying, they roſe up, and haſtned with great Joy and Speed to *Jeruſalem*; where they found the Apoſtles gather'd together, who told

Luke 24. 13--35. *Mark* 16. 12, 13.

them, *That the Lord was certainly riſen, and had appear'd to* Peter; which Appearance is mention'd by St. *Paul*, 1 *Cor.* 15. 5. Whereupon theſe two related what had hapned to them in their Journey, *and how* Jeſus *was made known to them by breaking of Bread.* Nevertheleſs ſeveral ſtill remain'd incredulous; probably arguing, and imagining from our Lord's frequent and ſudden Diſappearance, that it was only ſome Spirit in his Likeneſs.

John 20. 19--23. *Luke* 24. 39--48. *Mark* 16. 14.

The Apoſtles, with ſome others, being now aſſembled in a private Place for Fear of the *Jews*, and being ſat down to Supper late in the Evening, with the Doors ſhut, *Jeſus* himſelf came in, and ſtood in the midſt of them, ſaying, *Peace be with you!* The Sight of him prov'd a great Terror and Aſtoniſhment to the Apoſtles, who ſuppos'd they had ſeen a Spirit or a Fantom. But *Jeſus* to ſatisfie them, ask'd them, *Why they were ſo concern'd?* aſſuring them *it was he himſelf*, bidding them *look upon his Hands and Feet, handle him and obſerve, for a Spirit had not Fleſh and Bones, as they ſaw he had.* Then he ſhew'd them the Wounds in his Hands, and his Feet, and his Side. The Apoſtles were ſo tranſported with Joy and Wonder, that ſtill they did not fully believe, 'till *Jeſus* ask'd them, *Whether they had any thing to eat?* Upon which they brought him a Piece of broil'd Fiſh, and alſo ſome Hony-comb, and he eat before them all; not for the Support of his Body, for that being ſpiritualiz'd by his Reſurrection, needed not ſuch Nouriſhment; but to confirm their Faith, and to give them ſenſible Proofs that he was riſen from the Dead. Then, as St. *Mark* ſays, he upbraided their Unbelief and Hardneſs of Heart, for giving ſo little Credit to thoſe who had ſeen him before: Declaring, *That what they now ſaw he had foretold them, that all Things muſt be accompliſh'd that had been written in the Law and the Prophets.* Then he enlarg'd their Intellects, that they might underſtand the Scriptures, ſhewing them, *That thus it was written, and thus it was neceſſary for Chriſt to ſuffer, and to riſe again the third Day: And that Repentance and Remiſſion of Sins ſhou'd be preach'd in his Name, among all Nations, beginning firſt at* Jeruſalem. And that they *were Witneſſes of theſe Things.* Before he left them, he gave them this ſecond Benediction, *Peace be with you*; and breathing upon them, he ſeem'd to renew their Apoſtolical and Miniſterial Power, in theſe moſt ſolemn Words, *Receive ye the Holy Ghoſt; whoſoever Sins ye remit, they are remitted unto them, and whoſoever Sins ye retain, they are retained.* And thus ended the firſt Day of the Week, which in Honour of the Reſurrection, has ever ſince been kept

kept as the Sabbath among the *Chriſtians*. This Day *Jeſus* appear'd five Times, firſt to *Mary Magdalene*, ſecondly to the other Women, thirdly to the two Diſciples, fourthly to *Peter*, and fifthly to the Apoſtles, and ſome others with them.

Thomas was not with the other Diſciples when *Jeſus* appear'd to them in the forementioned Manner; and upon his Return to them, when they told him, *That they had ſeen the Lord*, he would not believe it, unleſs he himſelf had the utmoſt Evidence of Senſe; namely, *Except he ſaw in his Hands the very Holes made by the Nails, and thruſt his Fingers into them, and alſo his Hand into his Side*. The Son of God, who made uſe of all his Infidelity to eſtabliſh the Certainty of the Reſurrection, would not forſake this Apoſtle in his Unbelief; and therefore on the Sunday following, as a ſecond Eſtabliſhment of that Day for the *Chriſtian* Sabbath, he appear'd again to his Apoſtles, when they had met at the ſame Place, and ſhut the Doors, and ſtanding in the midſt of them, ſaluted them as formerly, *Peace be with you*. Then mercifully looking upon *Thomas*, whom neither the Scriptures, nor the Apoſtles could ſatisfie, he ſaid, *Reach hither thy Fingers, and examine my Hands; and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs, but a Believer*. *Thomas* having receiv'd the Satisfaction, in a Tranſport cry'd out, *My Lord, and my God!* A ſhort but abſolute Confeſſion of Faith. *Jeſus* ſaid to him, Thomas, *thou haſt believed becauſe thou haſt had the Demonſtration of Senſe; bleſſed are thoſe who believe without that Demonſtration*. This was the ſecond Time that our Lord appear'd to his Apoſtles when they were met in a Body. *John* 20. 24--29.

IV. About a Day or two after our Lord's ſecond Appearance to his Apoſtles, they all reſolv'd to leave *Judæa*, and return into their own Province *Galilee*; going in all Probability in ſeveral Companies, leſt their Numbers ſhould awaken the Power and Jealouſie of their Enemies; ſeven of the Apoſtles in a ſhort Time arriv'd at the Banks of the Sea of *Galilee*; namely, *Peter*, *Thomas*, *James*, *John*, *Nathaniel* or *Bartholomew*, and two others not nam'd. Here *Peter* propos'd to go a Fiſhing, and the reſt join'd with him, probably for a preſent Supply of Proviſions; but entering a Veſſel, they caught nothing all that Night; as it alſo happen'd to *Peter* at our Lord's firſt calling him from his Fiſhing-Trade. In the Morning, a Perſon unknown to them appear'd on the Shore, and as if he were ſome indigent *John* 21. 1 13.

Traveller, ask'd them, *Whether they had any Meat.* Upon their anſwering *No*, he adviſ'd them to caſt their Net on the right Side of the Veſſel, that the Miracle might not ſeem the Effect of Chance, and they ſhould not fail of Succeſs; which being done, they immediately inclos'd in it ſuch a vaſt Draught of Fiſh, that they were not able to draw it up. *John* amaz'd at the Strangeneſs of the Matter, cry'd out to *Peter*, *it was the Lord himſelf*; and the other, impatient of Delay, girt his Fiſher's Coat about him, which he had laid aſide, threw himſelf into the Sea, and ſwam to the Shore. The other Diſciples remain'd in the Veſſel, which was about an hundred Yards from Land; and with much Labour drew it a Shore, dragging with them the Net full of Fiſhes. Upon their Landing, they were entertain'd with another Miracle, namely, a Fire ready made, and Fiſh laid upon it, with Bread, all immediately produc'd by the Divine Hand. Then *Jeſus* order'd them to bring the Fiſh they had caught; and *Peter* went up and drew the Net to Land, which contain'd an hundred and fifty three large Fiſhes, without any Damage done to the Net. After this he invited them to dine with him; they came, but out of Fear and Reverence durſt not ask him any curious Queſtion, who he was, and the like, knowing him to be the Lord. Then taking the Bread and the Fiſh, he diſtributed to them, and eat himſelf with them, to give them a farther Aſſurance of the Truth of his human Nature, ſince his Return from the Grave.

John 21. 15--24. Dinner being ended, our Lord more particularly addreſs'd himſelf to *Peter*, and by way of Reflection upon his late Confidence and Failure, he ask'd him, *Whether he lov'd him more than the reſt of the Apoſtles?* *Peter* anſwer'd in general, *That he knew that he lov'd him*; upon which *Jeſus* committed to him the Care of *Feeding his Lambs*, teaching thoſe of the younger weaker Capacities. He put the ſame Queſtion to him twice more, and receiv'd the ſame Anſwer, not without ſome Concern from *Peter* the laſt Time; and he having made ſome Amends for his Sin of denying him thrice, by giving a Triple Teſtimony of his Love, *Jeſus* incited him to ſhew his Love by *Feeding his Sheep*, his Flock in general. Then to ſhew him what Difficulties he ſhould encounter, and what Fate ſhould attend his Office, he told him, *That tho' when he was young, he girt himſelf, liv'd at his own Will, and went whither he pleas'd; yet when he was old, he ſhould ſtretch forth his Hands, and another ſhould gird and bind him, and lead him whither he had no Inclination*: Intima-

Intimating, as the Evangeliſt tells us, by what Death he ſhould glorifie God, that is, by Crucifixion; as it hapned in proceſs of Time. And then riſing up, he commanded him to follow him, myſtically implying his imitating him, and his Conformity to his Death. *Peter* was ready to drink the bitter Cup; and ſeeing *John* alſo following, he deſir'd to know of his Maſter, *What ſhou'd be the Fate of him, he who had been ſo much the Object of his Love.* But *Jeſus* a little check'd his unneceſſary Curioſity, telling him, *If he deſign'd him to continue on Earth 'till his coming to take Vengeance upon the* Jews, *it was not material to him, whoſe Buſineſs was to follow his Maſter.* Theſe Words ſeem'd to intimate to the Apoſtles that *John* ſhould never die; but he himſelf confuted that Opinion in his Goſpel. This was the third Time that *Jeſus* appear'd to his Diſciples meeting in a Body, after his Reſurrection.

Not long after this, our Lord having appointed a ſolemn Meeting for the whole Multitude of his *Galilean* and other Diſciples, and nam'd a certain Mountain in *Galilee*, appear'd there not only to the Eleven, but to above five hundred Brethren at once, as St. *Paul* tells us, 1 *Cor.* 15. 6. This ſeems to be that Mountain which he had often us'd for his Solitude and private Devotions, a Place free from Houſes, Highways or Paſſengers; our Lord deſigning no general Manifeſtation of himſelf to the *Jews*, or to the World, but only to a ſelect Number of Perſons, that ſome Contradiction might add the more Virtue to the *Chriſtian* Faith. At his firſt Appearance, they fell down and ador'd him; but ſome doubted of the Reality 'till now. And now the Encloſure and Partition-Wall being thrown down which kept the Apoſtles from Preaching to the *Gentiles*, and the *Jews* having loſt their Privileges of being a peculiar People, our Lord thought fit to enlarge the Power and Commiſſions of the Apoſtles to the utmoſt Extent: Declaring to them, *That all Power was given to him in Heaven and Earth; therefore he commanded them to go through all the World, make Diſciples of all Nations, and preach the Goſpel to every Creature, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; and teaching them to obſerve all Things that he had commanded them.* Adding farther, *That he that believ'd and was baptiz'd ſhou'd be ſav'd; but that he that believ'd not ſhould be damn'd.* And that for the Propagation of the Goſpel at firſt, *theſe following Signs ſhould attend Believers; namely, They ſhould eject Devils in his Name, ſpeak with new Tongues, take up Serpents, drink*

Matt. 28. 16-20. *Mark* 16. 15--18.

Poiſon without Hurt, and by laying Hands on the Sick ſhou'd recover them. Laſtly, ſince the Apoſtles had need of Power and Strength to exerciſe the Miniſtry entruſted to them, he promis'd them his continual Protection; ſolemnly aſſuring them, *That he would be ever preſent with them, even to the End of the World.* To theſe we may add a Paſſage out of *Clemens Alexandrinus*, who aſſures us, that our Saviour ſaid theſe Words to his Apoſtles, *If any* Iſraelite *ſhall repent, and believe in God through my Name, his Sins ſhall be forgiven him. But after twelve Years, go ye into the World, leſt any ſhould ſay we have not heard.* After this our Lord appear'd to St. *James* in particular, as St. *Paul* tells us, 1 *Cor.* 15. 7. perhaps to eſtabliſh him in the Church of *Jeruſalem*, but we have no Account of the Particulars.

Acts 1. 2--9. *Luke* 24. 49--52. *Mark* 16. 19.

Forty Days was the Time predeſign'd for our Lord's Continuance upon Earth, after his Reſurrection, for the Manifeſtation of himſelf, and for the preparing of his Apoſtles for their future Employment. Theſe Days being almoſt expired, the Apoſtles according to Order, with ſome other ſelect Friends, return'd to *Jeruſalem*, and there aſſembled themſelves privately. Our Lord coming amongſt them the laſt Day, particularly commanded them, *That they ſhould not depart from* Jeruſalem, *'till they had receiv'd the Promiſe of God, and were inveſted with Power from above. For* John *indeed baptized them with Water, but they in a particular Manner ſhould be baptiz'd by the Holy Ghoſt, and that within a few Days.* The Apoſtles hearing him diſcourſe of this extraordinary Effuſion of the Spirit, and imagining it would be an Introduction to his glorious temporal Kingdom, which Notion they ſtill retain'd, ask'd him, *Whether he would at that Time reſtore the Kingdom to* Iſrael *or not?* *Jeſus* reply'd, *That it was not proper for them to pry into the Times and Seaſons, which God had put into his own Power: But after the Deſcent of the Holy Ghoſt upon them, they ſhould receive ſufficient Power and Knowledge, and have the Honour of being his Witneſſes in* Jeruſalem, *in all* Judæa, *in* Samaria, *and in the fartheſt Parts of the Earth.* And now the Time being come, when *Jeſus* ſhould receive the glorious Reward of all his Humility and Afflictions, and be far exalted above every Creature in Heaven and Earth, he led all the Company out of the City to that Part of Mount *Olivet* which was near *Bethany*; where lifting up his Hands, which ſhew'd the dear Marks of his Sufferings, he gave them his laſt Benediction. And while they were all in an adoring Poſture, he was parted from them by Degrees and taken

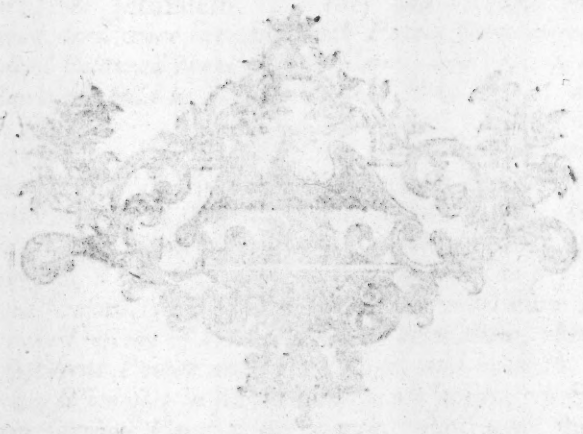
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up in a Cloud, and carry'd in the moſt triumphant Manner into the ineffable Glories of Heaven. And there he ſits at the right Hand of his Father, being our eternal High-Prieſt, our continual Advocate and Interceſſor, and the ſole Head of the Church, which he Governs by his Paſtors, enlightens by her Doctors, ſanctifies by his Sacraments, protects by his Grace, and quickens by his Spirit.

Our Lord aſcended on the 14th Day of our Month *May*, in the ninth Month of the 19th Year of the Emperor *Tiberius*, and in the 36th Year of his Age, when Men are generally in their full Strength and Vigour. If he was born on the 25th of *December*, the full Time of his Continuance on Earth was preciſely 36 Years and five Months; almoſt a Year longer than his Fore-runner *John Baptiſt*.

The End of the firſt Book.

Eccle-



Eccleſiaſtical Hiſtory.

BOOK II.

From the Aſcenſion of our Bleſſed Saviour, to the Death of St. John, *the laſt ſurviving Apoſtle.*

Containing the Term of about 67 Years.

CHAP. I.

From the Aſcenſion of our Bleſſed Saviour, to the Death of the firſt Martyr Stephen, *and the firſt Diſperſion of the Believers.*

Containing the Term of near eleven Months.

I. IT was with no ſmall Surprize and Aſtoniſhment that the Apoſtles, and the other Diſciples upon Mount *Olivet*, ſtood gazing upon our bleſſed Saviour, as he aſcended towards his glorious Habitation, and his eternal Kingdom; and perhaps not without Expectation of the Return of their dear Lord and Maſter. While their Minds were tranſported, and their Eyes fix'd upon Heaven, two Angels in glorious Veſtments, deſcended and ſtood in the midſt of them; A. D. 33. Tiber. 19 20. *Acts* 1. 10—12. *Luke* 24. 52.

them; two of our Lord's Train, whom he left behind to entertain them with a new Meſſage, and divert them after this triumphant Sight; which was both joyful and ſorrowful, as they thought upon their Maſter's Honour, or their own Loſs. The Angels call'd them by the Name of *Galileans*, and ask'd them, *Why they ſtood ſo earneſtly and intently looking towards Heaven*? And then aſſur'd them, *That the very ſame Perſon*, Jeſus, *whom they had ſeen taken up into Heaven, ſhou'd deſcend again to Judgment in the ſame manner as they ſaw him aſcend*; that is, viſibly, and with the ſame Body; when he ſhall appear in the Clouds, with great Majeſty and Glory. Having heard this, they return'd to *Jeruſalem* with great Joy; and they who lately were overwhelm'd with Sorrow at the Mention of their Maſter's Departure, began now to entertain it with great Satisfaction, being more and more ſenſible of his triumphant Advancement, and of his ſpecial Care and Love towards them.

Acts 1. 12--14. *Luke* 24. 53. The Apoſtles and the reſt being return'd to the City, which was near a Mile from the Place, that they might prepare themſelves for the Reception of that Holy Spirit they were ſhortly to receive, ſpent their Time in continual Acts of the moſt heavenly Devotion. And for the greater Conveniency, they aſſembled themſelves εἰς ὑπερῶον, in the Upper Room, which was dedicated by them to the Service of God; moſt probably not in the Temple, as ſome have conceiv'd from St. *Luke*'s Goſpel, but in the Houſe of ſome Diſciple, according to the Cuſtom of the *Jews*, who frequently had their Oratories, or fix'd Places of Prayer, on the Tops of their Houſes. Here were aſſembled about an hundred and twenty in Number, who in all Probability were the ſame who ſaw our Lord's Aſcenſion; namely, the eleven Apoſtles, the ſeventy Diſciples, and about thirty nine more, all of his own Kindred, Country or Acquaintance. Beſides the Names of the Apoſtles, St. *Luke* mentions among the Women *Mary* the Virgin Mother of our Lord, which is the laſt Time that ſhe is ſo much as nam'd in the Holy Scriptures.

Acts 1. 15--26. In this Aſſembly, *Peter*, remembring that *Jeſus* had appointed Twelve, who in a ſpecial Manner were to be Witneſſes of his Miracles, and Founders of his Church, ſtood up in the midſt, and as Preſident declar'd to the reſt, *How according to the* Pſalmiſt's *Propheſie, one of the Apoſtles ſhou'd certainly betray his Maſter, which was accordingly accompliſh'd in the Perſon of* Judas; *who being of the ſacred College, had out of Avarice caus'd the Purchaſe of a Field, with the Reward of his Villany; and was ſo purſu'd by the Divine Vengeance,*

geance, that he became an Example to the whole City Jeruſalem, *who call'd the Field by the Name of the Field of Blood, to his perpetual Infamy. And that ſince the* Pſalmiſt *had alſo foretold, 'That his Habitation ſhou'd be deſolate, and that a-'nother ſhou'd take his Office, it was therefore neceſſary, that one of thoſe who had been a conſtant Auditor and Attendant upon* Jeſus, *even from the Baptiſm of* John *to the Day of Aſcenſion, ſhou'd be ſolemnly ordain'd into their Number, to be together with the Eleven, a ſpecial Witneſs of* Chriſt's *Reſurrection.* The Aſſembly readily aſſented to his Propoſal, and appointed two Candidates, one call'd *Joſeph* ſirnam'd *Barſabas* and *Juſtus*, ſuppos'd to be Brother to *James* the Leſs, and the other call'd *Matthias*, one of the ſeventy Diſciples. The Way of Election was by Lots, a Way frequently us'd both among *Jews* and *Gentiles*, for the Choice of Officers and Magiſtrates; and the rather us'd by the Apoſtles at preſent, becauſe the Holy Ghoſt was not yet given, by whoſe immediate Directions they were chiefly guided afterwards. And that they might proceed with the greater Regularity and Succeſs, they firſt ſolemnly made their Addreſſes to Heaven, *That the omniſcient Being that govern'd the World, and perfectly knew the Hearts and Qualifications of all Men, wou'd be pleas'd to ſhew which of thoſe two he wou'd appoint to take part of the Apoſtolick Charge, in the Room of* Judas *lately fallen.* The Lots being put into the Urn, the Name of *Matthias* was firſt drawn, and thereby the Apoſtolate devolv'd upon him, and the Vacancy in the holy College was fill'd up.

II. For ten Days after our Lord's Aſcenſion, the Apoſtles and the other Diſciples continu'd in the moſt ſolemn Devotion, but without any extraordinary Illumination, 'till the great Feaſt of *Pentecoſt*, which this Year began on *Sunday* the 24th of our Month *May*. Being all aſſembled on this Day, and employ'd in their holy Duties, there came a ſudden Sound from Heaven into their Room, vaſt and impetuous, like the Ruſhings of a mighty Wind, repreſenting the powerful Efficacy of the Spirit of God now deſcending. This was accompany'd with a fiery Vapour, or Exhalation, which being form'd by the divine Power into the Figure of a Man's Tongue divided at the Tip, ſat upon the Head of each of them, to ſignifie the miraculous Gifts attending this extraordinary Effuſion. For they were immediately inſpired after a wonderful Manner, and began to ſpeak in ſuch Tongues as they had never learnt, and to preach the Redemption of Mankind in thoſe Languages, which their Auditors

Acts 2. 1—4.

ditors in all Parts of the World might underſtand. As the Confuſion of Languages became a Curſe to the World, ſo the Gift of Tongues became a Bleſſing, and the firſt Means of its Reſtoration. And now the Diſciples Minds were enlightned, their Thoughts elevated and enlarg'd, and their Underſtandings clear'd from all their groſs Notions of a temporal Kingdom; ſo that now they underſtood all thoſe divine Truths which their Maſter had before taught them, but which they cou'd not then bear, being too great and ſublime for their natural Capacities.

Acts 2. 5--21. At this Time there were extraordinary Multitudes of devout *Jews* reſiding at *Jeruſalem*, not only from *Judæa*, but from all parts of the World, beſides Proſelytes, who repair'd to that City, partly upon the Account of the Feaſt, and partly becauſe of the univerſal Expectation of the *Meſſiah* at this Time. St. *Luke* names fifteen of the Nations from whence they came, *viz. Parthia*, *Media*, *Perſia*, *Meſopotamia*, *Cappadocia*, *Pontus*, *Aſia-Minor*, *Phrygia*, *Pamphilia*, *Ægypt*, *Libya*, *Cyrene*, *Rome*, *Crete*, and *Arabia*; all Part of the old Diſperſion of the *Jews*. Theſe and many others hearing an account of the miraculous Accident, immediately repaired in great Throngs to the Place where the Diſciples were aſſembled; and they were extreamly aſtoniſhed to find Men ignorant and illiterate, and educated in *Galilee*, to ſpeak the Languages of all their ſeveral Countries in the utmoſt Perfection, and cou'd not but reflect upon the Meaning of it, as portending ſomething extraordinary. But others deſirous to elude the Miracle, in a deriding and malicious Way, declar'd, *That the Diſciples had drunk too plentifully of new Wine*, which caus'd them to talk wildly and confus'dly. Whereupon *Peter* with the Eleven aroſe up, and ſolemnly requiring their Attention, confuted their Calumny, by ſhewing it to be very groundleſs and unreaſonable, ſince it was ſo early in the Morning, not above nine a Clock, and according to the Cuſtom of that Feſtival Solemnity, they were not to eat nor drink ſo ſoon. Declaing alſo, *That all proceeded from the Effuſion of the Holy Ghoſt, and was a Completion of the famous Prophecy of* Joel, *where God had promis'd*, ‘ *That in the latter Days, in the* ‘ *Days of the* Meſſiah, *He wou'd pour out his Spirit upon all* ‘ *Mankind, that their Sons and Daughters, their Men Servants* ‘ *and Maid Servants ſhou'd be endued with Prophetick Gifts*; ‘ *the Young by Way of Viſion, and the Old by Way of Dreams.* ‘ *That he wou'd produce Wonders in the Heavens above, and Signs* ‘ *in the Earth below*; *Blood and Fire, and Vapours of Smoak:* ‘ *The Sun ſhou'd be turn'd into Darkneſs and the Moon into Blood,*

'Blood, before the coming of the great and memorable Day of 'the Lord. But whoever ſhou'd call upon the Name of the 'Lord ſhou'd be ſaved.

Having clearly remov'd the Aſperſion, and ſhewn theſe to be the Days of the *Meſſiah*, from the Accompliſhment of the Prophecy, he proceeded to prove *Jeſus* of *Nazareth* to be the very Perſon, namely, *That he was a Man approv'd of God, as appear'd from the various Miracles and Wonders he had wrought in the midſt of them; of which they themſelves were Witneſſes: Whom being given them by the determinate Counſel and Fore-knowledge of God, they had taken, and by impious Hands crucified and ſlain. But that God had rais'd him up, and broken the Powers of Death, it being impoſſible for him to be detain'd by it. For that* David, *ſpeaking concerning him, declar'd, 'That he had always the Lord in his 'Preſence, and on his right Hand, that he ſhou'd not be mo- 'ved: Therefore his Heart and Tongue rejoyc'd, and his Body 'ſhou'd reſt in Hope; becauſe he wou'd not leave his Soul in 'Hell, nor ſuffer his holy One to ſee Corruption: But had ma- 'nifeſted to him the Ways of Life, and fill'd him with the Joy 'of his Countenance. Now that theſe Words were not ſpoken of himſelf, was apparent from the Death and Burial of that Patriarch, and the Continuance of his Monument to that Day. But being a Prophet, and knowing that God had promis'd him by an Oath, That out of the Fruit of his Loins according to the Fleſh, he wou'd raiſe up the* Meſſiah, *to ſit on his Throne, he foretold the Reſurrection of* Chriſt *in thoſe Words, 'That 'his Soul was not left in Hell, nor did his Body ſee Corrup- 'tion. This was the ſame* Jeſus *whom God had rais'd up, of whoſe Reſurrection all the Diſciples were Witneſſes: Where- fore being exalted by the right Hand of God, and having re- ceived the Promiſe of the Holy Ghoſt from his Father, he caus'd this extraordinary Effuſion, which the Company now ſaw and heard. But as for* David, *he was not yet aſcended into Heaven, but had declar'd, 'That the Lord had appointed 'his Lord to ſit at his right Hand, 'till he made his Foes his 'Footſtool. That therefore all the Houſe of* Iſrael *ought to look on this as an undoubted Verity, That God had made that very* Jeſus, *whom they had crucified, both Lord and Chriſt.* Acts 2. 22-36.

This Diſcourſe in every Part of it, like ſo many Dag- gers, pierc'd them to the Heart; ſo that thereupon they cry'd out to *Peter*, and the reſt of the Apoſtles, to know how they ſhou'd eſcape the divine Vengeance. *Peter* ex- horted them immediately, *to repent, and for the Remiſſion of their Sins to be all baptiz'd in the Name of* Jeſus Chriſt, *whom they had not before acknowledg'd; and that then they alſo* Acts 2. 37-41.

alſo ſhou'd be Partakers of the Gifts and Benefits of the Holy Ghoſt. For that the Promiſes of the Goſpel did belong to them, their Children, and their remoteſt Succeſſors, even to as many as obey'd the Call of Heaven. And with many other Teſtimonies and Motives, he preſs'd them *to withdraw and ſeparate themſelves from that perverſe Generation.* It is probable, that while *Peter* preach'd thus to the *Jews* of *Judæa* in the *Syriack* Tongue, the other Apoſtles ſpake at the ſame Time, and to the ſame Purpoſe, to the Foreigners in their Languages. The Succeſs of the Preaching was extraordinary, for three thouſand Souls were that Day converted to the Faith, and were immediately baptis'd by the Hands of the Apoſtles. A quick and plentiful Harveſt! the late Sufferings of our Lord, the preſent Miracle of the Languages, the Authority of the Speakers, and above all, the Efficacy of the Holy Spirit, contributing to this numerous Converſion.

Acts 2. 42--47. This was the firſt Eſtabliſhment of the *Chriſtian* Church, in which *Peter* was a prime Agent and Miniſter, agreeable to our Lord's Promiſe and Prediction. The Form of it appears from St. *Luke*, in four Particulars; firſt, in Admiſſion by Baptiſm alone; ſecondly, in a ſtedfaſt Continuance in the Communion of the Apoſtles, and the Doctrine they taught; thirdly, in frequent Celebration of the Euchariſt, which is here call'd *Breaking of Bread*; and fourthly, in publick and united Prayers: affording a noble Example to the Church in all ſucceeding Ages. The Apoſtles wrought many Miracles in *Jeruſalem*; and the Believers were fill'd with a reverential Fear, having their Minds ſo fix'd on Heaven, that they had all Things in common amongſt them, ſold their Poſſeſſions and Goods, and parted them according to every Man's Neceſſities. And their Practice was daily to frequent the Temple at the uſual Hours of Prayer, which was ſtill lawful, while it hindred not their Faith in Chriſt; and breaking Bread from Houſe to Houſe, they did eat together with the utmoſt Chearfulneſs and Sincerity, praiſing God, and by their Innocence and Simplicity obtaining the Favour of all People. Thus we find the Church of *Jeruſalem* to be the moſt ancient, and firſt eſtabliſh'd of all others, and to be the Mother of the reſt; to which Church, as St. *Luke* tells us, the Lord added daily ſuch as ſhou'd be ſaved.

Acts 3. 1--11. *Chap.* 4. 22. III. The Church of *Chriſt* being thus founded in its Purity and Simplicity, the next Occurrence we find is of *Peter* and *John*, who on ſome ſolemn publick Day went up together into the Temple to pray, about three a Clock in the Afternoon,

Afternoon, one of the uſual Hours of Prayer, and Time of the Evening Sacrifice. At their Entrance into that Gate call'd the *Beautiful Gate*, which probably led into the *Court of the Gentiles*, they ſaw a poor impotent Cripple, who had been diſabled for forty Years, even from his Birth, and had been daily brought thither to beg Relief of ſuch as enter'd the Temple, hoping to find the moſt Charity, where there appear'd the greateſt Devotion. *Peter* and *John* ſeeing him beg ſomething of them, pitied not ſo much his Poverty, as the miſerable Condition that made him ſubject to it; and therefore having raiſed his Expectation of an Alms, by bidding him look intently on them; *Peter* told him, *That he had neither Silver nor Gold to give him, but ſuch as he had he wou'd freely beſtow upon him*; and immediately commanded him *in the Name of* Jeſus Chriſt *of* Nazareth *to riſe up and walk.* The Words were no ſooner ſpoken, than the Cure was effected; his diſtorted Joints became ſtreight, and his looſned Nerves were made ſtrong; and he being lifted up by *Peter*, enter'd with them into the Temple, walking and leaping for Joy, and praiſing the Almighty. And thoſe who ſaw it were fill'd with great Wonder and Amazement, all knowing it was the ſame Cripple that had been ſo conſtant a Beggar at the Temple Gate. The recover'd Man in a ſort of a Tranſport laid hold on the two Apoſtles, and all the People ran together, and in a tumultuous Manner gather'd about them in thoſe magnificent Cloyſters about the *Court of the Gentiles*, call'd *Solomon*'s Porch.

Peter now ſeeing ſuch Multitudes about him, firſt ask'd them, *Why they were ſo amaz'd; and why they look'd ſo earneſtly upon them, as tho' they had reſtor'd the Man by their own Power and Holineſs?* Then he declar'd, *That the God of* Abraham, Iſaac *and* Jacob, *and their Fathers, had glorify'd his Son* Jeſus Chriſt, *that holy and juſt Perſon, whom they had deny'd and deliver'd up to* Pilate, *preferring a Rebel and Murtherer before him, when the Judge was reſolv'd to acquit him: That tho' they had put him to Death, yet God had rais'd him from the Grave, of which they the Apoſtles were Witneſſes; and had made his Name ſo great, that by Faith in that alone, they had reſtor'd that impotent Man to perfect Health and Soundneſs, in the Preſence of them all. That all Things that God had foretold by the Mouth of his Prophets, concerning the Sufferings of the* Meſſiah, *were now accompliſh'd; which indeed were ſo accompliſh'd through the Ignorance of them and their Rulers, who knew not the Dignity of his Perſon. But that now it was high Time for them to repent and be converted, that their Sins might be expiated, in theſe Times of Refreſhment, and the Preſence of the Lord,* Acts 3. 11--26. Chap. 4. 4.

and the Preaching of his Son Jeſus Chriſt, *whom the Heavens were to receive 'till the Time of the Reſtitution of all Things, which God had foretold by all his holy Prophets ſince the World began. For that* Moſes *in particular had declar'd to their Fathers, 'That the Lord ſhou'd raiſe up a Prophet 'among their Brethren, like unto Him; to whom they ſhou'd 'hearken in all Things he ſhou'd teach them; and that who-'ſoever ſhou'd refuſe to hearken to him, ſhou'd be deſtroy'd 'from among the People. And moreover, that all the Prophets from* Samuel, *downwards, and all who follow'd after him, had foretold the preſent Times. That therefore ſince they were the Children of the Prophets, and of the Covenant which God had made to* Abraham, *when he told him, 'That in his 'Seed all the Nations of the Earth ſhou'd be bleſſed; God had rais'd up his Son* Jeſus *firſt to them, and in a ſpecial Manner ſent him to bleſs them, in turning away all from their Iniquities.* While *Peter* thus diſcours'd the People in one Place, it is probable that *John* preach'd to them in another; and the Succeſs was anſwerable. The Apoſtles ſow'd the Seed, and God immediately gave the Encreaſe; there being by this Means no fewer than five thouſand brought over to the Faith; tho' it is poſſible the whole Body of Believers might be included in that Number.

Acts 4. 1-12. While they were preaching to the Multitude, the Prieſts and *Sadducees*, whoſe Malice and Envy againſt the Growth of the Chriſtian Doctrine was greater than their Power, having inſinuated to the *Roman* Captain, who commanded the Garriſon in the Caſtle *Antonia*, on the North Side of the Temple, That the Apoſtles Preaching tended to Sedition, came ſuddenly upon them with Soldiers, and ſeizing them, caſt them into Priſon 'till the next Day, it being too late to examine them that Night. The next Morning the Grand *Sanhedrim* met, and ſummon'd the two Apoſtles and the recover'd Man before them; and the Scripture names *Annas*, *Caiaphas*, *John* and *Alexander* as ſome of the moſt zealous in this Matter. The Pretence of Sedition was waved, becauſe Groundleſs, and the whole Examination was reſolv'd into one ſingle Queſtion, *viz. By what Power, and by whoſe Name they had reſtor'd the lame Man?* Not that they were ignorant of it, but they hop'd to make them diſown it through Fear, and by that Means weaken the Faith of the new Converts. But *Peter* being now repleniſh'd with the Holy Ghoſt, according to our Lord's Promiſe to his Diſciples in ſuch Caſes, with great Courage made this Defence, *Ye Rulers of the People, and Senators of* Iſrael, *If our Examination this Day be concerning the happy Cure of the impotent*

tent Man, and by what Means it was effected; we do ſolemnly declare to you all, and to all the Progeny of Iſrael, *That it is by the Name of* Jeſus Chriſt *of* Nazareth, *whom ye have crucify'd, and whom God has rais'd from the Grave, that this Man now ſtands before you ſound and recover'd. This ſame* Jeſus *is the Stone that you Architects have utterly rejected, which is become the Head of the Corner; nor is there Salvation in any other; for there is no other Name under Heaven given to Men, whereby we muſt be ſaved.*

The whole *Sanhedrim* hearing this noble and ready Anſwer, from Perſons whom they knew to be without any Learning or liberal Education, were extreamly ſurpriz'd and amaz'd; but cou'd not contradict the Truth of their Aſſertion, becauſe they knew them to be Diſciples of *Jeſus*, and becauſe the reſtor'd Cripple was preſent, and ready to atteſt the Truth of the Miracle. Wherefore being in a great Diſpute and Doubt how to deal with ſuch powerful Evidence, they commanded them to withdraw; and after a ſolemn Debate, to prevent the ſpreading of the Doctrine of *Chriſt*, it was reſolv'd to awe them into Silence, by ſtrictly charging them, *Not to preach, nor teach in the Name of* Jeſus *for the future.* But the two Apoſtles, not at all diſcourag'd at their Threats, declar'd to them all, *That they had receiv'd a Command from God to preach to all Nations what they had heard and ſeen; and that this being the Caſe, they wou'd appeal to themſelves, whether they ought not to obey God, rather than Them.* The Magiſtrates not regarding this Anſwer, back'd their Decree with more ſevere Threatnings, and ſo diſmiſs'd them without any Puniſhment; not that they wou'd have dealt with them ſo mildly, but only becauſe the Peoples Veneration reſtrain'd their Malice, and kept them from doing Injury to thoſe who really deſerv'd a Reward. *Acts* 4. 13--21.

The two Apoſtles being thus diſmiſs'd, return'd to their Brethren, and gave them a particular Account of all that paſs'd, and what unjuſt Treatment they had met with from the *Sanhedrim:* Which when they had heard, they all with unanimous Hearts addreſs'd themſelves to God, and pray'd after this Manner, *O Lord, thou omnipotent God, who haſt created Heaven and Earth, and the Sea, with all that are contain'd in them, who by the Mouth of thy Servant* David *haſt ſaid, 'Why do the Heathen rage, and the People form 'vain Deſigns? The Kings of the Earth ſtood up, and the 'Governors combin'd againſt the Lord, and againſt his* Chriſt. *Thus it is accompliſh'd; for both* Herod *and* Pilate, *with the* Gentiles *and the People of* Iſrael, *have conſpired together to* *Acts* 4. 23--31.

againſt thy Holy Son Jeſus, *whom thou haſt conſecrated, to bring about all that thy Hand and Counſel has appointed. And now, O Lord, behold their Rage and Threats, and enable thy Servants and Miniſters to preach thy Word with all Courage and Boldneſs; and alſo give them Power to ſhew Signs, and work miraculous Cures in the Name of thy Son* Jeſus, *for the Propagation of the Goſpel.* Theſe Words were no ſooner utter'd, but God gave them a Sign that their Prayer was heard; for the Houſe wherein they were met was ſhaken with a Wind from Heaven, as formerly, and they found themſelves repleniſh'd with the Holy Ghoſt, and a new Spirit of Courage, inciting them not only to ſtrengthen the Believers, but to inſtruct others in the Doctrine of *Chriſt*'s Reſurrection, notwithſtanding all the Menaces of the *Jewiſh* Governors.

Acts 4. 32-37. *Chap.* 5. 1-13.

Among the many good Effects that the Evangelical Preaching had upon the Hearts of ſuch as were converted, this was none of the leaſt, that they were fill'd with a fervent Love, and exuberant Charity one towards another. Many of the Believers were poor, but ſuch was the exceeding Liberality of the Rich, that they freely communicated their Eſtates to them, ſelling them, and laying down the Price of them at the Apoſtles Feet, that they might diſtribute the Mony in the Service of God, and according to the Neceſſities of the Brethren. Among many that did thus, the Scripture mentions *Joſes*, a Levite of the Iſland *Cyprus*, one of the Seventy Diſciples, who after this Manner dedicated all his Eſtate to God, and laid the Price of it at the Feet of the Apoſtles, who upon this ſirnamed him *Barnabas*, ſignifying the *Son of Conſolation*; which Man afterwards became an Eminent Apoſtle. In Imitation of him, *Ananias* and his Wife *Sapphira*, two new Converts, ſold their Eſtate, and turn'd it into Mony. But tho' they were deſirous of having the Reputation of pious and charitable Perſons, yet they were unwilling to caſt themſelves wholly upon Providence, and therefore privately detain'd Part of what they had devoted to God, and bringing the reſt, laid it at the Apoſtles Feet; hoping to deceive them, tho' immediately guided by the Spirit of God. But *Peter* at his firſt coming in, ſolemnly ask'd *Ananias*, *Why he ſuffer'd* Satan *to fill his Heart with ſo great a Wickedneſs, as to purloin Part of the Eſtate, and think to impoſe upon the Holy Ghoſt?* Urging, *That before the Eſtate was ſold, it was wholly at his own Diſpoſal; and that after, it was wholly in his own Power to have perform'd the Vow: So that what he had done was capable of no other Interpretation, than that he had not only*

only abus'd and injur'd Men, but defrauded God alſo. Upon pronouncing theſe Words, *Ananias*, to the great Terror and Amazement of all preſent, was immediately arreſted with a Stroke from Heaven, and fell down dead to the Ground; and was taken up, carried out and bury'd. *Sapphira* was not preſent at this ſad Accident; but coming in about three Hours after, *Peter* ask'd her firſt, *Whether the Land was ſold for the ſame Sum that was brought in*; and when ſhe perſiſted in it, he ſeverely reprov'd her *for combining to tempt the Spirit of God*, declaring, *That ſhe ſhou'd meet with the ſame ſad Fate with her Husband.* And immediately ſhe fell down dead at his Feet, was carry'd out by the ſame Bearers, and buried by her Husband; becoming Sharer with him in the Puniſhment, as ſhe had been Copartner with him in the Sin. A dreadful Example of defrauding the Almighty, filling all that heard it with Fear and Terror, ſo that none durſt equal or join themſelves with the Apoſtles; and became a ſeaſonable Prevention of that Hypocriſie and Diſſimulation, with which many might poſſibly think to have impos'd upon the Church.

The Apoſtles having thus manifeſted the Power and Juſtice of *Chriſt*, proceeded daily to ſhew his Graciouſneſs and Mercy in working many miraculous Cures in his Name, in healing the Diſeaſed, and freeing the Poſſeſſed; inſomuch, that the People brought forth their Sick into the Streets, and laid them on Beds and Couches, that at leaſt *Peter*'s Shadow, as he paſſed by, might come upon them; which it ſeems had miraculous Effects, accompliſhing what our Lord had promis'd *John* 14. 12. *That they ſhou'd do greater Works than his.* Theſe miraculous Cures contributed extreamly to the Propagation of the Goſpel, and to the great Reputation of the Apoſtles, ſo that Multitudes of Men and Women were daily added to the Church. And great Numbers of People from many other neighbouring Cities and Towns, brought their Sick, Lame and Poſſeſſed to *Jeruſalem*, and the Apoſtles reſtor'd them all, to the Aſtoniſhment both of City and Country. The uſual Place that the Apoſtles and Believers had to meet and aſſemble in, was that Part of the Temple call'd *Solomon's Porch*, in part of which the Grand *Sanhedrim* at this Time ſat; and yet being ſupported by an extraordinary Spirit, they were not afraid of being ſo near their Enemies. *Acts* 5, 12--16.

The High-Prieſt, and ſome of the *Sanhedrim*, who were of the Sect of the *Sadducees*, ſeeing to their great Grief, not only that their Prohibition was diſregarded by the Apoſtles, but alſo that *Chriſtianity* daily encreas'd by the Miracles and *Acts* 5, 17--32.

Preaching of the Apoſtles, were highly incens'd at them, and having apprehended them, threw them into the common Priſon, which they had never done before. But God, whoſe Work they were about, to give a Demonſtration that no human Power or Policy can put a ſtop to his Purpoſes, ſent his Angel the Night following; who opening the Priſon Doors, ſet them at Liberty, and order'd them to proceed in their Miniſtry, *and the next Day to preach in the Temple the Words of eternal Life.* The Apoſtles readily perform'd this Command, and entering the Temple early in the Morning, taught the People as formerly. The High-Prieſt and his Aſſociates were ignorant of their Deliverance, therefore calling a full Council in the Morning of all the Senators of *Iſrael*, they ſent their Officers to the Priſon, to bring the Priſoners before them: But upon entering the Priſon, tho' there appeared no Signs of an Eſcape, the Doors being ſhut, and the Keepers on their Guard, yet they found none of the Perſons they ſought for; which Miracle not only aſtoniſh'd the Officers, but alſo thoſe of the *Sanhedrim* when they heard it, who became extreamly Apprehenſive of the Conſequence of this ſtrange Occurrence. They began to imagine that it wou'd be in vain to oppoſe that Doctrine, for which God had ſo eminently appear'd; yet hearing that the Apoſtles were Preaching in the Temple, they ſent the Captain and their Officers to bring them before them, but without Violence or Noiſe, leſt they ſhou'd exaſperate the People, and draw a Shower of Stones upon themſelves. The Apoſtles being brought before the *Sanhedrim*, *Caiaphas* demanded of them, *How they durſt preſume to preach that Doctrine which they had lately been ſo ſtrictly forbidden to preach? And ſeverely chid them, for that inſtead of Silence and Obedience, they had fill'd the whole City with the Name of* Jeſus, *intending to cauſe the People to revenge his Blood upon them.* Upon which *Peter* and the reſt of the Apoſtles reſolutely made Anſwer, *That tho' Obedience was due to them as Magiſtrates, yet God was to be obey'd in the firſt Place; the God of their Fathers who had rais'd up* Jeſus, *whom they had ſlain and crucify'd, and had exalted him by his powerful Arm to be a King and a Saviour, to give both Repentance and Remiſſion of Sins. And that not only They were Witneſſes of thoſe Truths, but alſo the Holy Ghoſt himſelf, whom God wou'd communicate to all ſuch as obey'd him.*

Acts 5. 33--42. Theſe Words, tho' pious and prudent, ſo enrag'd the High-Prieſt and the reſt of the Rulers, that they at firſt took a Reſolution to put them to Death; and poſſibly had gone about it, had they not been prevented by one of the Coun-

cil

cil nam'd *Gamaliel*, Son of that *Simeon* who took *Jeſus* in his Arms, a *Phariſee*, famous for his Skill in the Law, and of great Reputation in the City, who having order'd the Apoſtles to withdraw for a ſhort Space, prophetically adviſ'd the Council *to be exceedingly cautious how they proceeded againſt thoſe Men; giving it as a Reaſon that they had had ſeveral late Inſtances of the like Pretenders: Particularly one* Theudas *or* Judas, *who aſpiring to Sovereignty, and boaſting himſelf an extraordinary Perſon, drew four hundred Men to his Obedience; but that he was ſoon ſlain, and all his Aſſociates broken, and reduc'd to nothing. That after him there aroſe* Judas *of* Galilee, *in the Time of the laſt Taxation, and drew great Numbers after him: but that he alſo periſh'd, and had all his Followers diſpers'd. That therefore they ought not raſhly to cruſh this new Doctrine, but to wait and expect the Event; for that if it were only an human Invention it wou'd fall of it ſelf in Time, and be blaſted by the Hand of Heaven; but that if it were from God, all their Attempts wou'd be vain and impious, and themſelves wou'd be look'd upon as Contenders with Omnipotence.* The Force of theſe Reaſons, and the Mildneſs of the Speech ſo far prevail'd with the Judges of the Apoſtles, that they chang'd their raſh Sentence into a corporal Puniſhment; and having ſcourg'd them, diſmiſs'd them with a Repetition of the former Injunction, *That they ſhou'd not teach any more in the Name of* Jeſus. The Apoſtles departed rejoicing, not that they had eſcap'd Death, but that they were accounted worthy to ſuffer Shame and Torment for the Name of their dear Lord and Maſter. Nor did this Uſage diſcourage them in their Miniſtry; but daily in the Temple, and in private Houſes alſo they taught and preach'd the Goſpel. And thus concluded the 33d Year of the vulgar Æra of *Chriſt*, a Year the greateſt and moſt memorable that ever did, or ſhall happen within the Compaſs of Time.

IV. The wonderful Reſurrection and Aſcenſion of our Bleſſed Saviour being divulg'd in all Parts, becauſe it was always Cuſtomary for the Governors of Provinces to communicate to the *Roman* Emperors every ſtrange and uncommon Accident happning within their Charge, that nothing material might eſcape their Knowledge; *Pontius Pilate* acquainted his Maſter *Tiberius* with the Reſurrection of *Jeſus Chriſt*, which was now the common Diſcourſe of all *Paleſtine*; giving him an Account alſo, *That he had heard of many other Miracles of his, and how that riſing again after he had been dead he was now by many believ'd to be a God. Tiberius* having

A. D. 34. Tiber. 20 21. *Euſebius, Oroſius, &c.*

receiv'd ſo authentick an Account, tho' plung'd in all Lewdneſs and Wickedneſs, referr'd this Matter to the Senate, with his favourable Suffrage, *That* Chriſt *might be enroll'd among the Gods*; but this Propoſal was rejected by the Senate, upon Pretence that they had not firſt approv'd of the Matter; there being an old and inviolable Law among the *Romans*, that no one ſhou'd be deify'd but by the expreſs Suffrage and Decree of the Senate. However the Emperor was ſo far from attempting any Thing prejudicial to the Doctrine of *Chriſt*, that he perſiſted in his Judgment, and threatned all the Accuſers of the *Chriſtians* with Death; by which Means this Religion, now in its Infancy, had the greater Opportunity of ſpreading its ſelf in the *Roman* Empire. This Relation, tho' doubted by ſome, is confirm'd not only by *Euſebius* and *Oroſius*, but alſo by *Tertullian* and *Juſtin Martyr* in their Apologies; the latter of whom, for the Proof of our Lord's Miracles, appeals to the *Acts* or the *Journal Books* of *Pilate* then extant. But as for that Letter of *Pilate*'s to *Tiberius* which we have at preſent, it is acknowledg'd by all learned Men to be a mere Forgery.

Joſeph. About the ſame Time, in the 20th Year of the Reign of *Tiberius*, *Philip* the Tetrarch and Brother to *Herod* died, after he had reign'd himſelf about 37 Years, from the Death of his Father *Herod* the Great. *Joſephus* obſerves, that during all the Time of his Government, contrary to the Temper of his Father and Brothers, he behav'd himſelf peaceably, and kept within his Dominions of *Trachonitis*: That whenever he walk'd, he had a few ſelect Servants with him, and his uſual Seat of Juſtice carried after him; that if any Perſon preſented himſelf, and requir'd his Aſſiſtance, he might without Delay examine his Cauſe, puniſh the Guilty, and free the Innocent. He dy'd in the City *Julias*, and was buried in his own Sepulchre, with great Pomp and Solemnity; and becauſe he left no Heirs of his Body, the Emperor *Tiberius* ſeiz'd on his Eſtate, and united his Dominions to the Government of *Syria*, then under *Flaccus Pomponius*; ordaining that all the Tributes collected in his Tetrarchy, ſhou'd ſtill be kept within the Limits of that Country. So that now we are to conſider the Country of *Paleſtine* as under three diſtinct Kinds of Government; 1. The Provinces of *Judæa* and *Samaria*, together with *Idumæa*, under the *Roman* Governor call'd Procurator, namely *Pontius Pilate*: 2. The Provinces of *Galilee* and *Peræa*, under the Tetrarch *Herod*: and 3. The Province of *Trachonitis*, including *Batanæa* and *Ituræa*, united to the Government of *Syria*, on which the other two were in ſome meaſure dependent.

V. About

V. About the Time of the Death of *Philip* the Tetrarch, the Numbers of Believers now daily encreaſing at *Jeruſalem*; as it frequently happens among a Multitude, there aroſe a complaint of thoſe *Jews* that were call'd *Helleniſts* againſt the *Hebrew Jews*, becauſe their Widows were neglected, and received leſs than others in the daily Diſtribution of the Church's Mony. The Apoſtles were deſirous to have the Poor well relieved; but being ſo much employ'd as they were in diſpenſing the Word, the Food of the Soul, they declar'd before the whole Multitude, *That they were not at Leiſure to attend that other Service:* But by their Advice, and the Suffrages of the Church, there were ſeven Men of eminent Report for Wiſdom, and the Endowments of the Holy Spirit, choſen to be Stewards of the Church's Stock, into which Office they were ordain'd by the ſolemn Prayers of the Apoſtles, and the Impoſition of Hands; an ancient Symbolick Rite of Inveſtiture, and Conſecration to any extraordinary Office. This was the firſt Inſtitution of Deacons in the Chriſtian Church, who were to *ſerve Tables*, this is, to wait upon the Neceſſities of the Poor, and to make daily Proviſion for their publick *Agapæ*, or Love-Feaſts, in which the Holy Euchariſt was adminiſter'd; ſo that their Office was not only Civil, but alſo Eccleſiaſtical. The Names of the Seven were *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicolas*, all elected out of the Seventy, whom our Lord had choſen: Of theſe the two firſt were moſt eminent; the laſt was a Proſelite of *Antioch*, and the ſame, as many believe, who afterwards gave Birth to the Hereſie of the *Nicolaitans*. About the ſame Time, as Biſhop *Pearſon* and ſome other learned Men believe, *James* the Leſs, who for his eminent Virtues was ſirnam'd the *Juſt*, was choſen Biſhop of *Jeruſalem*, being preferr'd before all the reſt, for his near Relation to our Lord; a Conſideration that made *Peter*, and the two Sons of *Zebedee*, tho' peculiarly honour'd by *Chriſt*, not to contend for this high and honourable Place, and it may be alſo that they had ſome particular Intimation concerning it from their Maſter. Some others think he was choſen immediately after the great Effuſion of the Holy Spirit at *Pentecoſt*, which is ſtill uncertain; however it is generally agreed, that *Jeruſalem* was the firſt Church and Dioceſe, and St. *James* the firſt Biſhop in the *Chriſtian* State; as may be learn'd both from *Euſebius*, and *Clemens Alexandrinus*. And *Jeruſalem* being the Mother of all other Churches, it render'd *James* ſo honourable in

Acts 6. 1--6.

the

the Opinion of many of the Ancients, that they gave him the Name of the Head and Biſhop of the Apoſtles themſelves; and St. *Paul* himſelf names him firſt of thoſe three Apoſtles which he accounted Pillars of the Church, *James*, *Cephas*, and *John*, *Gal.* 2. 9. as being at leaſt, by his Place, their Superior, and chief in Order in the Church of *Jeruſalem*.

Acts 6. 7--14. Upon the Election of the ſeven Deacons, the *Chriſtian* Religion gain'd Ground more abundantly than ever, Converts multiply'd exceedingly, and great Numbers of the Prieſts themſelves, the moſt pertinacious Aſſerters of the *Moſaick* Conſtitutions, and the moſt inveterate Enemies of the *Chriſtian* Doctrine, laid aſide their Prejudices, and embrac'd the Goſpel. *Stephen* very much contributed to this happy Progreſs, being repleniſh'd with the moſt Divine Gifts and Graces of the Holy Spirit, Preaching the Goſpel with a noble Courage and Reſolution, and confirming it with many publick and unqueſtionable Miracles among the People. His Zeal and Diligence, together with his extraordinary Succeſs, in a ſhort Time awakened the Malice of the unbelieving *Jews*; who ſelected the moſt learned Men out of five of their chief Synagogues or Colleges to diſpute with him; namely, the *Libertines*, the *Cyrenians*, the *Alexandrians*, the *Cilicians*, and *Aſians*, all nam'd from the Perſons who founded them, of whom the firſt were manumitted Servants, and the reſt of foreign Countries. Theſe diſputing with him concerning the perpetual Nature of the *Moſaick* Inſtitutions, and the Deſtruction of the Temple, ſoon found themſelves baffled, and were not able to ſtand againſt that divine Wiſdom and Spirit by which he deliver'd himſelf. Therefore in the Height of their Malice they ſuborn'd Men to teſtifie, That they had heard him ſpeak Blaſphemy againſt *Moſes*, and againſt God. And with their utmoſt Fury ſtirring up the People, the Senators and the *Scribes*, they ſeiz'd him, and brought him before the Grand *Sanhedrim*; where falſe Witneſſes were ſet up, who ſwore, *That* Stephen *had ſpoken Blaſphemy againſt the Holy Temple and the Law; particularly that he ſaid, That* Jeſus *of* Nazareth *ſhou'd deſtroy that Building, and change the Laws which their great Maſter* Moſes *had deliver'd to them.*

Acts 6. 15. *Chap.* 7. 1-53. This holy Man being brought before the *Sanhedrim*, his Face appear'd full of Majeſty and Splendor, like that of an Angel; an Argument of a clear Conſcience, and of the divine Aſſiſtance and Preſence. Being permitted to ſpeak for himſelf,

ſelf, he in a grave and ſevere Oration apply'd himſelf to anſwer the Charge brought againſt him. And becauſe the unconverted *Jews* fondly imagin'd that God was ſo delighted with the Temple Service, and the *Moſaick* Rites, that he would always continue them, and allow of no other Way of Worſhip, he ſhew'd them by a full Hiſtorical Deduction, That God was rightly worſhip'd before either the Tabernacle or the Temple was erected: *Particularly by their great Father and Founder* Abraham, *whom God call'd from his own native Country, and confirm'd his Covenant with him by Circumciſion; and that without any other fixed Rite but this, the ſucceeding Patriarchs worſhip'd God for ſeveral Ages, 'till the Times of* Moſes. *And that when God had commanded* Moſes *to erect a Tabernacle, as a Place of publick Worſhip, where he would manifeſt himſelf, and receive the Adorations of his People; yet that was but tranſient and temporary, and in ſome Years was to give place to a ſtanding Temple firſt deſign'd by* David, *and built by* Solomon. *And that this Temple, tho' of God's own Appointment, was not to be of a perpetual Duration, appear'd, he ſaid, from his declaring 'Heaven to be his Throne, and Earth his Footſtool, and 'that therefore he was not to be confin'd within any material 'Temple, nor tied to any particular Way of Worſhip.* Beſides theſe Hiſtorical Deductions, he gave them to underſtand, *That their Law-giver* Moſes *had foretold a Change, 'That the 'Lord ſhould raiſe up a Prophet among them, who like Him 'ſhould introduce a new Way of Worſhip, to whom they were 'to yield Obedience. Yet in the midſt of thoſe miraculous Times, their Anceſtors were ſtubborn and rebellious againſt their Deliverer, and continu'd for many Ages provoking and idolatrous.* Then he concluded his Speech by declaring, *That they were like their Anceſtors, a ſtiff-neck'd and wilful Generation, circumcis'd in Body, but not in Heart, always reſiſting the Methods of the Holy Ghoſt. That their Fore-fathers had perſecuted and ſlain the Prophets who foretold the Coming of the* Meſſiah, *and that they their unhappy Poſterity had actually betray'd and murther'd the Perſon, without Regard to that Law, which had ſolemnly been deliver'd to them by the Miniſtry of Angels, and which he came to fulfil.*

He was proceeding in the Application, when the Patience of his Auditors began to fail, and their Conſciences being ſtung by the ſevere Truths he deliver'd, they fell into a moſt violent Heat, and expreſs'd the utmoſt Signs of Rage and Fury. But he regardleſs of what was done below, had his Eyes and Thoughts fix'd upon a higher and nobler Object, and was bleſs'd with a Proſpect of the Glories of Heaven, *Acts* 7. 54-60.

Heaven, and a ſenſible Appearance of the Divine Majeſty, and the Holy *Jeſus* cloath'd in the Robes of our glorify'd Nature, ſtanding at the right Hand of his Father. The good Man was infinitely raviſh'd with the Viſion, and inſpired with new Zeal and Courage; declaring before all, *That he ſaw the Heavens open'd, and the Son of Man ſtanding at the right Hand of God*; as it were to protect and crown his ſuffering Servant. This farther enrag'd the *Jews*, who look'd upon him as a Blaſphemer, and reſolv'd upon his Death without any farther Proceſs; and acting the Part of the *Zealots*, they rais'd a great Noiſe and Clamour, ſtopp'd their Ears that they might hear no Cries for Mercy, and unanimouſly ruſh'd upon him. Then in a popular Rage, and a tumultuous Manner, without Leave from the *Roman* Governor, they hurry'd him out of the City, in order to ſtone him, according to the ancient Law againſt Blaſphemers. The Witneſſes, according to Cuſtom, ſtrip'd themſelves, and laid their Cloaths at the Feet of a zealous Youth call'd *Saul*, who in a particular Manner was conſenting to his Death; and then began the Tragedy, which was ſoon ſeconded by the Multitude. All which Time the pious Martyr was upon his Knees, ſending up his Prayers to Heaven, devoutly recommending his Soul to God, and loudly interceding for his Murtherers, *That God would not charge this Guilt upon them*; and then gave up the Ghoſt, or as the ſacred Hiſtorian elegantly expreſſes it, *fell aſleep:* So ſoft a Pillow is Death to a good Man, ſo willingly, ſo quietly does he leave the World, as a weary Labourer goes to his Reſt at Night.

This was the glorious Death of the pious St. *Stephen*, who had the Honour to be the firſt Martyr in the *Chriſtian* Church, tho' he was not the firſt who dy'd upon the Account of the Goſpel. His Body was bury'd by devout Men, probably Proſelytes, who made great Lamentations over it; and, as ſome Report, it was not only by the Allowance, but alſo with the Aſſiſtance of *Gamaliel*, the Preſident of the *Sanhedrim*. Chronologers are not agreed in what Year he ſuffer'd; but Biſhop *Pearſon*, upon the moſt probable Grounds, places it in the Year 34. And, if I may be allow'd to add my own Conjecture, it was in the Time of the Paſſover; which if ſo, he dy'd near eleven Months after our Bleſſed Saviour's Aſcenſion.

Acts 8. 2.

CHAP.

CHAP. II.

From the Death of the first Martyr Stephen, *to the first Call, and Preaching of the Gospel to the* Gentiles.

Containing the Term of about six Years.

I. THE Church of God had been hitherto toss'd with gentle Storms, but now a more violent Tempest overtook it: For the unbelieving *Jews* were so gall'd at *Stephen*'s Conquest over their chief Scholars, his severe Reflections, and his denouncing Ruin to the *Mosaick* Rites and their Temple, that they rais'd a terrible Persecution against the Church, hoping to extirpate that Religion which had threatned Destruction to theirs. The great Engineer in this Persecution was *Saul*, a young Person supposed to be about 30 Years of Age, born in a *Roman* City call'd *Tarsus* in *Cilicia*, above 300 Miles from *Jerusalem*; by which he obtain'd the Privileges of a free Citizen of *Rome*, and probably also the *Roman* Name of *Paul* given him at his Circumcision. His Parents were both *Jews* and of the Tribe of *Benjamin*, so that he was an *Hebrew* of the *Hebrews*; first enter'd in the Occupation of Tent-making, then educated in the Learning of his City, and afterwards remov'd to *Jerusalem*, where he became a Scholar to the great *Gamaliel*, and one of the most zealous of the Sect of the *Pharisees*. His active and fiery Genius, together with his passionate Concern for the Traditions of the Fathers, made him pursue his Designs with the Spirit of a *Zealot*, and the Rage of a Mad-Man. Having furnish'd himself with a Commission from the *Sanhedrim*, he immediately put it in Execution, broke open Houses, seiz'd upon any who look'd like a Disciple of the crucify'd *Jesus*; and without any Regard to Sex or Age, scourg'd and hal'd them to Prison; plucking the Husband from the Bosom of the Wife, and the Mother from the Embraces of her Children; compelling Men to blaspheme God, and breathing out nothing but Threatnings and Slaughter where-ever he came. Whence *Eusebius* calls it the first, and most grievous Persecution of the Church; tho' this was none of those which are call'd *General Persecutions*.

A. D. 34. Tiber. 20 21. *Acts* 8. 3. *Chap.* 22. 3, 4, 19. *Chap.* 26. 9--11. *Chap.* 18. 3. *Philip.* 3. 5, 6. *Galat.* 1. 13--14.

This

Acts 8. 1--4. This Perſecution was ſo ſevere, that it diſpers'd in a great Meaſure the whole Body of the Church, and drove both the Members and Teachers of it into ſeveral Countries, and many Natives of *Jeruſalem* from their own Houſes into foreign Parts. Only the Apoſtles remain'd ſtill in the City; for their Functions and Courages being both extraordinary, they continu'd firm to their Miniſtry there, under the ſpecial Protection of their Maſter, and would not depart 'till they ſhould be call'd thence by God. The reſt of the Diſciples, of whom there were ſeveral thouſands, were diſpers'd abroad, ſome into the Regions of *Judæa* and *Samaria*, publiſhing the glad Tidings of the Goſpel where-ever they came: Some went into *Cœlo-Syria* to *Damaſcus*, among whom was *Ananias*, a devout and religious Perſon, and one of the ſeventy, *Acts* 9. 10. Others travell'd into *Phœnicia*, and *Cyprus*, and *Antioch*, preaching the Goſpel to the *Jews* in thoſe Parts, *Acts* 11. 19. And others, it is probable, went as far as *Rome*, among whom were *Andronicus* and *Junia*, who were of Note among the Apoſtles, and Relations of the Perſecutor *Saul*; and had embrac'd the Faith before him, as he himſelf teſtifies, *Rom.* 16. 7. Hitherto the Church was ſhut up and confin'd within the City Walls, but this Perſecution enlarg'd the Bounds of *Chriſtianity*; ſo that the Ways that the *Jews* intended for its Ruin, and the Diſſolution of its Members, prov'd the moſt effectual Means for its Spreading and Propagation.

Acts 8. 5--13. Among thoſe who were diſperſed, *Philip* the Deacon, the ſecond in Order after *Stephen*, was driven to the City of *Samaria*, a noted Place about 30 Miles North-Eaſt of *Jeruſalem*, and call'd *Sebaſte* by *Herod* the Great; and tho' the Apoſtles Example ſeem'd to confine the Goſpel to the *Jews* only, yet ſince our Saviour had nam'd *Samaria*, *Acts* 1. 8. and they were in ſome Senſe *Jews*, as obſerving the Law, and expecting the *Meſſiah*, he thought it lawful to preach *Chriſt* to them. The Divine Wiſdom gave Approbation to the Undertaking, and ſeconded his Preaching with many eminent Miracles, which drew the univerſal Attention of the Inhabitants, and fill'd the City with Joy and Wonder: For he cur'd many who were ſeiz'd with Palſies, and other Lamenеſſes; and out of others he caſt impure Spirits, who at their coming forth made loud Acknowledgments of that irreſiſtible Power by which he acted. In this City was one *Simon*, born at *Giton*, not far diſtant, who by Sorcery and Magick Arts had ſtrangely gain'd the Veneration of the People; a Man crafty and ambitious, daring and inſolent, whoſe diabolical Illuſions had for a long Time ſo amaz'd

amaz'd the Eyes of the Vulgar, that they all believ'd him the great Power of God; and ſo he ſtil'd himſelf, as *Irenæus* aſſures us. But this Man ſeeing his Admirers in great Numbers baptiz'd, and brought off by the Preaching and Miracles of *Philip*, which ſo manifeſtly exceeded his infernal Arts, became himſelf a Convert, and was baptized by him; tho' probably his main Deſign was to inſinuate himſelf with *Philip*, and to find out the Art by which he wrought his Miracles.

The News of ſo large a City's Converſion was in a ſhort Time brought to the Apoſtles at *Jeruſalem*, who being unwilling to neglect any Thing conducing to the Church's Good, tho' under great Perſecution, ſent St. *Peter* and St. *John* to confer the Gifts of the Holy Ghoſt upon the new Converts, which it was not in the Power of *Philip* to do, who was only a Deacon; this Office being reſerv'd to the Apoſtles only. At their Arrival they pray'd for them, and laid their Hands upon them, probably ordaining ſome to be Governors of the Church, and Miniſters of the Goſpel; and immediately they receiv'd the miraculous Effects of the Holy Ghoſt. *Simon* the Magician obſerving that a Power of working Miracles and ſpeaking with Tongues was convey'd by the Impoſition of the Apoſtles Hands, out of a ſtrange Avarice and Ambition, offer'd them Mony to empower him to do as they did. *Peter* perceiving his rotten and inſincere Intentions, rejected his impious Propoſal with Scorn and Deteſtation, and denounc'd an Execration againſt him and his Mony, *for imagining that to be a Means of purchaſing the Gifts of Heaven:* Declaring, *That his Heart and Intentions were corrupt: That he could have no Share nor Portion in ſo great a Privilege: That it more concern'd him to repent of ſo hainous an Impiety, and to beg of God to forgive his wicked Imagination; ſince at preſent he was infected with the moſt venomous Contagion, and was a Slave to Iniquity.* *Simon* a little terrify'd at theſe Words, and poſſibly fearing to be made an Example of Diſſimulation, as *Ananias* was, beg'd the Apoſtles Prayers, for the more effectual averting thoſe Judgments denounc'd againſt him. But how ſlight his Repentance was will appear afterwards; for he more and more proceeded in his magical Arts, and his execrable Blaſphemies, and became the Author of the firſt and groſſeſt Hereſies in the Church of God. Notwithſtanding the Purity of the *Chriſtian* Religion, and tho' the Church was yet in its Infancy, God was pleas'd to permit Hereſie to ariſe in it, within leſs than two Years after the Death of his Son.

Acts 8. 14--24.

The

Acts 8. 25--40. The two Apoſtles having thus confirm'd the Church of *Samaria*, preach'd the Goſpel in many of the neighbouring Villages, and then return'd back to *Jeruſalem*, to join their Counſel and Aſſiſtance to the reſt of the Apoſtles. But *Philip* was employ'd in a more peculiar Affair, being appointed by an Angel from Heaven, immediately to repair towards the South into a deſart Country, and the Way between *Jeruſalem* and *Gaza*. He obey'd the Call with as much Readineſs as *Abraham*, when he was commanded out of his own Country; and arriving at the Place, he diſcover'd a Chariot, with a foreign Nobleman in it, an Eunuch of great Authority, and chief Treaſurer to *Candace* Queen of *Æthiopia* in *Africa*, who being a *Jewiſh* Proſelyte, had been to pay his Adorations at *Jeruſalem*, probably at the Feaſt of Tabernacles. *Philip* by the Impulſe of the Spirit join'd himſelf to the Chariot, and found the Perſon devoutly employ'd, namely, reading a Portion out of the 53d Chapter of *Iſaiah*, in Words to this Effect; '*He was* '*led as a Sheep to the Slaughter, and was ſilent as a Lamb* '*before the Shearer: In his Humiliation his Right was taken* '*from him; and who ſhall deſcribe the Wickedneſs of that Ge-* '*neration, which took away his Life from the Earth?* *Philip* aſking him whether he underſtood the Paſſage? He anſwer'd, *That he wanted an Interpreter*, and courteouſly invited him into his Chariot to explain it to him; particularly deſiring to know of him, *Whether the Prophet ſpoke this of himſelf, or of ſome other Perſon?* Whereupon *Philip* began at that Paſſage of Scripture, and preach'd to him the Goſpel of *Jeſus Chriſt*, ſo fully and effectually, that coming near a Place of Water, the Eunuch deſired to be baptiz'd into the *Chriſtian* Religion. *Philip* inform'd him, *That if his Faith was ſincere he might be baptiz'd*; and the other declaring, *That he believ'd Jeſus Chriſt to be the Son of God*, the Chariot was order'd to ſtand ſtill, and both went down to the Water, where the Eunuch was baptiz'd, according to his Requeſt. This Act was accompany'd with an extraordinary and miraculous Accident, ſufficiently evidencing *Philip* to have been ſent by Heaven; for immediately he was tranſported by the Spirit of the Lord, and ſnatch'd quite away from the Preſence of the Eunuch; who proceeded in his Journey with great Joy and Satisfaction, and preach'd the *Chriſtian* Faith in his own Country: In which reſpect St. *Jerom* ſtiles him the Apoſtle of the *Æthiopians*; and the Ancients generally make that Prediction of *David* fulfilled in him, '*Æthiopia ſhall ſtretch out her Hands unto* '*God*. *Philip* was found about 30 Miles diſtant at *Azotus*; and

and paſſing through, he preach'd the Goſpel in all the Cities, 'till he came to his own City *Cæſaræa.*

II. *Saul* ſtill continu'd to perſecute the Church with a moſt ungovernable Zeal and Fury; and becauſe the Believers were diſpers'd, and the Goſpel greatly propagated in other Provinces and Countries, he made it his Employment to perſecute them in foreign Cities. And ſince the Power of the Grand *Sanhedrim*, as to religious and eccleſiaſtical Affairs, extended to all the *Jewiſh* Synagogues, even in the remoteſt Parts from *Judæa*; *Saul* procured Letters of Commiſſion from that Body to go into *Cœlo-Syria*, to *Damaſcus*, a noble City, the Metropolis of that Province, about 160 Miles North-East of *Jeruſalem*; that if he found any in the Synagogues, whether Man or Woman, who profeſs'd *Chriſt*, he might bring them bound, to be puniſh'd at *Jeruſalem*. But God, who had ſeparated him from his Mother's Womb for the Preaching of his Goſpel, now put a Stop to his violent Deſigns: For as he was travelling with his cruel Aſſociates upon the Road near to *Damaſcus*, at Mid-day, a moſt amazing Gleam of Light, far exceeding the Splendor and Glory of the Meridian Sun, was ſuddenly darted from Heaven upon them, which with the Fear threw them all proſtrate upon the Ground. This was accompany'd with a remarkable Voice, crying in the *Hebrew*, or rather *Syriack* Tongue, *SAUL, SAUL!* WHY DOST THOU PERSECUTE ME? Whereupon *Saul* in a terrible Amazement cry'd, *Lord! Who art thou?* The Voice reply'd, *I am Jeſus of Nazareth whom thou perſecuteſt; 'Tis hard for thee to kick againſt the Pricks:* That is, all thy Attempts will prove ſucceſsleſs, and like kicking againſt Spikes, will prove thy own Wounding and Torment. *Saul* convinc'd of his great Error, immediately ſubmitted to the divine Viſion, and in the moſt trembling and yielding Manner ſaid, *Lord, What wilt thou have me to do?* Our Lord mercifully bad him, *Ariſe from the Ground, and go to* Damaſcus, *where he ſhou'd be inform'd of all the Parts of his Duty: For that he had appear'd to him purpoſely to conſtitute him a Miniſter and a Witneſs, both of what he had ſeen, and of what he had deſign'd to reveal to him: Delivering him from the People, and from the* Gentiles, *to which latter he was ſending him, to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of* Satan *to God, that they might obtain Remiſſion of Sins, and an Inheritance among ſuch as were ſanctify'd by Faith in him.* The Men who accompany'd him riſing from

A. D. 35. Tiber. 21/22.

Acts 9. 1--9. *Chap.* 23. 5--11. *Chap.* 26. 11--19.

the Earth, were extreamly aſtoniſh'd, and ſtood ſpeechleſs, having ſeen an extraordinary Light, and heard a Sound of Words, but neither ſaw *Chriſt*, as *Saul* did, nor underſtood diſtinctly any Thing he ſaid. But *Saul* was ſo dazled and overpower'd by the Light, that he became intirely blind, and was led by his Companions into *Damaſcus*, where he remain'd not only without Sight, but alſo without Meat or Drink, for three Days together; humbling his Soul before God for his former Miſcarriages, and his violent Perſecution of the Church.

Acts 9. 10—19. *Chap.* 22. 12—16. *Galat.* 1. 11, 12. 16, 17.

There was at this Time at *Damaſcus* one *Ananias*, a very devout and religious Man, one of the Seventy, and tho' a *Chriſtian*, yet of great Reputation among the *Jews*. To this Man our Lord appear'd in a Viſion, commanding him, *To go into a Street call'd* Straight, *and enquire at the Houſe of* Judas, *for one* Saul *of* Tarſus, *who was now at Prayer, and had ſeen him in a Viſion coming to him, to lay his Hands upon him, that he might receive his Sight. Ananias* was ſtartl'd at the Name of the Man, and humbly alledg'd *his bloody Practices at* Jeruſalem, *and the Authority given him by the* Sanhedrim *to execute his cruel Deſigns.* But our Lord to remove his Fears aſſur'd him, *That he was a choſen Veſſel, a ſelect Inſtrument to preach the Goſpel both to* Jews *and* Gentiles, *and before the greateſt Potentates upon Earth*; acquainting him with what great Things he ſhou'd both do and ſuffer for his Sake, what Chains and Impriſonments, what Racks and Scourges, what Hunger and Thirſt, what Shipwrecks and Death he ſhou'd undergo. *Ananias* ſatisfy'd with this Account from the Mouth of Truth it ſelf, immediately repaired to the Houſe, and laying his Hands upon *Saul*, he call'd him *Brother*, and declar'd to him, *That the Lord* Jeſus, *the ſame who appear'd to him in his Journey, had ſent him to him, that he might recover his Sight, and be fill'd with the Gifts of the Holy Ghoſt: That therefore he muſt be baptiz'd, for a Sign and Seal that his Sins were waſh'd away by the Blood of* Chriſt. And immediately certain thick Films like Scales fell from his Eyes, and his Sight was reſtor'd; and being baptiz'd, his Mind was enlightned by the Holy Ghoſt, and his Body was ſtrengthned by Suſtenance. He continu'd not long at *Damaſcus* after his Converſion, but having receiv'd immediate Revelations from Heaven, he conferr'd not with Fleſh and Blood, neither with *Ananias*, nor with the Apoſtles at *Jeruſalem*, but retired himſelf to *Arabia Petræa*, in the Country near *Damaſcus*, as appears from *Galat.* 1. where he remain'd about two Years, both preaching

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ing the Goſpel, and receiving the full Knowledge of it himſelf; and afterwards teſtify'd that he did not derive his Miſſion and Authority from Men, but from *Jeſus Chriſt*.

In the ſame Year that *Saul* was converted, *Vitellius*, Father to him of that Name that was afterwards Emperor, was by *Tiberius* made Governor of *Syria* and the Eaſt, in the Room of *Pomponius Flaccus*, which was the principal Preferment in the *Roman* Empire. At the Paſſover he went up to *Jeruſalem*, where he had a Power ſuperior to *Pilate*, probably induc'd by Curioſity to ſee that ſolemn Feſtival, or at leaſt to diſpatch Buſineſs with the more Eaſe and Expedition among ſuch a Concourſe of People. Being magnificently entertain'd in this City, in Requital, he remitted all the Impoſts upon the Fruits bought and ſold in the City; and likewiſe deliver'd all the Ornaments of the High-Prieſt, with the reſt of the Sacerdotal Furniture and Veſtments, to the Charge of the Prieſts themſelves; all which were formerly kept in the Caſtle of *Antonia*, adjoining to the Temple, under the Power of the *Roman* Governors. Having thus gratify'd the Nation, before his Departure to *Antioch*, he made *Jonathan* the Son of *Annas* High-Prieſt, and depos'd *Caiaphas*, after he had continu'd in that Office about ten Years. And thus one of the unjuſt Judges of our Bleſſed Saviour was judg'd himſelf; and 'tis believ'd he ſhortly after diſpatch'd himſelf with his own Hands. *Joſeph.*

III. The violent Storms that threatned the Church of God were very much allay'd by the happy Converſion of *Saul*, and the Believers had great Eaſe and Proſperity throughout all *Judæa*, *Samaria*, and *Galilee*: But this Year in *Samaria* there hapned a Diſturbance upon another Occaſion, which prov'd the firſt Step to the Ruin of *Pilate*. It was caus'd by a great Impoſtor among the *Samaritans*, poſſibly *Simon Magus*, who perſuaded the People that on their famous Mount *Gerizim*, he cou'd ſhew them the Sacred Veſſels which *Moſes* had bury'd with his own Hands. Upon which account the credulous Vulgar, all in Arms, met in Multitudes at a certain Village call'd *Tirathaba*, deſigning when their Numbers were compleated, to go in a ſolemn Manner and take Poſſeſſion of theſe holy Reliques. But *Pilate* having learnt their Deſigns, with a conſiderable Body of Horſe and Foot, quickly poſſeſs'd himſelf of all the Paſſes, and ſetting furiouſly upon theſe deluded People, made a cruel Slaughter of ſome, took others Priſoners, and diſpers'd all the reſt; and after that order'd the principal of the Priſoners to be put to Death without Mercy. Upon it A. A. 36 Tiber. 22 23. *Joſeph.*

this Fact, the Senate and Nobility of *Samaria* addreſs'd themſelves to *Vitellius* at *Antioch*, accuſing *Pilate* of this Maſſacre; remonſtrating, *That their Aſſembly was not to rebel againſt the* Romans, *but to ſecure themſelves from the inſupportable Tyrannies of* Pilate. *Vitellius* being ſenſible of his cruel Government, his Avarice and Extortions, by his own Authority commanded *Pilate* to repair to *Rome*, and anſwer before the Emperor what ſhou'd be objected againſt him; ſending his Friend *Marcellus* to ſupply his Office in *Judæa*; ſo that he may in ſome Senſe be call'd the ſixth Governor of the *Jews*. Thus *Pontius Pilate* loſt his Government, after he had continu'd in it about ten Years; this being but the Beginning of his Miſeries. But whether he was detain'd by contrary Winds, or ſome other Accident, he arriv'd not at *Rome* 'till the following Year, when *Tiberius* was dead.

Joſeph. During theſe Tranſactions, the long Heat between *Aretas* King of *Arabia Petræa*, and *Herod* the Tetrarch, broke out into a Flame; being firſt occaſion'd by *Herod*'s divorcing the other's Daughter, and taking *Herodias*, from whom Nature and Juſtice had excluded him. *Aretas* having gather'd together a ſufficient Force, began a War againſt him; and coming to a ſet Battel, *Herod*'s Army was intirely overthrown, and that by Means of the Treachery of ſome baniſh'd Perſons of his Brother *Philip*'s, who took up Arms under his Colours. And here *Joſephus* informs us, That it was commonly believ'd, that the Loſs of *Herod*'s Army proceeded from the immediate Vengeance of Heaven, for his murthering the honeſt and pious *John Baptiſt*. *Herod* upon this Defeat, doubtful of better Succeſs afterwards, or conſcious of his own Guilt, betook himſelf to his Maſter *Tiberius*, certifying him by Letters of his Misfortunes and probably not without ſeveral Aggravations againſt his Enemy. The Emperor was ſo diſpleas'd at the Succeſs of *Aretas*, or his Audaciouſneſs in making War within his Empire, that he immediately wrote angry Letters to *Vitellius* in *Syria*, charging him to undertake the War, and to bring the rebellious King Priſoner, or to ſend his Head to *Rome*. But *Aretas* was no ways diſcourag'd at theſe Preparations, for conſulting with his Augurs, according to Report, he declar'd, *That the Armies ſhou'd never enter his Dominions, ſince one of the Parties ſhou'd die before the Time, either the Orderer, the Undertaker, or the Cauſer of the War:* Meaning *Tiberius*, *Vitellius*, or *Herod*.

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In the Beginning of the next Year, *Saul* return'd from the inland Parts of *Arabia Petræa* to *Damaſcus*, which City tho' ſituated in *Cælo-Syria*, was now in Subjection to *Aretas*. Here he enter'd the *Jewiſh* Synagogues, and with great Freedom and Courage preach'd the Goſpel, proving that *Jeſus Chriſt* was the *Meſſiah*, and the Son of God; ſo that all the *Jews* in that City were greatly amaz'd and confounded, both at the ſtrange Change in his Proceedings and Opinions, and the powerful Efficacy of his Arguings and Diſcourſes. At the ſame Time *Aretas* was preparing againſt the coming down of *Vitellius* againſt him, who according to the Commands of his Maſter *Tiberius* had rais'd a conſiderable Army, deſigning to march with it through the Province of *Judæa*. But he was diverted from this Intention by the humble Supplications of the *Jewiſh* Nobility, who alledg'd, *That it was contrary to their ancient Laws and Cuſtoms to have any Images or Pictures brought into their Country, ſuch as were frequent in the* Romans *Arms and Banners*. The Mildneſs of this General was eaſily prevail'd upon, who ordering his Army another Way, at the Paſſover, went up to *Jeruſalem* with *Herod* and his Friends, where he offer'd Sacrifice, and remov'd *Jonathan* from the High-Prieſthood, after he had been an Year in that Office, and plac'd his Brother *Theophilus* in his Room.

Acts 9. 20--22.

Joſeph.

Vitellius was ſoon ſtop'd in his Expedition; for not long before, *Tiberius* in the 23d Year of his Reign, and the 37th of *Chriſt*, began to loſe his former Strength and Vigour; which occaſion'd him to remove to ſeveral Places, ſetling at laſt in a Promontory of *Miſenum*. Here, after many nice Conſiderations and Conſultations with his principal Favourite *Macro*, he nominated *Caius Caligula*, the only ſurviving Son of his Nephew *Germanicus*, for his Succeſſor, together with a young Grandſon of his call'd *Tiberius*. His Tyrannies were ſo unbounded, that it was probably conjectur'd, That he nam'd the former, hoping that his Vices wou'd efface the Memory of his own Wickedneſs, and with a Belief that he wou'd extinguiſh the *Roman* Nobility: For he had frequently ſaid, *That in* Caligula *he had brought up a Serpent for the People of* Rome, *and a* Phaeton *for the reſt of the World*. Tho' his Spirits ſenſibly declin'd, his Diſſimulation was as ſtrong as ever; and he carry'd on the Humour of his former Luxury and Debaucheries, deſpiſing all the Arts of Phyſick. But his Weakneſs was ſoon diſcover'd by *Charicles*, an eminent Phyſician, who under Pretence of kiſſing his Hand, felt the Defect in his Pulſe; which was as ſoon perceiv'd by this ſubtle and

Dion, Tacit. Suet.

wary Prince, who ſhortly after diſſembled ſuch Faintings as that all judg'd him dead, and began to make their Court to the new Emperor. But recovering again to the great Surprize and almoſt Confuſion of *Macro* and *Caligula*, they ſoon found Means to diſpatch him, which was by ſmothering him with the Bed-Cloaths, or elſe by Poyſon, as others are of Opinion. This hapned on the 16th Day of *March*, under the Conſulſhips of *Proculus* and *Nigrinus*, he being 78 Years of Age, having reign'd from the Death of *Auguſtus* 22 Years, 6 Months, and 26 Days.

A. D. 37. CALIGULA, *the fourth Roman Emperor.*

IV. The *Romans* found a ſhort Breathing after the Death of *Tiberius*, and were ſo fond of his Succeſſor *Caligula*, that they declar'd him ſole Emperor, contrary to the expreſs Will of the other, who made him Co-Heir with his Grandſon. The Joy of which Preferment was not confin'd to *Rome* and *Italy*, but dilated it ſelf through all the *Roman* Empire, even to the City of *Jeruſalem*. Every where Sacrifices were offer'd upon that Occaſion; ſo that at ſeveral Places above 160000 Cattle were ſacrific'd in three Months Time. And ſo great was the Superſtition of the Citizens of *Rome*, that when the Emperor was ſick, ſome offer'd themſelves to combat wild Beaſts for his Safety, and others devoted themſelves to Death at his Recovery, and ſet up Bills of their Reſolution in the Streets. He was then ſomewhat above 25 Years of Age, and began his Reign with all Clemency and Regularity, cauſing the famous Models and Inſtitutions of *Auguſtus* to be reviv'd, which had been neglected and diſus'd by *Tiberius*. He likewiſe began to regulate and reform many Abuſes in the State, and ſeverely puniſh'd corrupt Governors; among whom he baniſh'd *Pontius Pilate* to *Vienna* in *Gaul*, as the Reward of all his former Wickedneſs. He took a ſtrict View of the *Equites*, and put all ſuch to publick Shame as were Guilty of any infamous Crime; and puniſh'd the *Spintriæ* with Death, thoſe abominable Inventors of unnatural Pollutions, whom his Predeceſſor ſo much incourag'd. But in a ſhort Time all his promiſing Qualities vaniſh'd, and he acquired ſuch a prodigious Complication of Enormities, that he became one of the greateſt Monſters that ever trod upon the Earth, exceeding *Tiberius* in the blackeſt of his Vices. He was ſo Proud, that he impiouſly aſſum'd divine Honours, and had a Temple dedicated to his own Divinity; ſo Prodigal, that he conſum'd above fifty Millions of our Mony in a few Months Time; ſo Brutiſh, that he committed Inceſt with all his Siſters; and ſo Tyrannical, that he wiſhed, *That the* Roman

Roman *People had but one Neck, that he might diſpatch them all at a Blow.* In ſhort, he was ſo ſuperlatively wicked, that *Seneca* truly ſaid of him, *That Nature ſeem'd to have brought him forth, to ſhew what was poſſible to be produc'd from the greateſt Viciouſneſs, ſupported by the greateſt Authority.* So that for a few Years he prov'd a terrible Scourge to the *Romans*, and inſulted over that proud City, which had ſo often inſulted over the reſt of the World.

This Perſon's Promotion to the Empire, prov'd alſo the Riſe and Advancement of *Agrippa*, Grandſon to *Herod* the Great, and therefore by St. *Luke* in the *Acts* call'd by the Name of *Herod.* He was Son to *Ariſtobulus*, whom his Father had caus'd to be ſlain, and Brother to the infamous *Herodias*; a Perſon of a generous and aſpiring Temper, politick and inſinuating, and highly zealous for *Judaiſm* and the *Moſaick* Rites. He was now about 47 Years of Age, and had run through all the various Changes of Fortune; having been ſeveral Times reduc'd to the extreameſt Want and Poverty, ranging from City to City, and from Nation to Nation, 'till he gain'd the ſpecial Favour of *Tiberius* the Emperor, who in a ſhort Time upon Suſpicion threw him into Priſon, where he continu'd as much in Danger of Execution, as formerly he had been of Starving. But ſhortly after *Tiberius*'s Death, *Caligula*, with whom he had contracted a particular Friendſhip, ſent for him from Priſon to his Palace, array'd him in Robes, chang'd his Chain of Iron for one of Gold of the ſame Weight, put a Diadem upon his Head, and made him King of all his Uncle *Philip*'s Dominions, with the Addition of the Tetrarchy of *Abilene* in *Syria*, which formerly belong'd to *Liſanias*. So that in three Years Time, from the Death of *Philip*, there was another Change in the Government of *Paleſtine*. At the ſame Time *Caligula* ſent *Marullus* to be Governor of *Judæa* and *Samaria*, in the Room of *Pontius Pilate*, he being the ſixth Procurator ſince the Baniſhment of *Archelaus*; but *Agrippa* or *Herod* continu'd about a Year with the Emperor, before he went to his own Dominions. *Joſeph.*

In the Beginning of the following Year, *Saul* having preach'd many Months at *Damaſcus*, became ſo formidable to many of the *Jews* in that City, that they reſolv'd upon his Death; and becauſe their Power was leſs than their Malice, they apply'd themſelves to the Governor of the Place under *Aretas*, and by their Inſinuations and Suggeſtions obtain'd a ſpecial Guard to keep the Gates, and prevent his Eſcape. But the Diſciples, having Notice of their Deſigns, were as careful to preſerve him, as his Enemies were to

A. D. 38. Calig. 1—2. *Acts* 9. 23-31. *Chap.* 22. 17--21. *Galat.* 1. 18, 19.

to deſtroy him; and finding no other Remedy, they let him down in a Basket from one of their Houſes over the City Walls. And having thus eſcap'd, about three Years after his Converſion, he repair'd to *Jeruſalem*, to viſit *Peter*, and the Church there; but the Diſciples knowing his former Temper and Principles, were afraid, and univerſally ſhun'd his Company; 'till *Barnabas*, an eminent Diſciple, who knew all his Circumſtances, brought him to the Apoſtles, *Peter*, and *James* the Biſhop of the Place, acquainting them with his miraculous Converſion, and his zealous Preaching at *Damaſcus*; which clear'd all their Doubts, and caus'd them to admit him to an intimate Communion with them. Here he continu'd with all Boldneſs, and his Sermons were ſo powerful, and his Diſputations with the *Helleniſts* ſo unanſwerable, that like the *Jews* in *Damaſcus* they eagerly ſought his Life. But being in the Temple at his Devotions, he fell into a Trance, and ſaw *Jeſus* in a Viſion, who order'd him *to haſten out of* Jeruſalem; *for that the* Jews *were not diſpos'd to receive his Teſtimony*. Whereupon he humbly alledg'd, *That his former Zeal in impriſoning and ſcourging the Believers, and his joining in the Blood of the Martyr* Stephen, *had now made him a more unqueſtionable Evidence of the Truth and Power of the Goſpel*. But *Jeſus* expreſly commanded him to *depart*; *for that he deſign'd to ſend him into the Country of the* Gentiles. Upon which, having ſtay'd in *Jeruſalem* only fifteen Days, he left the City; and being conducted by the Brethren as far as *Cæſarea*, he ſet ſail for his own City *Tarſus* in *Cilicia*, and ſaw not *Jeruſalem* till ſeveral Years after. And now all the Churches in *Judæa*, *Samaria* and *Galilee* had Peace, daily encreaſing and flouriſhing, to the Honour of *Jeſus Chriſt* and his Goſpel, and the great Comfort of all the Diſciples.

Philo. Joſeph. In the ſame Year that *Saul* repair'd to *Jeruſalem*, King *Herod Agrippa* at *Rome* obtain'd Leave of *Caligula* to go into *Paleſtine* for the Settlement of his Kingdom, promiſing after that to return again. According to the Emperor's Advice, he took his Voyage firſt to *Ægypt*, and arriv'd at the Port of *Alexandria*, a celebrated City, the Metropolis of the whole Country, and the ſecond of the *Roman* Empire for Extent, Trade or Inhabitants; being about 300 Miles almoſt Weſt of *Jeruſalem*. The *Alexandrians* having an inveterate Hatred againſt the *Jews*, thought themſelves highly affronted at the Arrival of a King of that Nation; and by the Connivance, or rather Inſtigation of *Flaccus* the Governor, they expos'd and ridicul'd him in their Stages, in their Songs, in their Speeches, and in all Publick

lick Places. And that nothing might be wanting to compleat their Scurrility, they took a poor Mad-Man, who always walk'd naked in the Streets, and ſetting him aloft in the moſt publick Manner, put a Paper Crown upon his Head, a Mat about his Body for a Robe, and a Reed in his Hand for a Sceptre; then being ſurrounded by young Men, with Poles on their Shoulders, inſtead of Guards, ſome came to him for Juſtice, others for Counſel, and all *Hail'd* him with the Title of *Marim*; which in the uſual Language of the *Jews* ſignify'd *Lord*. And thus the King of the *Jews* was derided after the ſame Manner by others, as the *Jews* themſelves five Years before had derided the true Majeſty of their own King *Jeſus Chriſt*.

Shortly after, theſe Scoffs and Jeſts encreas'd to greater Violences; and the Vengeance of Heaven began to purſue the *Jews* in a Country where a Million of that Nation reſided, as *Philo* teſtifies. For the *Alexandrians*, by the Encouragement of *Flaccus*, unanimouſly ſet up the Images of *Caligula*, who had lately proclaim'd himſelf a God, in their Synagogues and Oratories, and upon their Refuſal, burnt and demoliſh'd them without Diſtinction. After which, the Governor by Edict declar'd the *Jews* Foreigners and Strangers, not giving them Liberty of pleading their Cauſe, but condemning them unheard. And proceeding in theſe Violences, the common People were allow'd to rifle and plunder their Houſes as they pleas'd, which not only occaſion'd great Damages to all who were concern'd with them in Trade, but alſo caus'd infinite Murthers, and intolerable Cruelties. For ſome were burnt alive with ſlow Fires, many were crucify'd, and others hang'd: Old Men were drag'd along the Streets, and cruelly ſcourg'd; and young Women were ſhamefully expos'd: Many Men were ty'd to Wheels, and others drag'd with Cords by the Legs through the Market Place, the common People inſulting over them, and not ſparing their dead Bodies. In ſhort, the *Jews* continu'd under the moſt barbarous Treatments for about two Months, till the Emperor was ſo far perſuaded by *Agrippa*, who had been partly a Spectator of theſe Violences, that he ſent *Baſſus* a Centurion, who arreſted *Flaccus*, and brought him to *Italy*; and notwithſtanding all his Flatteries and pretended Zeal for the Emperor's Honour, he was firſt baniſh'd, and afterwards put to Death. *Philo.*

Agrippa having eas'd the *Jews* in *Alexandria*, and ſettled himſelf in his Dominions, in the Beginning of the following Year, and ſecond of *Caligula*, his impious Siſter *Herodias* grew impatient at his Advancement, and was enrag'd *Joſeph.*

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to ſee him ſtart from a Dungeon to a Throne, and now to have the Power, as well as the Title and Ornaments of a King. Her reſtleſs Ambition, and her inceſſant Intreaties at length prevail'd upon her Husband *Herod*, to go to *Rome* with magnificent Preſents, and beg the ſame Dignity of *Cæſar*. *Agrippa* underſtanding both their Intentions and Preparations, as ſoon as he heard of his putting to Sea, immediately ſent his Freed-Man *Fortunatus* to the Emperor with Preſents, and Letters written againſt his Uncle *Herod*. *Caligula* was then at *Baia*, a pleaſant Town in *Campania*, and upon *Herod*'s Arrival, prevented him, by ſhewing the Letters he receiv'd from *Agrippa*, which accus'd *Herod* of formerly conſpiring with *Sejanus* againſt *Tiberius*, and of his preſent favouring *Artabanus* King of *Parthia* againſt *Caligula*; for which Purpoſe he had prepar'd Arms ſufficient for ſeventy thouſand Men The Emperor mov'd at this Account, demanded of *Herod*, *Whether he had made thoſe warlike Preparations or not*? which the other granting, concerning the Number of the Arms, he according to his raſh Method, without any farther Enquiry, depriv'd him of his Dominions, both of *Galilee* and *Peræa*, and of all his Riches, and moreover perpetually baniſh'd him to *Lyons* in *Gaul*; and this after a wicked Reign of about 43 Years. But underſtanding *Herodias* was Siſter to *Agrippa*, he allow'd her her own proper Treaſure; and ſuppoſing ſhe wou'd not willingly accompany her Husband in his Calamity, he told her, *That he pardon'd her for her Brother's Sake*. But ſhe teſtifying her Readineſs to be Partaker with her Husband's Miſeries, *Caligula* took it as an Affront, and baniſh'd her likewiſe; giving all her Treaſure as well as her Husband's Dominions to *Agrippa*. And thus was this Couple puniſh'd for their inceſtuous Marriage, and their other Crimes; about eight Years after *John Baptiſt* had been beheaded by this *Herod*, and ſix Years after our bleſſed Saviour had been derided by the ſame Perſon, in the Year 39. In the ſame Year *Pontius Pilate* at *Vienna*, not far from *Lyons*, being in extream Miſery, and daily afflicted by *Caligula*, kill'd himſelf with his own Hands; and ſo became the Revenger of his Wickedneſs upon himſelf, as the Betrayer of our Lord had been before, as *Euſebius*, *Oroſius*, and ſeveral others teſtifie.

A. D. 39. Calig. 2/3. V. During theſe Tranſactions, the Church had Peace and flouriſh'd exceedingly, the Goſpel daily ſpreading among the *Jews* in all Parts. *Saul* diligently preach'd the Word in his own Country *Cilicia*, and alſo in *Syria*. *Peter* made a general

general Viſitation of all the Saints in *Judæa*, *Galilee*, and *Samaria*; and this Year, he is ſaid by *Baronius* and ſome others to have founded a Biſhoprick in *Antioch*, a great and noble City, the Metropolis of all *Syria*, and about 260 Miles almoſt North of *Jeruſalem*. *Euſebius* tells us, he founded a Church in this City; and St. *Chryſoſtom* ſays that he had the Care and Preſidency of it ſeven Years, for which Reaſon he is often call'd the firſt Biſhop of the See, and the following Biſhops his Succeſſors. Yet it is much doubted by many whether he was the firſt Founder of this Biſhoprick or not; and much more, whether it was in this Year that we are now upon. But to proceed to greater Certainties, about this Time, *Peter* in his Progreſs arriv'd at a little Town call'd *Lydda*, about 24 Miles North-Weſt of *Jeruſalem*, to viſit the new Converts there. Here he found a certain Man nam'd *Æneas*, who being incurably ſeiz'd with the Palſie, had lain Bed-rid in that Condition for eight Years together. *Peter* being ſenſible what an Influence ſo great a Miracle wou'd have, ſtaid not to enquire after his Faith, but as if he had brought the Meſſage from Heaven to him, ſaid immediately, Æneas, Jeſus Chriſt *maketh thee whole, ariſe, and make thy Bed, as a Teſtimony of thy perfect Recovery*; and he accordingly did ſo. The Knowledge of this Miracle, which ſoon ſpread it ſelf by the unuſual Appearance and Converſe of *Æneas*, gain'd all the Inhabitants of *Lydda*, and of *Saron* a neighbouring Town, to the true Faith of the Goſpel. *Acts* 9. 32--35.

Peter continu'd not long at *Lydda*, before he was earneſtly entreated by two Meſſengers to go over to *Joppa*, a noted Port about ſix Miles diſtant, upon the account of one *Tabitha*, whoſe *Greek* Name was *Dorcas*, ſignifying a *Roe*, a Chriſtian Woman venerable for her Piety and diffuſive Charity, who lately dy'd, to the great Lamentation of all good Men, and much more to the Loſs of the Poor, that had been ſo often reliev'd by her. *Peter* ready to gratifie their Deſires, and to aſſiſt in a common Cauſe, immediately accompany'd the Meſſengers; and arriving at the Houſe, they carry'd him into an upper Chamber, where the Body of *Tabitha* was laid, ready waſh'd, and dreſs'd up for its funeral Solemnities, according to the Cuſtom of the *Jews*, and attended with many ſorrowful Widows. They durſt not preſent an open Petition to him to raiſe her from the Dead, but by their Tears and Lamentations, by their Commendations of her Charity, and their ſhewing the Coats and Garments wherewith ſhe cloath'd them, they ſufficiently teſtify'd their Deſires. Whereupon this Apoſtle, knowing how *Acts* 9. 36--43.

how beneficial ſuch a Woman was to the Church, caus'd all the Company to retire, and praying with his Face towards the Body, he commanded her *To ariſe*, and immediately ſhe open'd her Eyes, and ſeeing *Peter*, ſat up. Then taking her by the Hand, and lifting her up, he preſented her alive to the holy Brethren and Widows, to their ſurprizing Joy and Comfort. This great Miracle being wrought in the Preſence of ſo many, was ſoon known throughout the whole Town; and many being convinc'd by it, believ'd in *Jeſus Chriſt*. After this, *Peter* continu'd a conſiderable Time in *Joppa*, probably near a Year, lodging in the Houſe of one *Simon* a Tanner.

A. D. 40. Calig. 3. 4. *Joſeph. Phila.*

In the Beginning of the following Year, King *Herod Agrippa* took Poſſeſſion of all the Dominions of his Uncle *Herod* the Tetrarch, namely, the two Provinces of *Galilee* and *Peræa*, which *Caligula* had given him; ſo that his Power and Grandeur daily encreas'd beyond any ſince *Herod* the Great. About the ſame Time his Country-Men the *Jews* were reduc'd to extream Difficulties and vaſt Dangers, by the exorbitant Pride and Madneſs of the Emperor, who having erected Temples and Altars to his own Divinity, expected that all Nations ſhou'd adore him as a God. And becauſe the *Jews* were the chief Oppoſers of this monſtrous Humour, and particularly had deſtroy'd an Altar of his in *Jamnia*, a City of *Judæa*, he ſent expreſs Orders to *Petronius*, whom he had lately made Governor of *Syria* in the Room of *Vitellius*, to dedicate a large and coſtly Image to him, and ſet it up in the very Temple of *Jeruſalem*. And that the Deſign might meet with no Obſtacles, he commanded him to ſend for half of the Army from *Euphrates*, that lay there for the Defence of all the Eaſt, to accompany the Statue to *Jeruſalem*, not only to make the Dedication more pompous, but alſo to cut in pieces any that durſt make Reſiſtance. Ordering farther, that the Image ſhou'd be plac'd in the Sanctuary of the Temple, which after that ſhou'd be call'd, THE TEMPLE OF ILLUSTRIOUS *CAIUS*, AND PROPITIOUS *JUPITER*. *Petronius* having appointed the beſt Artificers in *Sidon* for this Work, convocated the chief of the *Jews* both Prieſts and Magiſtrates to declare the Emperor's Commands to them, perſuading them to reſt ſatisfy'd with the Decrees of his Lord and Maſter, and cautioning them of the imminent Danger of their Diſobedience, which wou'd draw upon them the whole Power of the *Syrian* Forces. At the firſt naming of theſe Things,

Things, they were confounded and ſpeechleſs, pouring out Floods of Tears, and tearing their Hair and Beards after a deplorable Manner. And thoſe in *Jeruſalem* and the adjacent Country, leaving their Houſes, Towns and Caſtles deſolate, with all the Marks of the moſt publick Mourning, repair'd to *Petronius* then in *Phœnicia*; in ſuch Multitudes, that ſome apprehended the Governor in no little Danger. They were diſtributed into ſix Claſſes, three on the one Side, old Men, young Men, and Boys; three on the other, old Women, Wives, and Virgins; who when they ſaw *Petronius* upon his Seat, all, as if by a general Word, or Sign, fell proſtrate upon the Ground, filling the Air with their Sighs and Lamentations: Then with much Perſuaſion ariſing, they caſt Duſt upon their Heads, and with Hands behind them like condemn'd Perſons, approach'd the Governor, uſing ſuch moving Complaints, and ſhewing ſo little Value for their Lives, that *Petronius* and thoſe who ſat by him, were extreamly affected, and wou'd have gladly declin'd the Matter upon ſeveral Accounts, but were deterr'd by the inſupportable Humour of the Emperor. After much Conſultation *Petronius* wrote to *Caligula*, not directly in Favour of the *Jews*, but to acquaint him that the Dedication of the Image was deferr'd, partly for the Time it requir'd to bring it to the utmoſt Perfection, and partly for the gathering the Corn neceſſary in the Expedition.

About the ſame Time ſeveral Ambaſſadors from the *Jews* waited upon the Emperor upon the Account of new Diſturbances in *Alexandria*, among whom was the famous *Philo*, the moſt celebrated Scholar and Philoſopher of that Nation. But neither their Preſence, nor the Letters of *Petronius* cou'd prevail any thing upon the Temper of this Tyrant, but he pertinaciouſly inſiſted upon his Deityſhip, and gave the ſtricteſt Charge for the erecting his Image immediately after Harveſt, to the exceeding Terror of the whole Race of the *Jews*. At length his great Favourite *Agrippa*, coming to *Rome*, reſolv'd to undertake his Country's Cauſe, and became a zealous Interceſſor in its Behalf, tho' it was not without the Hazard of his Dominions and Life alſo. He well knew the Emperor's extravagant Humour and Vanity, and therefore made his Approaches with all poſſible Artifice, of which he was a great Maſter; and partly by his profound Marks of Sorrow, partly by an ingenious and flattering Letter, and partly by a ſurprizing Entertainment made for him, he obtain'd as an extraordinary Favour from the Emperor, That the Statue ſhou'd not be dedicated, and accordingly wrote to *Petronius*, *Not to make any Innovation*

Philo. Joſeph.

Innovation in the Temple of the Jews. But leſt the Favour ſhou'd be too entire, he mixt new Threatnings with it, writing, *That if any one ſhou'd dedicate any Temple or Altar to him in any Part of* Judæa, *except in* Jeruſalem, *it ſhou'd not be oppos'd, but the Oppoſer ſhou'd be immediately puniſh'd with Death.* A politick and deadly Contrivance to involve a Nation in a Rebellion, and in a deſtructive War; ſince the *Jews* Enemies were ſo ready to perform that which wou'd inevitably prove their Ruin. But the Time of their final Deſolation was not yet come, and God thought fit to keep their Enemies from being active at this Time, and likewiſe to deſtroy another Deſign of this Tyrant, which was to have an Image made at *Rome*, and to be convey'd ſecretly into the Temple at *Jeruſalem*. But theſe were fair Warnings from Heaven, ſufficient to awaken any but this perverſe and obſtinate Nation; which Threatnings were ſeconded by another Accident that hapned this Year to the *Jews* about *Babylon*; namely, a terrible Maſſacre of 50000 of them at one Time. Theſe Things hapned in the fourth Year of the Reign of *Caligula*, and about ſix Years after the Martyrdom of St. *Stephen*, according to the moſt approved Chronologers.

CHAP. III.

From the firſt Call, and Preaching of the Goſpel to the Gentiles, *to the Martyrdom of the firſt of the Apoſtles,* viz. James *the Son of* Zebedee.

Containing the Term of about four Years.

A. D. 40. Calig. 4. I. THE Goſpel had now been preach'd with great Succeſs, not only in *Judæa* and the neighbouring Provinces, but in many remote Countries, where ever the *Jews* reſided; and for about ſeven Years after the Aſcenſion, They only had the merciful Offers of Salvation by *Jeſus Chriſt*. The Apoſtles had receiv'd Commiſſion to baptize all Nations, but notwithſtanding the ſeveral Illuminations of the Holy Ghoſt, which never come all at once, they hitherto underſtood it only of the *Jews* of all Nations: But now God thought fit to open a Door to the *Gentiles*,

Gentiles, and to make the *Jews* ſenſible that the Partition Wall was laid level, and that They were no longer a peculiar People. This was begun at *Cæſarea*, the moſt frequent Reſidence of the *Roman* Governors of *Judæa*, a City inhabited both by *Jews* and *Gentiles*, where at this Time one *Cornelius* was quarter'd, a *Roman* Centurion, or Captain of a Company call'd the *Italian* Band, which with others kept Garriſon in this City. This Perſon, tho' uncircumcis'd, and only a Proſelyte of the Gate, yet arriv'd to the Knowledge of the true God, and ſerv'd him with ſingular Devotion and Reverence, both himſelf and his Family; being eminent for his bountiful Alms, and his conſtant Prayers. To one who had made ſuch good Emprovement of his ſmall Portion of Grace, God was pleas'd to communicate the higheſt Acts of his Favour, and to make him the firſt Fruits of the *Gentile* Converſion: For being at his Devotions at the ninth Hour, the Time of the Evening Sacrifice, an Angel was diſpatch'd from Heaven to acquaint him, *That his Prayers and Alms were highly acceptable in the Sight of God*; and as a Token of his Favour, he order'd him *to ſend to* Joppa *for* Simon Peter, *who lodg'd at the Houſe of one* Simon *a Tanner near the Sea Side, who ſhou'd diſcover God's Will to him, and by his Doctrine cauſe him and all his Houſe to be ſaved. Cornelius* with a Mixture of Fear and Joy, immediately diſpatch'd two of his Domeſtick Servants, and a devout Soldier who conſtantly attended him, to *Joppa*, a Place about 30 Miles almoſt South of *Cæſarea*, where *Peter* had continu'd near a Year. *Acts* 10. 1--8.

On the ſame Day that the Meſſengers arriv'd, *Peter* had retir'd himſelf about Noon-Time to the Houſe Top to pray, as the *Jews* frequently did; and being very hungry, he call'd for Meat: But while it was preparing, he fell into a Trance; and in a Viſion ſaw Heaven open'd, and a large Thing like a Sheet knit at the four Corners was let down before him, containing all Sorts of Beaſts, Birds and Reptiles, both Clean and Unclean; being accompany'd with a Voice, crying, *Riſe*, Peter, *kill and eat*. *Peter*, tenacious as yet of the Rites and Inſtitutions of the *Moſaick* Law, rejoin'd, *That he cou'd not do it, having never eaten any thing common or unclean.* To which the Voice reply'd, *That what God had cleans'd, he ſhou'd not account or call common*; intimating, That thoſe Prohibitions concerning Meats, and the Differences between *Jew* and *Gentile* were remov'd, and that he ought not to make a Diſtinction where God had made none. This was done three ſeveral Times, and the Veſſel was again taken up into Heaven. *Peter*, tho' *Acts* 10. 9--23. *Chap.* 11. 12.

tho' again come to himſelf, was in great Doubt what this extraordinary Viſion ſhou'd mean, till the three Meſſengers from *Cornelius* arriv'd at the Gate and knocked, enquiring, *Whether* Simon, *ſirnamed* Peter, *was lodged there*? Before they had receiv'd their Anſwer, the Spirit inwardly ſuggeſted to *Peter*, That three Men at the Door enquir'd for him, ordering him *to go along with them without any Doubt or Scruple*. *Peter* going down, and receiving their Meſſage, courteouſly invited them in, and lodg'd them all Night in the Houſe; and the next Day travell'd with them from *Joppa*, being accompany'd with ſix Brethren, as Witneſſes of what happen'd in this ſurprizing Affair.

Acts 10. 24--43. *Cornelius*, full of Expectation of *Peter*'s Inſtructions from God, with great Impatience waited for his Coming; and becauſe he wou'd have his Friends and Relations Partakers of ſuch happy News, had invited them to meet him at his Houſe. *Peter* on the third Day arriv'd at *Cæſarea*, and as he enter'd the Houſe, *Cornelius* was ſo affected with the Preſence of ſuch a Meſſenger of God, that exceeding the Bounds of meer civil Reſpect, he fell down at his Feet and ador'd him. Tho' ſuch Forms were uſual in thoſe Eaſtern Countries, yet *Peter* knowing that the *Romans* paid ſuch Veneration only to their Gods, and conſequently that the deſign'd Honour was more than human, refus'd to accept it, and bad him *ſtand up, and pay him no other Reſpect than as a Man*. Then entering in, *Peter* firſt made his Apology to the Company, *That tho' they cou'd not but know, that it was unlawful for a* Jew *to converſe in the Duties of Religion with thoſe of another Nation; yet ſince God had now taught him to make no Diſtinctions, he very readily attended their Pleaſure, deſiring to know the Occaſion of their ſending for him*. *Cornelius* made Anſwer, *That he did it by the expreſs Command of God, who while he was exercis'd in the Duties of Faſting and Prayer, ſent an Angel in bright Apparel, ordering him to ſend to him at* Joppa, *from whom he ſhou'd receive ſome ſpecial Inſtructions, for which Reaſon they were all aſſembled to attend his Commands receiv'd from God*. *Peter* was now ſenſible that the Partition was broken down, and that he was call'd in a ſpecial Manner to preach to the *Gentiles*; therefore he declar'd, *That now he perceiv'd that God no longer made any Diſtinction of Perſons and People, but that the Pious and Godly of all Nations ſhou'd meet with Acceptance. That the Meſſage he had to deliver to them from God was this, even the ſame Reconciliation by* Jeſus Chriſt, *the Lord of all, which was formerly taught to the Children of* Iſrael; *and in a more conſpicuous Manner publiſh'd throughout*

out all Judæa, *beginning at* Galilee, *immediately after the Preaching of* John Baptiſt: *Namely, That God had anointed* Jeſus *of* Nazareth *with the Holy Ghoſt, and endued him with miraculous Gifts, which he conſtantly exercis'd in doing Good, and healing ſuch as were under the Power of the Devil; an Argument that God was with him: That they had ſeen all that he had done among the* Jews, *whom tho' they had impiouſly crucified and ſlain, yet God had rais'd him again the third Day, and had openly ſhewn him to his Apoſtles and Followers, whom he had choſen to be his peculiar Witneſſes, and for that Purpoſe had admitted them to eat and drink with him after his Reſurrection, commanding them to preach the Goſpel to all Mankind, and to teſtifie, That he was the Perſon whom God had ordain'd to be the great Judge of all the World: That all the Prophets with one Conſent bore Witneſs of him; That this* Jeſus *is He in whoſe Name whoſoever believ'd, ſhou'd certainly receive Remiſſion of Sins.*

While *Peter* was thus preaching to them, the Holy Ghoſt, who had purified their Hearts by Faith, fell upon all that heard him, cauſing them immediately to ſpeak with Tongues, and to glorifie the Almighty, without any Impoſition of the Apoſtle's Hands, to the great Aſtoniſhment of the Believing *Jews* then preſent with *Peter*, who thought the Promiſe of the Holy Ghoſt belong'd only to the Houſe of *Iſrael*. When *Peter* ſaw the *Gentiles* thus baptiz'd with the Holy Ghoſt, of which the Baptiſm of Water was but a Type and an inſtrumental Conveyance, he thought it unreaſonable to deny them this latter; and therefore immediately order'd them to be baptiz'd with Water in the Name of the Lord, and ſo united them to Chriſt's Body the Church, as true Members of it. *Cornelius* and his Friends being thus Partakers of their Deſires, were very unwilling to part with *Peter*, who had been the Means of their Converſion; therefore for their better Inſtruction and Confirmation they prevail'd with him to tarry with them certain Days, where probably he made more *Gentile* Converts. And thus *Peter* began to enlarge the Foundation, becoming a Head Builder of God's Church; and by means of his Heavenly Keys to open a Door to the *Gentiles*, which was never to be ſhut again. *Acts* 10. 44--48.

This remarkable Act of *Peter*'s was ſoon nois'd among the Apoſtles and other Brethren in *Judæa*, who were highly offended at his Preaching to the *Gentiles*, as being without either Warrant or Reaſon; and coming to *Jeruſalem* ſhortly after with his ſix Companions, the *Jewiſh* Converts, who ſtill retain'd their inveterate Prejudice againſt the *Gentiles*, accounting them Reprobates and unworthy of all ſpiritual *Acts* 11. 1--18.

Mercies, utterly condemn'd him for converſing ſo freely with the *Gentiles*, and eating with them. But *Peter* ſufficiently defended himſelf, by relating how God had now remov'd his Hatred againſt the *Gentiles*, by a particular Viſion and Revelation from Heaven; by which he was convinc'd that all Creatures were lawful to be eaten by God's Permiſſion, and all Men to be aſſociated with, whom He had thought fit to cleanſe by his Grace: How *Cornelius* had ſent for him by God's immediate Order, and that the Spirit commanded him to go along with the Meſſengers: How God upon his Preaching pour'd out the Holy Ghoſt upon them, as he had done upon the Apoſtles on the Day of *Pentecoſt*, as the ſix Brethren who accompany'd him to *Cæſarea* were at preſent ready to teſtifie. Upon which he told them, *That he then remember'd the Promiſe of* Jeſus, *That their Baptiſm from* John *was with Water, but theirs ſhou'd be with the Holy Ghoſt; and that ſince God was pleas'd to beſtow on the* Gentiles *the ſame Marks of Converſion, as he did on his ſelect Diſciples, he juſtly thought it to be a withſtanding God's Will to deny them Admiſſion into his Church, and therefore baptiz'd them.* This Apology gave them full Satisfaction, ſo that with a ſilent Admiration they glorify'd the All-merciful God, for admitting the *Gentiles* to be Sharers in the Goſpel Privileges, and granting them alſo a Poſſibility of being ſaved by Faith and Repentance.

Dion. Suet. Joſeph. About the ſame Time, the Emperor *Caligula*, having committed a thouſand Extravagancies, and monſtrous Cruelties, began to grow inſupportable to the Empire, proving a real *Phaeton* to the World, according to the omenous Predictions of his Predeceſſor *Tiberius*; but as he began to ſet all Things on fire, ſo he was ſoon ſcorch'd and conſum'd in thoſe Flames he had ſo furiouſly blown up When neither his own Reaſon, his Subjects Humility, nor his Country's Laws cou'd move him to Moderation, or divert him from his Tyrannies, many began to conſpire againſt him, but ineffectually; 'till at length *Caſſius Chæreas*, an Officer of his Guards reſolv'd upon it, being prompted to it upon many Accounts. He undertook it in the Beginning of the following Year, and ſecretly imparted his Deſigns to ſeveral *Senators*, *Equites*, and others, who readily joining with him privately kept themſelves in Arms, every Perſon promoting the Deſign with all poſſible Vigour and Reſolution. *Chæreas* having fix'd on a convenient Hour for his fatal Attempt, order'd his Companions to attend him in a Vault, or private Gallery, where the Emperor uſually paſs'd unſeen from his Palace to ſome Baths not far diſtant. To that Place he repair'd

pair'd with his Aſſociates; and ſhortly after meeting with *Caligula*, and firſt paying ſome Reſpect to him, he gave him a mortal Wound, crying out, *Tyrant, think upon this!* and immediately the reſt of the Conſpirators ruſh'd in, and diſpatch'd him with thirty Wounds, he for ſome Time crying out, *That he was ſtill alive.* His Death was accompany'd with that of his Wife *Cæſonia*, who was ſtab'd by a Centurion, and of his only Daughter, an Infant in the Cradle, who had her Brains daſh'd out againſt a Wall, that the Tyrant's whole Race might be extirpated; and the Senate order'd his Mony to be melted down, that, if it were poſſible, his Name and Feature might be forgotten in future Ages. His Death hapned in the Year 41, and the 24th Day of *January*, under the Conſulſhips of Himſelf and *Saturninus*, he being in the 29th Year of his Age, having reign'd three Years, ten Months, and eight Days.

II. The Murther of *Caligula* being publiſh'd in the City, it caus'd a great Alteration and Confuſion in all Parts; and ſince the Act was committed in ſuch a ſecret Place, many imagining it ſome Artifice to diſcover the Peoples Affections, ſuſpended their Belief of it, 'till the *German* Guards ſufficiently manifeſted it by the Diſturbances they rais'd, and the Murthers they committed in the Palace. The Senate was reſolv'd to reſtore the *Roman* Liberty, and deſtroy the Monarchy, and accordingly ſeiz'd on the *Capitol*; but the City was much divided, the Commons urging hotly the Election of a new Emperor, and the Nobility as violently promoting the Reſtauration of their ancient Privileges. The Soldiers join'd with the Commons, but while Affairs continu'd in this Confuſion, neither knew whom to nominate for Emperor, 'till ſome of the Soldiers running about for Plunder in the Palace, diſcover'd *Caligula*'s Uncle *Claudius*, hid in a ſecret Hole for fear of his Life, and brought him into the Camp, where they proclaim'd him Emperor, when he expected nothing but Death at their Hands. The Senate immediately ſent to him to adviſe him, *To reſign his Pretenſions, and not diſturb the publick Peace:* But He equally confounded with Fear and Ignorance knew not what to ſtand by, 'till King *Agrippa*, with great Difficulty making way thro' the Multitudes, came to him and encourag'd him to retain the Sovereingty; upon which, what with the Peoples Cries, and the Soldiers Threats, the Senate were at laſt brought to a Compliance, and alſo acknowledg'd him Emperor. This was a Perſon the moſt unlikely of all others to arrive at this Dignity, for tho' he had taken ſome Pains in Learning,

A. D. 41. CLAUDIUS, *the fifth* Roman *Emperor.*

Tacitus. Dion.

he was reſerv'd by *Caligula* only for a laughing Stock; and either upon the Account of his bodily Diſtempers, or the groſs Stupidity of his Nature, or the unactive Cowardice of his Temper, was 'till this Time, altho' now in the 50th Year of his Age, judg'd incapable of any publick Office in the State. And his Government prov'd accordingly; for tho' he did ſome Things in the Beginning like a good and wiſe Prince, as diſannulling all *Caligula*'s cruel Edicts, and forbidding all to ſacrifice to him; yet he ſo much gave himſelf up to a gluttonous, inſenſible, paſſive Life, that his Favorites impos'd upon him as they thought fit, and became intolerable Oppreſſors and Tyrants, inflicting innumerable Deaths and other Cruelties, ſelling Governments and Dignities, iſſuing out Pardons and Penalties without his Knowledge. He was ſo cowardly fearful, that when a Rebel, call'd *Camillus*, commanded him by Letter to reſign his Empire, he was ready to have done it; ſo ſhort ſighted, that his Empreſs *Meſſalina* marry'd her ſelf to another Man almoſt in his Preſence; ſo ſtupid, that when News was brought him of her Execution, he ſhew'd not the leaſt Token of Joy, Sorrow, or human Affection; and ſo forgetful, that he frequently ask'd and ſent for ſuch as he had executed the Day before. In ſhort, as *Tacitus* ſays of him, he had neither Thought, Judgment, Will, nor Paſſion, but what was put into him by other Men.

Joſeph. Dion. As the laſt Emperor caus'd the Riſe and Advancement of *Herod-Agrippa*, ſo this compleated his Honour and Sovereignty; and not only confirm'd to him his former Dominions of *Trachonitis*, *Galilee*, and *Peræa* with *Abilene*, but alſo added *Samaria*, *Judæa* with *Idumæa*, all that had been ſubject to his Grand-Father *Herod* the Great; ſo that the whole Country of *Paleſtine* again came into the Hands of one Prince. *Claudius* added to his Bounty many Commendations of *Agrippa*, and caus'd the Alliance that was paſs'd between them to be engraven in Braſs: He moreover beſtow'd *Conſular* Honours upon him, and gave *Pretorian* Dignity to a Brother of his nam'd *Herod*, to whom he alſo beſtow'd the Kingdom of *Chalcis* at the Foot of Mount *Libanus*. Beſides theſe Acts of Grace he publiſh'd two Edicts, one in Favour of the *Jews* of *Alexandria*, wherein he commanded *they ſhou'd be no longer moleſted, but enjoy all the Privileges of the City*; and the other in Favour of the *Jews* throughout the whole Empire, wherein they were allow'd *to live according to their own Laws, and the Rites of their Anceſtors, provided they did not abuſe their Liberty in diſturbing the Religions of other Nations.* But in this ſame Year,

Year, *Dion* aſſures us, that when they grew ſo numerous in *Rome*, that the City became uneaſie, he forbad all their publick Aſſemblies, and put down their Colleges, and alſo their Taverns where they uſually met.

Claudius ſhortly after his Edicts ſent *Agrippa* to his King- *Joſeph.*
dom, commanding all his Preſidents and Lieutenants in the Provinces through which he was to paſs, to give him a friendly and honourable Attendance. But he having happily diſpatch'd his Affairs, return'd with all Expedition to *Jeruſalem*, where he immediately offer'd his Sacrifice of Thankſgiving, omitting nothing preſcrib'd by the Law. He cauſed divers *Nazarites* to be ſhaved, and hung up in the Temple that ponderous Chain of Gold which *Caligula* had given him, as an illuſtrious Monument of the Inſtability of human Affairs, and of the Power of God, who can raiſe Men in a Moment from the meaneſt Obſcurity, to the moſt exalted Grandeur. He was a zealous Obſerver of the *Jewiſh* Law, carefully avoided all legal Impurities, and ſeldom paſs'd a Day without ſacrificing; for which Reaſon he had his principal Reſidence at *Jeruſalem*, engaging the Good Will of the Inhabitants by remitting a Tribute, which they conſtantly paid out of every Houſe. He much affected the Splendor and Magnificence of his Grand-Father, but not his extream Severity and Cruelty: Tho' *Dion* attributes many of *Caligula*'s bloody Edicts to his Councils, and *Joſephus* cannot wholly excuſe his Vanity and Prodigality. In the firſt Year of his Reign, he made two Changes in the High-Prieſthood: He firſt remov'd *Theophilus* the Son of *Annas*, who had held that Dignity four Years, and beſtow'd it on *Simon Cantharus*, the Son of *Simon* or *Boethus*, Father-in-Law to *Herod* the Great. And not long after, he depos'd *Simon*, and offer'd the Prieſthood to *Jonathan* Brother to *Theophilus*, who had once before held it in the Year 35, ſucceeding *Caiaphas*; but he modeſtly declin'd the Honour, begging it might be beſtow'd upon his Brother *Matthias*, which was granted. About the ſame Time certain raſh young Men, the Inhabitants of *Dor*, a City on the Borders of *Phœnicia*, rais'd a Diſturbance by placing the Emperor's Image in the *Jewiſh* Synagogue; which highly offended *Agrippa*, who judg'd it as an Act tending to the Ruin of the *Jewiſh* Religion. For which Cauſe, with all Expedition he repair'd to *Petronius* Governor of *Syria*, complaining of their inſolent Behaviour to him, who was their Governor. *Petronius* was no leſs diſpleas'd than he, and therefore wrote ſharp Letters to the Magiſtrates of *Dor*, commanding them

to bind and puniſh the guilty Perſons; which happily ended the Diſturbance.

Acts 11. 19–24. III. A Door being happily open'd for the Promulgation of the Goſpel to the *Gentiles*, ſome Diſciples born in *Cyprus* and *Cyrene*, who ſince the Death of *Stephen* had travell'd in many Countries, preaching the Goſpel to the *Jews* only, now arriv'd at the great City of *Antioch*; and hearing of the Converſion of *Cornelius* and others, they alſo preach'd *Jeſus* to the *Greeks* and *Gentiles* of that City: And God exceedingly proſper'd their Endeavours, and brought in numerous Converts daily. The Apoſtles who remain'd at *Jeruſalem*, hearing of this happy Progreſs, ſent *Barnabas* to *Antioch*, to aſſiſt and confirm the Diſciples in that City; who coming and ſeeing with what good Succeſs the Goſpel had been preach'd among them, rejoyc'd extreamly, exhorting them firmly to hold faſt to the Faith in *Chriſt:* And being a pious Perſon, and of many excellent Gifts and Graces, by his Means, great Numbers of others were alſo won over to the Goſpel.

In the ſame Year, according to the moſt receiv'd Opinion, St. *Matthew* at *Jeruſalem*, firſt of all others undertook to commit the chief Actions of our bleſſed Saviour to Writing, calling his Book by the Name of Εὐαγγέλιον, or *Goſpel*, becauſe it brought joyful and happy Tydings to Mankind, namely, Pardon and Redemption by the Blood of *Jeſus*. It was written at the Requeſt of the *Jewiſh* Converts; and as *Epiphanius* adds, at the Command of the Apoſtles, about eight Years after the Death of *Chriſt*, according to *Euſebius*; tho' *Nicephorus* ſuppoſes it fifteen, and *Irenæus* ſeems to imply that it was written while *Peter* and *Paul* preach'd at *Rome*. Being primarily deſign'd for thoſe of the Circumciſion, he begins with the temporal and human Generation of *Jeſus Chriſt*, in which the Promiſes made in a ſpecial Manner to *Abraham* and *David*, concerning the *Meſſiah*, were apparently fulfill'd, which were particular Inducements to the *Jews* to believe. In the reſt of his Goſpel he takes more than ordinary Notice of thoſe Paſſages of our Saviour's Life which reſpected Mens Manners and the Corruptions of the *Jews*; therefore he relates the Sermon upon the Mount, *Chriſt*'s Invectives againſt the *Scribes* and *Phariſees*, and the Deſtruction of *Jeruſalem*, more largely than the other Evangeliſts: But the whole is not ſo regular and methodical as the reſt of the Goſpels. That his own Country Men might receive the greater

greater Benefit from it, he wrote it in the *Hebrew* Tongue, or rather *Syriack*, the uſual Language of *Paleſtine*, as all the Ancients do aſſert; whoſe poſitive Determinations we cannot reject, without ſtronger Reaſons than we find brought by the modern Enquirers. The Original has been long loſt, but the *Greek* Verſion remains, being made in the Time of the Apoſtles, but it is uncertain by whom it was done. Some believe it done by St. *John*, but *Athanaſius* expreſly attributes it to *James* Biſhop of *Jeruſalem*. However it imports not much, whether it was tranſlated by an Apoſtle or ſome Diſciple, ſince the Apoſtles approv'd of the Verſion, and the Church has ever receiv'd the *Greek* Copy for Authentick, and as ſuch repos'd it in the ſacred Canon.

About the Beginning of the following Year, *Saul* after three Years hard Labour, and many Difficulties encounter'd both in *Syria* and *Cilicia*, return'd to his own City *Tarſus*. Here he was met by *Barnabas*, who probably knowing he was deſign'd for a Miniſter to the Uncircumciſion, gave him an Account of his Succeſs in *Antioch* among the *Gentiles*, and deſir'd his Aſſiſtance in that Place. Which being a large and populous City, the third in the Empire, and the Reſidence of the *Roman* Governor of the Eaſt, *Saul* readily attended him thither, and continu'd with him preaching the Goſpel for a whole Year with extraordinary Succeſs. About the Time of *Saul*'s Arrival, the Governor was chang'd; *Petronius* was recall'd from his Government, and *Ubius Marſus* ſent in his Room; a Perſon not ſo great a Friend to the *Jews*, at leaſt not to their King *Agrippa*, as the other. For in the ſame Year *Agrippa* having turn'd his Care chiefly upon the City *Jeruſalem*, to ſhew ſome Marks of his Magnificence, began to fortifie and enlarge the Walls of the New City, in ſuch manner, that if finiſh'd it would have been an impregnable Fortreſs. But *Marſus*, jealous of the Greatneſs of this Prince, ſo repreſented the Danger of this Attempt to *Claudius* his Maſter, that he thought fit to lay his Commands upon him to deſiſt from the Undertaking.

A. D. 42. Claud. 2. *Acts* 11. 25, 26. *Joſeph.*

This ſame Year is remarkable for a great Famine that hapned in *Rome*, which is not the ſame with that mention'd in *Acts* 11. this being particular, and that general. And this is the Year, *viz.* the ſecond of *Claudius*, in which *Baronius*, and moſt of the *Roman* Writers, will have St. *Peter* to have gone to *Rome*, and founded the Biſhoprick there, he himſelf continuing Biſhop of the Place twenty five Years, 'till his Martyrdom. This is an Opinion in which they are very poſitive; but after the moſt diligent Search, we can

find no real Foundation for it; but on the contrary, to us it appears repugnant to the *Acts of the Apoſtles*, to the Epiſtles of St. *Paul*, to the moſt evident Circumſtances in Chronology, and likewiſe to the Teſtimony of the Ancients, particularly *Origen* and *Lactantius*, who mention St. *Peter*'s coming to *Rome* in the latter part of his Days, under the Reign of *Nero*. So that we muſt defer this Subject to ſome more probable Year of his Arrival at *Rome*.

A. D. 43. Claud. 3. *Joſeph.*

IV. Tho' *Agrippa* was diſappointed of his Deſigns in *Jeruſalem*, yet he omitted no Opportunity of diſplaying his Grandeur, but in Imitation of the *Romans*, at immenſe Charges built a magnificent Theatre and Amphitheatre, together with large Baths and Porticos at *Berytus* in *Phœnicia*; all which he dedicated in the third Year of *Claudius*, with all imaginable Pomp and Splendor, as all Kinds of Muſick and Feaſtings, Plays and Spectacles, with a formal Battel of 1400 Malefactors, like the *Roman* Gladiators. After which he repaired to *Tiberias*, his Uncle *Herod*'s Seat by the Sea of *Galilee*, where he entertain'd no leſs than five Kings at one Time, namely, *Antiochus* King of *Comagena*, *Sampſigeran* King of the *Emeſens*, *Cotys* King of the leſſer *Armenia*, *Polemon* King of *Pontus*, and his Brother *Herod* King of *Chalcis*. To theſe alſo came the *Roman* Governor *Marſus*, whom he met out of the City to ſhew his Reſpect to the Empire; but ſuch an Interview of Kings, riding all in the ſame Chariot with *Agrippa*, caus'd *Marſus* to ſuſpect a dangerous Alliance; therefore without conſidering the Rules of Hoſpitality, he immediately gave a particular Order for each of them to depart into their own Country. Which Action caus'd *Agrippa* to hate him, and afterwards to uſe all his Endeavours, by Writings and other Means, to procure the Emperor to remove *Marſus* from his Government of *Syria*. At his Return to *Jeruſalem*, he made a third Change of the Prieſthood, taking it from *Matthias*, who had held it about two Years, and giving it to *Elionæus* the Son of *Cithæus*.

Acts 11. 26-29.

About the ſame Time, *Saul* and *Barnabas* having preach'd a Year at *Antioch*, where were above 200000 Souls, gain'd Ground daily; and the Believers became ſo numerous and conſiderable, that in this City they firſt obtain'd the honourable Name of CHRISTIANS, about ten Years after our Saviour's Aſcenſion; which Name ſoon ſpread, and in a ſhort Time prevail'd all over the World. They were formerly call'd *Nazarenes* and *Galileans* by the *Jews*, but among themſelves, *Diſciples*, *Believers*, *Saints*, *Brethren*, and

and *thoſe of the Church*; but from hence forward the Name of *Nazarenes* or *Nazarites* was fix'd upon thoſe *Jewiſh* Converts, who mix'd the Law and the Goſpel, and compounded a Religion out of *Judaiſm* and *Chriſtianity*. Some ſay the Name of *Chriſtians* was given to the Believers by *Evodius*, newly made Biſhop of *Antioch* in St. *Peter*'s Room; and others obſerve that the Word κεκμαλίσαι us'd by St. *Luke* implies the thing to have been done by ſome publick Act, and Declaration of the whole Church, ſuch being the uſe of the Word in the Imperial Edicts and Proclamations of thoſe Times. In the ſame Year, certain Perſons who at that Time had the Gift of Propheſie came from *Jeruſalem* to this City; one of whom nam'd *Agabus*, by the Spirit of God foretold that there ſhould be a great Famine through many Parts of the World, which occaſion'd the *Chriſtians* carefully to provide againſt it, it hapning in the following Year, and fourth of *Claudius*, when Contributions were made in many Provinces.

In the ſame Year that the Believers were call'd *Chriſtians*, and third of *Claudius*, it is generally ſuppos'd that a ſecond Goſpel was publiſh'd, namely, that of St. *Mark*, about two Years after St. *Matthew*'s; tho' as to the Time of Writing, both are uncertain, eſpecially this latter. St. *Mark* was of the Tribe of *Levi*, and one of the Seventy; and moſt probably was not the ſame *Mark*, who is ſo often nam'd in the Acts of the Apoſtles, and St. *Paul*'s Epiſtles. He is ſuppos'd to be a Kinſman of St. *Peter*'s; however he was his conſtant Attendant and Companion in his Travels, ſupplying the Place of an Amanuenſis and Interpreter. Having wrote his Goſpel, which we are aſſur'd was done at the Intreaty of the Converts at *Rome*, St. *Peter* perus'd it, ratify'd it with his Authority, and commanded it to be publickly read in the religious Aſſemblies. It was frequently ſtil'd St. *Peter*'s Goſpel, not ſo much upon the Account of its being dictated by him, as becauſe he principally compos'd it out of thoſe Diſcourſes which St. *Peter* uſually deliver'd to the People. Whereas St. *Matthew* begins his Goſpel at, and ſomewhat before, the Birth of our bleſſed Saviour; St. *Mark* begins his at the firſt Preaching of *John Baptiſt*; ſo that the whole conſiſts of leſs than four Years Tranſactions, all deliver'd in a ſuccinct and regular Method. And tho' in ſeveral Places he ſeems to epitomiſe St. *Matthew*, yet in ſome Paſſages he is more large and particular; and that he might not ſhew the leaſt Partiality, he would not ſpare his dear Tutor and Maſter

Peter,

Peter, in his Account of his Lapſe and Denial, which he repreſents with greater Aggravations than the other Evangeliſts. As to the laſt Chapter of his Goſpel, or part of it, ſaid to be wanting in moſt *Greek* Copies, and by ſome rejected, as partly diſagreeing with the other Goſpels, St. *Jerom* has ſo well reconcil'd them, that he makes them fairly conſiſtent with each other. It is generally ſaid that this Goſpel was written at *Rome*, when St. *Peter* was there; which if true, it was written much later than the Time we have aſſign'd; for which Reaſon, many believe it was written in *Latin*; but this is contrary to St. *Auſtin*'s and St. *Jerom*'s Opinion, and has no Pretence to ſupport it, beſides a ſingle Note at the End of the *Syriack* Verſion of this Goſpel, which Note is of very uncertain Antiquity and Authority.

A. D. 44. Claud. 4. *Acts* 11. 30. *Chap.* 12. 1, 2.

In the fourth Year of *Claudius*, the *Famine* foretold by *Agabas* growing ſevere, the *Chriſtians* of *Antioch*, making a Collection for the Friends in *Judæa*, ſent it by the Hands of *Barnabas* and *Saul*, who were made Stewards of the Church's Mony. Before their Arrival, in the Beginning of the Year, the Church at *Jeruſalem* began to ſuffer extreamly from the Acts of King *Herod Agrippa*, who being zealous of the *Moſaick* Rites, and deſirous to ingratiate himſelf with the *Jews*, rais'd a ſharp Perſecution againſt the *Chriſtians*, who for near ten Years had met with no great Diſturbance in *Jeruſalem*. And that he might not fail in his popular Deſigns, he ſtruck at the Apoſtles themſelves, and began with one of the *Sons of Thunder*, *James* the Son of *Zebedee*, whoſe brave and active contending for the Truth had render'd him a fit Object for his Turn: Therefore without Delay he condemn'd *James* to Death. As he was led out to the Place of Martyrdom, *Clemens Alexandrinus* tells us, that the Officer that guarded him, or rather his Accuſer, having been convinc'd by the extraordinary Courage and Conſtancy he ſhew'd at his Trial, repented of his Fact, fell down at this Apoſtle's Feet, and heartily deſir'd Pardon for what he had done. The holy Martyr, after a little Surprize, and a Pauſe, rais'd him up, embrac'd and kiſs'd him, crying, *Peace be to thee, my Son:* Upon which the other publickly profeſs'd himſelf a *Chriſtian*, and ſo both were beheaded at the ſame Time. And thus fell St. *James*, ſirnam'd the Great, the Apoſtolick Protomartyr, the firſt of that Number that gain'd the Crown, chearfully taking that Cup, which he had long ſince told his Lord he was ready to drink; having fitted himſelf for it by his great Temperance and Auſterities. This hapned juſt before the Paſſover, eleven Years after our Savi-

Saviour's Crucifixion, ten after St. *Stephen*'s Martyrdom, and about four after the firſt Call of the *Gentiles*.

CHAP. IV.

From the Martyrdom of James, *the firſt of the Apoſtles, to the End of the firſt Council in the Chriſtian Church, namely, at* Jeruſalem.

Containing the Term of about five Years.

I. THE Death of the Apoſtle *James*, who was a Leader and Governor of the Church, was more pleaſing to the *Jews*, than of a Multitude of private *Chriſtians*; therefore *Herod-Agrippa*, that he might farther ingratiate himſelf with the Rulers, proceeded to apprehend *Peter* alſo, well knowing how acceptable ſuch a Sacrifice would be. And having impriſon'd him, he appointed four Quaternions or ſixteen Soldiers to guard him, four at a Time, according to the Watches of the Night, deſigning immediately after the Feaſt of the Paſſover to bring him forth to the *Jews*, and have him executed. Theſe Proceedings caus'd great Sorrow and Affliction to the *Chriſtians* in *Jeruſalem*, who inceſſantly ſent up their fervent Prayers to Heaven for his Deliverance; which ſo prevail'd, that the Night before his intended Execution, God purpoſely ſent an Angel from Heaven, who coming to the Priſon, found him faſt aſleep between two of his Keepers, free from bodily Fears, tho' in the utmoſt Danger, and in the Confines of Death. The Angel, all ſurrounded with Brightneſs and Light, gently ſtruck him on the Side, rais'd him up, knock'd off his Chains, and bad him gird on his Garments, and follow him. *Peter* obey'd him, and having paſs'd the firſt and ſecond Guards, they came to a great Iron Gate leading into the City, which open'd to them of its own accord; and having gone through one Street, the Angel departed from him. *Peter* tho' obſervant of the Angel's Call, yet being ſcarcely awak'd, thought himſelf in ſome Trance, and his Deliverance only imaginary; but being left alone, and plac'd beyond Danger, he perceiv'd it was

A. D. 44. Claud. 4. *Acts* 12. 3--17.

was real, and could not but thankfully acknowledge God's Goodneſs in his miraculous Eſcape from *Agrippa* and the *Jews*. And that he might comfort the *Chriſtians*, whom he knew to be under great Afflictions for his Sufferings, he firſt went to the Houſe of *Mary* the Mother of *John-Mark*, where many of them were at that Time met to pray for him. Knocking at the Door, the Maid call'd *Rhoda*, who came to let him in, perceiving it was his Voice, being over-joy'd, ran back to tell them, that *Peter* himſelf was at the Door. Which they at firſt look'd upon as the meer Effect of Fright and Fancy, but ſhe ſtill affirming it, they concluded it was his Angel, or ſome particular Meſſenger from him, or perhaps ſome Angel in his Shape. The Door being open, they were extreamly ſurpriz'd with Joy and Wonder; but he briefly inform'd them of the Manner of his great Deliverance, charging them to acquaint *James* and the Brethren, and then withdrew himſelf to a Place of greater Secrecy and Security.

Acts 12. 18—23. *Joſeph.*

In the Morning there was no little Confuſion among the Soldiers, by Reaſon of *Peter*'s Eſcape; and *Agrippa* finding himſelf diſappointed in his chiefeſt Deſigns, in a great Rage commanded the Keepers to be put to Death, and departed from *Jeruſalem* to *Cæſarea*. While he was here, he proclaim'd ſolemn Games, and feſtival Entertainments in Honour of the Emperor, which caus'd a great Confluence of the Nobility and Magiſtrates from all Parts of the Country; among theſe the Ambaſſadors from *Tyre* and *Sidon*, by the Mediation of *Blaſtus* the King's Chamberlain, beg'd Peace and Friendſhip, ſince their Country was ſupported by his, eſpecially in this Time of Scarcity. *Agrippa*, tho' highly diſpleas'd at them, appointed them a Day of Audience, which was the ſecond of the Solemnity; and early entering the publick Theatre, he ſat upon his Throne, glorioufly array'd with magnificent Robes of Silver Tiſſue, which encountring with the Beams of the riſing Sun, reflected ſuch Luſtre upon the Eyes of the People, as begat an equal Wonder and Veneration in them. Upon his making an Oration to the Ambaſſadors, the People, prompted by ſome Flatterers gave a Shout, and with loud Acclamations cry'd out, *It is the Voice of a God, and not of a Man!* adding alſo ſome Tokens of Adoration. This impious Applauſe was receiv'd by *Agrippa*, without any kind of Diſlike, or Senſe of the Injury done to the ſupreme Being of the World; but a ſudden Accident chang'd the Scene, for looking up, he eſpy'd an Owl ſitting upon a Rope over his Head, which he

he immediately beheld as the fatal Meſſenger of his Death, as it had formerly been of his Proſperity. At the ſame Inſtant, an Angel from Heaven, probably the ſame that deliver'd *Peter*, ſtruck him, becauſe he gave not God the Glory; and he was ſuddenly ſeiz'd with an incurable Melancholy, and exquiſite Torments in his Bowels. Then turning to thoſe about him, he ſaid, *Behold the Deity you admir'd, and your ſelves convinc'd of Flattery and Falſhood; ſee me here by the Laws of Fate condemn'd to die, whom juſt now you ſtil'd Immortal.* Being remov'd into the Palace, his Pains ſtill encreas'd, and tho' the People mourn'd and wept, faſted and pray'd for his Life and Health, yet the divine Vengeance never left him, but his acute Torments diſpatch'd him in five Days, being devour'd with Worms after a miſerable Manner.

Thus dy'd *Herod-Agrippa*, the firſt Prince that dipp'd his Hands in the Blood of the Apoſtles, having reign'd, tho' not in full Power, between ſeven and eight Years. He left behind him one Son nam'd *Agrippa*, about ſeventeen Years of Age, and three Daughters, *Berenice* married to her Uncle *Herod*, *Mariamne* betroth'd to *Julias-Archelaus*, and *Druſilla* betroth'd to *Epiphanes*, Son to the King of *Comagena*. Upon the News of *Agrippa*'s Death, the Inhabitants of *Cæſarea* and *Sebaſte* or *Samaria*, Cities built by *Herod* the Great, threw out great Reproaches againſt the dead Prince, and the common Soldiers unanimouſly dragging his and his Daughters Statues out of the Palace, brought them into the Brothel Houſes, and abus'd them after a ſcandalous Manner; and making Feaſts and Banquets, they adorn'd themſelves with Garlands, and made Offerings to *Charon* for Joy of the King's Death. At the ſame Time young *Agrippa* was with the Emperor at *Rome*, and wou'd undoubtedly have obtain'd all his Father's Kingdom, but *Claudius* was eaſily overaw'd by his Freedmen and Favourites, who repreſented to him how dangerous it was to commit ſuch a Kingdom to a Perſon leſs than eighteen Years of Age. Upon which he appointed a particular Friend call'd *Cuſpius Fadus* to be Preſident not only of *Judæa* but alſo of all *Agrippa*'s Dominions; ſo that all *Paleſtine* now became ſubject to *Roman* Governors, and in a manner diſtinct from *Syria*; for *Claudius* in Memory of his deceas'd Friend, wou'd not permit his Enemy *Marſus* to act any thing in his Dominions. And farther he commanded *Fadus* to chaſtize the *Cæſareans* and *Sebaſtians* for their Injury to their dead King, and the Affront to his Daughters; and he deſign'd to have remov'd the *Roman* Soldiers *Joſeph.*

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into worſe Quarters, but he was prevail'd upon to continue them there, who afterwards prov'd the Beginning of the moſt grievous Calamities to the *Jews*.

Acts 12. 25. *Chap.* 13. 1--3.

II. About the Time of *Agrippa*'s Death, which ended the ſhort Perſecution of the Church, *Saul* and *Barnabas* having diſpos'd of their Contributions to the *Chriſtians* in *Jeruſalem* and *Judæa*, return'd back to the City of *Antioch*. In which City, as the Scripture obſerves, there were then certain Teachers, of the Number of the Seventy, endued with prophetick Gifts beſides themſelves; namely, *Simeon* who was call'd *Niger*, *Lucius* of *Cyrene*, whom ſome ſuppoſe to have been St. *Luke* the Evangeliſt, and *Manaen*, a Perſon of that Rank and Quality, that he had been educated with *Herod* the Tetrarch. While theſe five were engag'd in the Duties of Prayer and Faſting, and other publick Exerciſes of their Religion, the Spirit of God, by ſome ſenſible *Afflatus*, or Revelation to the Perſons preſent, commanded that *Barnabas* and *Saul* ſhou'd be ſet apart for that peculiar Miniſtry to which God had deſign'd them. This Call was accordingly obey'd, and having faſted and pray'd, the reſt ſolemnly laid their Hands upon theſe two, to denote their particular and ſpecial Deſignation to that Service; which was to be Miniſters of the Uncircumciſion, it being now a ſecond Time confirm'd by the Mouth of Heaven. From this joint Commiſſion *Barnabas* alſo obtain'd the Name of an Apoſtle, not only among the later Writers, but with St. *Paul* himſelf, 1 *Cor.* 9. 5, 6. and St. *Luke*, *Acts* 14. 4. upon which Account St. *Jerom* calls him the fourteenth Apoſtle, and the *Greek* and *Latin* Church ever honour'd him as ſuch. But before their Departure, *Saul* was taken up into the third Heaven or Paradiſe; and that he might be every way fitted for his Apoſtolate, was admitted to the Knowledge and Sight of the ineffable Myſteries of Heaven, and the Glories of God, which Men can neither expreſs nor comprehend. This was done, as we may reaſonably imagine, to equalize him with the very chiefeſt Apoſtles in Knowledge and Revelation, that he might be encourag'd boldly to preach the Goſpel to a *Pagan* and Idolatrous World, in hopes of the Enjoyment of that Glory of which he had ſo noble a Proſpect. But leſt he ſhou'd be exalted above Meaſure with the great Abundance of his Revelations, and ſo be unfit to compaſſionate the Feeble and the Tempted, God permitted him to be tempted by ſome turbulent and unruly Luſts, through the Miniſtry of *Satan*'s Agents, which he calls a *Thorn in the Fleſh*, by which he

2 *Cor.* 12. 2--9.

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was ſo humbled and afflicted, that he beſought God thrice to remove it from him; but the divine Wiſdom thought fit to continue it in ſuch a Strength all his Life, that had not he given him a Sufficiency of Grace, and excited him to conſtant Mortification, he had become a Caſt-away, as he inſinuates himſelf in 1 *Cor.* 9. 27.

Not long before *Saul* and *Barnabas* were thus ſeparated for the Miniſtry, *Fadus* arriv'd in his Government of *Paleſtine*, being the ſeventh *Roman* Governor after the Baniſhment of *Archelaus*. At his firſt Entrance he found the *Jews* beyond *Jordan* up in Arms againſt the *Philadelphians*, about the Limits of a certain Town call'd *Mia*, well furniſh'd with valiant Men. *Fadus* was highly diſpleas'd becauſe the Matter was not referr'd to him, as it ought to have been; therefore apprehending three of the principal Ringleaders, he executed one call'd *Annibas*, and baniſh'd the other two. Shortly after he undertook to clear *Judæa* of Thieves and Robbers, and made an Example of the chief of them call'd *Tholomæus*, who had committed great Ravages in *Idumæa* and *Arabia*. In the ſame Year, while the Famine rag'd in *Paleſtine*, *Helena* Queen of *Adiebena* on the Confines of *Aſſyria* and *Meſopotamia*, having been converted to the *Jewiſh* Religion by ſome Merchants, came to viſit the Temple of *Jeruſalem*, to worſhip the true God, and pay her Vows. Here ſhe brought great Riches and large Preſents, and finding many *Jews* in a ſtarving Condition, ſhe immediately ſent Mony out of her own Purſe to *Alexandria* in *Ægypt* to buy a large Quantity of Wheat, and likewiſe to the Iſland of *Cyprus* for Figs for the Relief of the Poor; all which was effected in a ſhort Time, and her Bounty highly applauded. Alſo her Son *Izates*, who had likewiſe been converted to the ſame Religion, hearing of the Diſtreſſes of the *Jews* by Famine, generouſly ſent Mony to the chief Magiſtrates at *Jeruſalem* to diſtribute to the Neceſſitous. *Joſeph.*

At the beginning of the following Year, *Caſſius Longinus* was ſent Governor of *Syria* in the Room of *Marſus*; and both he and *Fadus*, taking a conſiderable Force, enter'd the City *Jeruſalem*, declaring to the *Prieſts* and Governors, *That it was the Emperor's Commands, That all the High-Prieſt's Robes and Ornaments ſhou'd be again lodg'd in the Caſtle* Antonia, *that they might be at the* Romans *Diſpoſal, as before* Vitellius's *Time*. The Rulers durſt not contradict this Command, but after many Entreaties, and upon depoſing their Children for Hoſtages, they obtain'd Leave of *Fadus* and *Longinus* to ſend Ambaſſadors to the Emperor, to petition him to continue their Privileges, and to wait his A. D. 45. Claud. 5. *Joſeph.*

his Anſwer. Young *Agrippa* was then at *Rome*, and attending upon *Claudius*, which caus'd the Ambaſſadors to apply themſelves firſt to him, who earneſtly interceding with the Emperor for his Country Men, gain'd the Cauſe, and a Decree in their Favour. About the ſame Time, *Herod* King of *Chalcis*, by a Petition to *Claudius*, obtain'd full Power over the Temple at *Jeruſalem*, and the ſacred Treaſury, and Authority of chuſing the High-Prieſts; by which Authority he made *Joſephus Caneus* High-Prieſt, and depos'd *Simon Cantharus*, who had formerly been depriv'd by King *Agrippa* in the Year 41, and probably had uſurp'd that Dignity ſince his Death. In the ſame Year a Magician, or Falſe-Meſſiah call'd *Theudas* (not the Perſon mention'd *Acts* 5. 36.) perſuaded great Multitudes of the *Jews* to take all their Riches with them, and follow him to the River *Jordan*, promiſing them, that the River ſhou'd divide it ſelf as in the Days of *Joſhua* and *Elias*, and afford them a free Paſſage. But *Fadus* ſuſpecting a Rebellion, ſent a ſtrong Body of Horſe, who ſuddenly charging theſe deluded People, kill'd great Numbers, and took many Priſoners; among whom was *Theudas* himſelf, whoſe Head was ſtricken off, and afterwards ſent to *Jeruſalem*.

III. For twelve Years after our bleſſed Saviour's Aſcenſion, all the Apoſtles beſides St. *Paul*, had in a manner confin'd themſelves to *Jeruſalem* and *Paleſtine*; but now the Time was come, that they were to diſperſe themſelves, and preach the Goſpel in all Parts of the World, according to their Lord's Command, as appears from *Clemens Alexandrinus*, and *Apollonius*, a Writer of the ſecond Century. Many believe that before their Departure they compos'd that Creed, call'd *the Apoſtles Creed*, and thoſe Canons call'd *the Apoſtles Canons*; but moſt learned Men are ſatisfy'd that they are both the Compoſures of later Times, tho' the former is acknowledg'd to be the Summary of the Apoſtles Doctrine. It is generally affirm'd by the Ancients, that the Apoſtles agreed among themſelves, what Parts of the World they ſhould take; and this according to ſome was done by way of Lot, tho' probably not without the Guidance and Direction of the Holy Ghoſt. According to this Diviſion St. *Peter* went into *Pontus*, *Galatia*, and thoſe other Provinces of the leſſer *Aſia*, at firſt confining his Labours to the *Jews* in thoſe Parts; but whether he went to *Rome* before the Council of *Jeruſalem*, and met the famous *Philo* there, as ſome are of Opinion, we cannot determine; only if he did ſo, it is almoſt unqueſtionable that he made

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two Journies to that City. St. *Andrew* had thoſe vaſt Northern Countries of *Scythia* and *Sogdiana* allotted to his Portion; tho' afterwards he is ſuppos'd to return towards *Greece*, and to have founded the Biſhoprick of *Bizantium*. St. *John*'s Portion was partly the ſame with *Peter*'s, namely, the leſſer *Aſia*; tho' it is believ'd he did not immediately enter upon his Charge, but ſtay'd ſome Years in *Jeruſalem*, till after the bleſſed Virgin's Death. St. *Philip* had the Upper *Aſia* appointed him with ſome Parts of *Scythia* and *Colchis*. The *Hither India*, commonly call'd *Arabia Fælix*, was allotted to St. *Bartholomew*; into which Parts he carry'd the Goſpel of St. *Matthew*. St. *Matthew* himſelf preach'd the Goſpel in the *Aſiatick Æthiopia* by *Chaldæa*, *Perſia*, and *Parthia*: But *Parthia* was more particularly allotted for St. *Thomas*, who alſo preach'd to the *Hyrcanians*, *Bactrians*, and *Indians*. St. *James* the Leſs being Biſhop of *Jeruſalem*, continu'd principally in that City, with ſo much amiable Goodneſs and Diſcretion, that his greateſt Enemies had a Veneration for him. St. *Simon* had for his Portion, *Ægypt*, *Cyrene*, *Lybia*, and *Mauritania*. St. *Jude* had *Syria* and *Meſopotamia*; and St. *Matthias*, *Cappadocia* and *Colchis*. Of all their Travels and Actions, we have but a very ſhort and uncertain Account; tho' afterwards we ſhall ſay ſomething more of each.

In the mean Time the thirteenth Apoſtle *Saul*, having been ſeparated with *Barnabas* by the immediate Command of Heaven, departed with him from *Antioch* to *Seleucia*, a City of *Syria*, adjoining to the Sea, from whence they took Shipping for *Cyprus*, a famous Iſland not far diſtant in the *Mediterranean* Sea. In *Salamis*, one of the chief Cities of the Iſle, they firſt began the Miniſterial Office; and tho' they were ſent principally to the *Gentiles*, yet uſually they firſt preach'd the Goſpel in the Synagogues of the *Jews*; *John Mark*, who accompany'd them thither, attending their Motions, and doing many Offices in the Church, eſpecially about the Poor. And paſſing through the Iſle, they arriv'd at *Paphos*, a large City on the Weſtern Parts, and the Seat of the *Roman* Proconſul, or Governor of the Iſle, which was then *Sergius Paulus*, a Man of great Wiſdom and Prudence, but unhappily ſeduc'd by the magical Illuſions of a *Jewiſh* Sorcerer, nam'd *Barjeſus* or *Elymas*. Upon their Preaching there, the Governor, having been inform'd of ſomething extraordinary, ſent to the Apoſtles to hear their Doctrine himſelf: But *Elymas* fearing to loſe ſo great an Admirer, induſtriouſly oppos'd his good Intentions, and us'd all Methods to divert him from the Belief of *Chriſt*. *Acts* 13. 4--11.

Saul being in the Preſence of the Governor, and inſpired with a noble Zeal, fix'd his Eyes upon *Elymas*, and ſolemnly declar'd him a *Child of the Devil, a Wretch full of Subtilty and Malice, and an Enemy to all Goodneſs, in perverting the right Way of the Lord: For which Reaſon the Hand of Heaven was upon him, which ſhou'd ſtrike him blind, and deprive him of the Sight of the Sun for a Seaſon.* Upon denouncing theſe Words, the Magician was immediately ſtruck blind, and cou'd not go without leading; the Vengeance of God juſtly puniſhing that Man with the Loſs of his bodily Eyes, who had ſo wilfully ſhut the Eyes of his Mind againſt the Light of the Goſpel, and had endeavour'd to keep others in ſo much Blindneſs and Darkneſs.

Acts 13. 12, 13. This was the firſt Miracle we find wrought among the *Gentiles*, which was ſo aſtoniſhing to the Governor, that he himſelf immediately became a Convert to the *Chriſtian* Faith. Nor had it a leſs Effect upon the Magician, according to *Origen* and St. *Chryſoſtom*, who aſſure us, That his Puniſhment wrought ſuch a Remorſe in his Heart, that he repented and believ'd, and together with his Sight recover'd the Knowledge of *Chriſt*, and the Viſion of the Sun of Righteouſneſs. And from this Time, forwards, *Saul* was always call'd *Paul*, a Name poſſibly given him by the Houſhold of *Sergius Paulus*, or perhaps at his Circumciſion; ſo that tho' he was call'd *Saul* as long as he convers'd with the *Jews*, *Syrians*, and *Arabians*; yet afterwards, when he was in a ſpecial Manner ſent to the *Gentiles*, the *Greeks*, and the *Romans*, he then had the Name of *Paul* given him, as being more agreeable to them. After this ſucceſsful Victory over the Power of *Satan*, *Paul* continu'd a while at *Paphos*, and probably made ſeveral Converts in that City, which had been remarkable for the Worſhip of *Venus*, the tutelar Goddeſs of the Iſland, who had a famous Temple dedicated to her here, wherein ſhe was ſerv'd with the moſt wanton and immodeſt Rites and Solemnities. From this City *Paul* remov'd with all his Company, and leaving *Cyprus*, ſail'd to *Perga* in *Pamphilia*, a Country in the leſſer *Aſia*, North-Weſt from *Cyprus*; in which City was a remarkable Temple dedicated to *Diana*. Here *John Mark* being weary of his itinerant Courſe of Life, and the Hazards and Dangers attending it, took his Leave of the Apoſtles, and return'd to *Jeruſalem*; which laid the Foundation of an unhappy Difference that broke out between *Paul* and *Barnabas* afterwards. Here it is moſt probable *Paul* firſt took *Titus* to be his Aſſiſtant inſtead of *Mark*, a young *Grecian* Convert of the Iſle of *Crete*.

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The two Apoſtles ſtay'd not long at *Perga*, nor in the adjoining Towns, but travell'd 70 or 80 Miles Northwards to a City call'd *Antioch*, the Metropolis of *Piſidia*, another Province of the leſſer *Aſia*; from whence they knew it wou'd be moſt proper to diſperſe the Knowledge of the Goſpel into the neighbouring Regions. In this City, on the firſt Sabbath Day, they enter'd the Synagogue among the other *Jews*, where they were courteouſly invited by the Rulers of the Synagogue to make a Deſcant upon the Leſſons out of the Law and the Prophets, juſt before read to the Aſſembly, according to the Cuſtom. Whereupon *Paul* took that Opportunity to preach *Jeſus Chriſt*, and ſolemnly requiring the *Jews* Attention, he firſt declar'd the many ſignal Mercies and Favours that God in former Ages had ſhewn to thoſe of their Nation, particularly, *by a miraculous Deliverance of them from the* Ægyptian *Slavery*; *by patiently bearing with their forty Years Murmurings in the Wilderneſs*; *by expelling ſeven Nations out of the Land of* Canaan, *that They might enjoy ſo rich and pleaſant a Country*; *by giving them a Succeſſion of Judges and Deliverers, for four hundred and fifty Years*; *and by giving them Kings, eſpecially* David, *a Perſon according to his own Heart and Mind, to whom he gave the Promiſe, That the* Meſſiah *ſhou'd be of his Poſterity, which Promiſe he had lately fulfill'd in the Perſon of* Jeſus. *For tho' that great Perſon, who was indeed the Saviour of the World, had met with cruel and barbarous Uſage from their Brethren the* Jews *at* Jeruſalem, *being crucify'd and ſlain by them*; *yet this was no more than what the former Prophets had foretold ſhou'd happen to the* Meſſiah. *And moreover, there were ſo many convincing Evidences to prove that Truth, that it cou'd not reaſonably be queſtion'd*; *for not only* John Baptiſt, *who was ſent before to make Way for his Coming, and to qualifie Men for the Reception of him by the Baptiſm of Repentance, did openly and plainly declare* Jeſus *to be the* Meſſiah, *which he had learnt by immediate Revelation*; *but alſo God himſelf gave a Demonſtration of it, in raiſing him from the Dead, according to the Propheſies deliver'd concerning him, and in ſhewing him after his Reſurrection to Multitudes of Witneſſes then alive. All which was exactly agreeable to the Pſalmiſt's Words, where God had declar'd him* 'his Son, and that he ſhou'd not 'ſee Corruption; *which was never accompliſh'd in the Perſon of* David. *Wherefore ſince the Forgiveneſs of Sins, and Juſtification, which was not attainable by the Law of* Moſes, *was now tender'd to them by believing in* Jeſus, *they ought to beware how they contemn'd ſuch free Mercy and Grace,*

A. D. 46. Claud. 6. *Acts* 13. 14--41.

leſt they brought upon themſelves that prophetical Curſe, which God had threatned to the Jews *of old for their great Neglect and Contumacy.*

Acts 13. 42–52. This Diſcourſe met with a double Effect; the Gentiles who were unacquainted with ſuch kinds of Doctrine, deſir'd better Information in the Truth of it the following Sabbath; and the *Jews*, who waited for Redemption in *Iſrael*, with the Proſelytes of the Gate, believ'd and attended on *Paul* and *Barnabas* for farther Inſtruction; who earneſtly exhorted them to perſevere in the Faith, notwithſtanding the greateſt Diſcouragements. The next Sabbath almoſt the whole City flock'd to the Synagogue to be their Auditors, which when the *Jews* ſaw, acted by a Spirit of Envy and Contempt, they proceeded to blaſpheme, and to contradict the Apoſtles. Whereupon they, with no little Courage and Boldneſs, declar'd, *That tho' they were commiſſion'd to preach to the* Jews *firſt, yet ſince they had ſhewn themſelves ſuch obſtinate Infidels, and render'd themſelves unworthy of eternal Life, they were order'd to preach to the* Gentiles, *which they now reſolv'd to do; that ſo* Chriſt *might prove a Light to the* Gentiles, *and his Salvation extend to the utmoſt Limits of the World* This extenſive Promiſe was highly pleaſing to the *Gentiles*, who magnify'd the Word of God, and as many of them as were prepar'd and diſpos'd for Eternal Life, heartily clos'd with it and embrac'd it. The Apoſtles not only preach'd in the City but alſo in the neighbouring Country with great Succeſs, which ſtill farther exaſperated the *Jews*, who to carry on their Revenge, engag'd ſome of the devout and honourable Women, with ſome of the principal Men of the City, who being led by a blind Zeal, perſecuted them, and forc'd them from the Place. Whereat *Paul* and *Barnabas*, ſhaking off the Duſt of their Feet, as a Teſtimony againſt their Ingratitude and Infidelity, departed from thence; leaving many Converts behind them, who were fill'd with a ſpiritual Joy, and the Gifts of the Holy Ghoſt.

Acts 14. 1–20. The two Apoſtles took their Journey Eaſtward, above a hundred Miles, to *Iconium*, the Metropolis of *Lycaonia*, another Province of the leſſer *Aſia*, where they again enter'd the *Jewiſh* Synagogues, notwithſtanding the ill Treatment they had receiv'd from the *Jews* in all Places. According to their uſual Courſe they began their Preaching there, which was attended with ſuch Succeſs, that great Numbers both of *Jews* and of *Gentiles* were converted to the Faith; and this encourag'd them to continue a long Time in that City, inſtructing and teaching the Believers more fully, and

and confirming their Doctrine by Signs and Miracles. But tho' they had gain'd a conſiderable Part of the City, yet there remain'd many unbelieving *Jews*, who according to their uſual Malice, excited the *Gentiles* againſt them, and by Calumnies render'd them ill affected to the *Chriſtians*; and being arm'd by the City Magiſtrate's Authority, they reſolv'd to have the Apoſtles apprehended and ſtoned. But they two having warning of their Deſigns, timely withdrew themſelves, and fled to the next Cities of the ſame Province, *Lyſtra* and *Derbe*; and there continuing, preach'd the Goſpel to the Inhabitants of thoſe Cities, and to the People of the adjoining Parts. At *Lyſtra* they ſaw an impotent Cripple, lame from his Birth, who had never walk'd; and *Paul*, perceiving by his attentive Behaviour at his Preaching that he had Faith to be ſav'd, thought fit to add the Cure of his Body to that of his Soul; and that the Miracle might be more conſpicuous, he ſpake out aloud in the midſt of the Aſſembly, *Stand upright on thy Feet!* and immediately the Cure was effected, and he both walk'd and leap'd. This Miracle amaz'd all the *Lyſtrians*, who being ſenſible of a divine Power in the Work, cry'd out in the *Lycaonian* Tongue, *That the Gods were come down to them in human Shape!* taking *Barnabas* for *Jupiter*, and *Paul* for *Mercury*; the firſt for his venerable Gravity, and the other for his powerful Elocution. And according to the idolatrous Worſhip in thoſe Times, they proceeded to offer Sacrifice to them; and the Prieſt of *Jupiter* brought Oxen and Garlands for that purpoſe. But as ſoon as the Apoſtles perceiv'd it, in Abhorrence of this ſuperſtitious Attempt, they rent their Clothes, and running in among the People, declar'd, *That they were miſtaken in the Object of their Worſhip; for that notwithſtanding their Miracles, they were no more than Men, and of like Paſſions with themſelves; and that the chief End of their Preaching was to turn them from the idolatrous Worſhip of Creatures, to that of the living God, who had created Heaven and Earth, and the Sea, and all Things contain'd in them; whom they had long defrauded of his due Honour, tho' he gave them convincing Arguments of his Being and Providence, doing them good, giving them Rain and fruitful Seaſons, and ſo filling them with Food and Gladneſs.* The Apoſtles having with much Difficulty reſtrain'd their Superſtition and Sacrifices, the Peoples Minds in a ſhort Time turn'd to the other Extream; and by the Inſtigations of ſome *Jews* who had ſeen the Apoſtles at *Antioch* and *Iconium*, they took *Paul* and ſton'd him, and then drew him out of the City, ſuppoſing him dead. Thus *Paul* met

with the ſame Puniſhment he had brought upon St. *Stephen*, tho' not ſo fatally; for as the Diſciples were attending upon his Corps, he ſuddenly reviv'd, and returning firſt into the City, departed the next Day with *Barnabas* to *Derbe*.

Joſeph. This hapned in the ſixth Year of *Claudius*, in which Year *Fadus* after two Years was remov'd from his Government of *Paleſtine*, and *Tiberius Alexander* ſent in his Room, being the eighth *Roman* Governor after the Baniſhment of *Archelaus*.

A. D. 47. Claud. 7. *Acts* 14. 21--27. The two Apoſtles having preach'd and converted many at *Derbe*, proceeded no farther in their Progreſs, but return'd back again to *Lyſtra*, *Iconium*, and *Antioch* in *Piſidia*, confirming the new Converts in thoſe Places in the Belief and Profeſſion of *Chriſtianity*, earneſtly perſuading them to perſevere, and to remember, *That they were to meet with many Difficulties, and Afflictions in the Way to the Kingdom of Heaven.* And that all Things might ſucceed, and the Goſpel flouriſh, with Faſting and Prayer, they ordain'd Presbyters and Paſtors in every Church, and having recommended them to the ſpecial Protection of God, took their Leaves of them. From hence they paſs'd through *Piſidia*, and thence came to *Pamphilia*; and having preach'd to the People at *Perga*, they travell'd down to *Attalia*, a Port and the Metropolis of the Province. And thus having at this Time finiſh'd the whole Circuit of their Miniſtry, they return'd by Shipping to *Antioch* in *Syria*, from whence they had ſet out about three Years before, when they were by the divine Command ſeparated for this particular Service of converting the *Gentiles*. And being return'd thither, and having aſſembled the Church in that City together, they declar'd what God had wrought by their Hands, how he had co-operated in their Miniſtry, and how he had open'd a large Door of Faith to the *Gentiles*, ſo that great Multitudes of them were come in, and believ'd in *Jeſus Chriſt*.

Tacit. *Dion.* IV. In the ſame Year that *Paul* and *Barnabas* finiſh'd their Circuit, and return'd to *Antioch*, which was the 7th of *Claudius*, and juſt 800 Years after the Building of the City of *Rome*, the Emperor order'd the Celebration of the famous *Secular Games*, as it were ſolemnizing the Birth-Day of the City: Which Games were the moſt ſolemn and magnificent of all others among the *Romans*, and were not regularly exhibited but once in a hundred Years, tho' there were but ſixty four Years after the laſt under *Auguſtus*. To theſe, as at former times, all Perſons were ſolemnly invited

ed by an Herauld, *to be Spectators of ſuch Shews as they never ſaw before, nor ever ſhou'd again*, being attended with all imaginable Pomp and Splendor, with all Kinds of martial and cruel Exerciſes, and no leſs Variety of religious Rites, and *Pagan* Superſtitions; a ſufficient Inſtance of the Prevalency of Idolatry in theſe Times. About the ſame Time, the Empreſs *Meſſalina*, who before by her impious Practices had caus'd infinite Miſchiefs in the State, now began to appear more publick in her Lewdneſs, and triumphant in her adulterous Deſigns. After ſhe had ſacrific'd many of her Gallants, who were too deficiently ſerviceable to her unbounded Deſires, ſhe fell paſſionately in Love with *C. Cilius*, the moſt beautiful Youth in *Rome*, whom ſhe oblig'd, tho' unwillingly, to divorce his Lady, that ſhe might be free from all Rivals. And in the following Year A. D 48. they proceeded to a notorious Expedient, impudent beyond all Example, and almoſt all Belief; which was openly and Claud. 8. publickly to marry each other almoſt in the Emperor's Preſence, relying upon his ſtupid Blindneſs, and the tranſcendent Power ſhe had over him. But *Claudius* ſhortly after being inform'd, or rather rous'd by his Favourites *Narciſſus* and *Pallas*, aſſum'd ſo much Reſolution, as to cauſe the Deaths of all her Confederates, and alſo of her ſelf: But after ſuch a careleſs and inſenſible Manner, that he rather ſeem'd to be a Stock than a Man, much leſs a Prince and an Emperor.

In the ſame Year *Claudius*, or his Friends, made a Removal in the Government of *Paleſtine*, recalling *Tiberius Alexander*, after two Years Continuance, and ſending *Ventidius Cumanus* in his Room, who was the ninth *Roman* Governor after the Baniſhment of *Archelaus*. *Herod* King of *Chalcis*, according to the Power given him, alſo made a Change in the High-Prieſthood, removing *Joſephus Caneus*, and conſtituting *Ananias* the Son of *Nebedæus*, who was the 12th High-Prieſt after the Birth of our Saviour. Shortly after *Herod* dy'd; and tho' he left three Sons behind him, the Emperor out of his great Love to young *Agrippa*, gave his Dominions to him. About the ſame Time, the Feaſt of the Paſſover drawing near, *Cumanus*, according to the Example of former Governors, appointed Soldiers to guard the Porticos of the Temple, to prevent Tumults and Diſorders, at the Time of ſuch a great Conflux of People. On the fourth Day of the Feaſt, one of the *Roman* Soldiers by his horrid obſcene Behaviour and Diſcourſe, highly provok'd all the Spectators, many of whom being raſh young Men, and prone to Sedition, began with *Joſeph.*

reviling Terms, and then proceeded to Stones; while others tumultuouſly repaired to *Cumanus*, requiring Juſtice againſt the Soldier. The Governor ſuſpecting the Numbers and Fury of the *Jews*, immediately ſent a conſiderable Force to ſeize all the Gates of the Temple; which caus'd all the People to fly, which they did with ſuch Precipitation and Confuſion, that great Numbers were trodden to Death, and above twenty thouſand ſlain in the Sedition: So that the Feſtival was in all Places turn'd into Lamentations and Mournings. This Calamity was ſhortly after ſucceeded by another; for near *Bethoron*, about twelve Miles from *Jeruſalem*, one *Stephanus*, Servant to the Emperor, being robb'd of ſeveral rich Goods, *Cumanus* ſent Forces to pillage the neighbouring Villages, and bring the Inhabitants bound, for not purſuing and apprehending the Robbers. In one of the Villages, a certain Soldier finding a Book of the Holy Scriptures, cut it in pieces, and burnt it; which ſo enrag'd the whole Body of the *Jews*, that in vaſt Throngs and Multitudes they repair'd to *Cumanus* then at *Cæſarea*, requiring that the Soldier who had ſo highly affronted God and their Law, might not eſcape Puniſhment. *Cumanus*, perceiving that the *Jews* wou'd not be appeas'd without ſome Satisfaction, by the Advice of his Friends, commanded the Soldier to be beheaded in their Preſence; which ended the Diſturbance.

In this Year, it is moſt generally ſuppos'd that the Mother of our Lord, the ever bleſſed Virgin, dy'd; tho' ſome think it was three Years before. But in this there is very little Certainty, no more than there is about the Place, or the Manner of her Death. As to the Place, ſome believe it *Jeruſalem*, as it ſeems moſt probable, and others *Aſia Minor* with St. *John*; as to the Manner, ſome think ſhe dy'd a natural Death, and others that ſhe ſuffer'd Martyrdom, grounding it upon *Luke* 2. 35. where it is ſaid, *A Sword ſhou'd pierce through her Soul.* But thoſe of the *Romiſh* Church have a particular and formal Account, That the Apoſtles were miraculouſly tranſported from divers Parts of the World to *Jeruſalem* to be preſent at her Death, which was altogether without Pain; and that on the third Day after her Burial, ſhe aroſe from the Dead, and aſcended into Heaven in the Preſence of the Apoſtles, *Dionyſius* the *Areopagite*, *Timotheus*, and *Hierotheus*: In Memory of which they keep the 15th Day of *Auguſt* with great Pomp and Solemnity; but we cannot find any kind of Foundation in Antiquity for this, or any Story like it. There are ſome Letters that are attributed to the bleſſed Virgin, as there

there is one to our Lord himſelf; but they are generally look'd upon as ſpurious, eſpecially thoſe of the Virgin's

V. The two Apoſtles *Paul* and *Barnabas*, after their three Years Circuit, continu'd at *Antioch* and the neighbouring Places about a Year longer; during which Space *Chriſtianity* daily encreas'd, and the Church of God flouriſh'd exceedingly. But at length it began to be greatly diſturb'd, by means of certain *Jewiſh* Converts from *Judæa*, who being unſound in the Faith, and led by their former Zeal and Prejudices, taught the *Gentile* Converts, *That unleſs they obſerv'd Circumciſion, and the Moſaick Inſtitutions, they cou'd never be ſaved.* The Broaching of this Doctrine caus'd great Uneaſineſs and Diſputes among the Brethren; and *Epiphanius* tells us, that the noted Heretick *Cerinthus* was the Ringleader of the Faction. *Paul* and *Barnabas* us'd all Methods to put a Stop to this growing Evil, which they found ſo prevailing by Reaſon of the ſtrong Impreſſions the *Jews* had receiv'd in their Education, and their profound Veneration for their Law-giver *Moſes*; and after many Conferences and Diſputations, it was judg'd moſt requiſite for them two, with ſome others, to go up to *Jeruſalem*, there to conſult the Apoſtles and Presbyters concerning this important Affair; which was not done without ſome Revelation from Heaven, as appears from *Gal.* 2. 2. And taking *Titus*, and ſome ſelect Perſons with them, in the Beginning of the following Year, being conducted part of their Way by the chief of the Church, they paſs'd through *Phœnicia* and *Samaria*: In both which Provinces they were careful to relate what great Things the Lord had wrought by their Hands, in the Converſion of the *Gentiles*, to the great Joy and Comfort of all the Brethren in thoſe Parts. *Acts* 14. 48. *Chap.* 15. 1--3. A. D. 43. Claud. 9.

Paul arriving at *Jeruſalem*, among the Apoſtles of the Circumciſion, refus'd to circumciſe *Titus*, becauſe of ſeveral falſe Brethren, who watch'd all Opportunities to ſcandalize the Liberty of the Goſpel; and he was unwilling to give Way to ſuch by any Condeſcenſion, leſt he ſhould have injur'd the Faith. For tho' he afterwards allow'd of the Circumciſion of *Timothy*, and us'd ſome of the *Moſaick* Ceremonies himſelf, for avoiding any Offence to the weak, and to win others, yet he wou'd not comply in the leaſt Degree with thoſe treacherous Deſigners, who endeavour'd to find Matter to diſgrace the Goſpel. *Paul* and *Barnabas* firſt addreſs'd themſelves to the Apoſtles *James*, *Peter* and *John*, the Pillars and principal Perſons in that Place; by whom they were kindly entertain'd, and admitted to the Right *Galat.* 2. 1--10. *Acts* 15. 4, 5.

Right Hand of Fellowſhip, as St. *Paul* himſelf expreſſes it. And perceiving by the Account that *Paul* gave them, that the Goſpel of the Uncircumciſion was committed to him, as that of the Circumciſion was to *Peter*, they ratify'd it by Compact and Agreement, that *Peter* ſhou'd preach to the *Jews*, and *Paul* to the *Gentiles*, not forgetting the Poor of either. And whereas the Neceſſity of Circumciſion and the *Moſaick* Law was alſo zealouſly aſſerted in *Jeruſalem* as well as *Antioch* by many of the believing *Phariſees*, the Apoſtles thought fit to appoint a particular and ſolemn Aſſembly of themſelves and Presbyters to determine this Matter. And this is the firſt, and alſo the pureſt Council in the *Chriſtian* Church.

Acts 15. 6-21. When the Council was aſſembled, after many Debates and various Arguments, *Peter* at length ſtood up, and acquainted all the reſt, *That God having made Choice of him among all the Apoſtles, to be the firſt that ſhou'd preach the Goſpel to the* Gentiles, *the ſame God, who was beſt able to judge of the Hearts of Men, had born Witneſs to them of his merciful Acceptance, by beſtowing his Holy Spirit upon them as well as the* Jews; *having put no Difference between the one and the other, but equally purifying their Hearts by Faith. That therefore it was a tempting and a provoking of God, to lay a Yoke upon the Necks of the Diſciples, which neither they themſelves, nor their Fathers were able to bear: There being ſufficient Ground to believe, that the* Jews *were to expect Salvation by the Grace of* Jeſus Chriſt, *as well as the* Gentiles. *Peter* having ended his Speech, after ſome Silence *Paul* and *Barnabas* gave an Account to the Aſſembly what Wonders and Miracles God had enabled them to work, in the converting of the *Gentiles*; a plain Evidence, that tho' uncircumcis'd, they were now accepted by God as well as the *Jews* with all their legal Rites and Privileges. After they had finiſh'd their Narration, *James* the Biſhop of the Place ſtood up, and deſiring the Attention of the reſt, declar'd, *That* Peter *had demonſtrated, That it was God's Pleaſure to viſit the* Gentiles, *and out of them to take a People to bear his Name: All which was agreeable to what the Prophet* Amos *had foretold*; *namely*, '*That God wou'd return and re-*' *build the Houſe of* David, *which was fallen down, and re-*' *pair all the Ruins and Breaches thereof*; *that the reſt of* ' *Mankind, and all the* Gentiles *that were call'd in his Name,* ' *might ſeek after the Lord. And this had been declar'd by God, who knew all Things from the Beginning of the World.* After this he procceeded to determine the whole Matter, and to give Sentence, *That the* Jewiſh *Rites ought not to be impos'd*

impos'd upon the believing Gentiles. But that the zealous *Jews* might have no Offence, and the *Gentiles* no Burthen neither, he propounded that the latter ſhou'd be requir'd the Obſervance of theſe four Things: Firſt, to *abſtain from Meats offer'd to Idols*, becauſe it might ſeem a Participation in the Idolatry: Secondly, *from Fornication*, which the *Gentiles* accounted little or no Crime: Thirdly, *from Things ſtrangled*, which were exceeding odious to the *Jews*: And fourthly, *from Blood*, which was ſuppos'd to have been forbidden to affright Men from Cruelty and Bloodſhed. That theſe Things ought to be forborn, becauſe of the *Jews*, who cou'd not but have an Abhorrence for them, *ſince they heard the Writings of* Moſes, *that prohibited them, read in their Synagogues every Sabbath Day.*

The Determination of *James*, which was deliver'd with ſome Authority, was readily allow'd by the Council; and by the Conſent of the whole Church, it was reſolv'd, That *Judas*, and *Silas* or *Silvanus*, two eminent Men of their own Number, ſhou'd go over with *Paul* and *Barnabas* to *Antioch*, that by the Teſtimony of their own Commiſſioners, and the Letters and Decrees of the Council, the falſe Teachers might be ſilenc'd, and the believing *Gentiles* confirm'd in the Truth. By theſe four they wrote Letters to the believing *Gentiles* in many Parts, after this Manner. ‘ *The* ‘ *Apoſtles, and Presbyters, and Brethren of* Jeruſalem, *wiſh* ‘ *Happineſs to the Brethren that are of the* Gentiles *in* Antioch, *in* Syria, *and* Cilicia. *Foraſmuch as we are inform'd,* ‘ *that certain Perſons who went from this Place, have diſturb'd you with their Diſcourſes, enſnaring your Souls, by* ‘ *declaring, That you are oblig'd to be circumcis'd, and to keep* ‘ *the Law; to whom we gave no ſuch Inſtructions: It ſeem'd* ‘ *good therefore to us to ſend ſome ſelect Perſons to you, with* ‘ *our dear Brothers* Barnabas *and* Paul, *Men who have ha-* ‘ *zarded their Lives for the Name of our Lord* Jeſus Chriſt. ‘ *Upon which Account we have ſent* Judas *and* Silas, *who* ‘ *will tell you our Minds by Word of Mouth. For it ſeem'd* ‘ *good to the Holy Ghoſt, as well as to us, to lay upon you no* ‘ *greater Burthen than theſe at preſent neceſſary Things.* ‘ *THAT YE ABSTAIN FROM MEATS OF-* ‘ *FER'D TO IDOLS, AND FROM BLOOD,* ‘ *AND FROM THINGS STRANGLED, AND* ‘ *FROM FORNICATION: Which you will do well,* ‘ *if you obſerve. Farewel.* And thus concluded the Council of *Jeruſalem* in the Year 49, and 9th of *Claudius*, about five Years after the Death of *James* the Son of *Zebedee*, and

Acts 15. 22-29.

and 14 after the Converſion of *Paul*, as appears from *Gal.* 2. 1. tho' ſome Chronologers by Miſtake add the three Years mention'd Chap. 1. 18. which wou'd make the whole 17 Years.

CHAP. V.

From the End of the Council of Jeruſalem, *to St.* Paul's *laſt Journey to that City, when he firſt became a Priſoner.*

Containing the Term of about nine Years.

A. D. 49. Claud. 9. *Acts* 15. 30—35. *Galat.* 2. 11—19.

I. THE Apoſtles *Paul* and *Barnabas* being diſmiſs'd by the Council of *Jeruſalem*, and taking *Judas* and *Silas* with them, carry'd the decretal Epiſtle to *Antioch*, and preſented it to the whole Body of the Church, which was receiv'd by all with great Joy and Satisfaction. Here *Judas* and *Silas*, being Men of eminent Gifts in teaching and interpreting the Scriptures, alſo employ'd themſelves in confirming and eſtabliſhing the Believers in the Truth of Chriſtianity. After a ſhort Continuance in the City, theſe two were with all Kindneſs and Civility diſmiſs'd by the Church, in order to return to *Jeruſalem*; but *Silas*, for ſome Reaſons, was not willing to depart ſo ſoon, but choſe to tarry with *Paul* and *Barnabas*, who continu'd in this great City, teaching and propagating the *Chriſtian* Faith, with many others. Not long after *Peter* alſo came to *Antioch*, who having been a principal Perſon in deciding the Controverſies in the late Council, conſonant to the Goſpel Liberty there confirm'd, convers'd freely for a Time with the *Gentile* Converts, eating with them, and living like them, and not as did the *Jews*, who ſtill obſerv'd the Diſtinction of Meats preſcrib'd by the Law. But in the Beginning of the following Year, when certain *Jewiſh Chriſtians* came to this City from *James* at *Jeruſalem*, who were tenacious of the Ceremonial Law, *Peter* out of Fear of Offence, began to ſeparate himſelf from the *Gentile* Converts, refuſing to eat with them, as if God had never taught him to call no Man common or unclean; which Practice of his confirm'd the *Jews* in their darling Opinions, and fill'd the *Gentiles* with new Doubts and Scruples: So that what was lately eſtabliſh'd, was in danger of being deſtroy'd; for many of the

A. D. 50. Claud. 10.

Jews,

Jews, and even *Barnabas*, was carry'd away with the Stream of his Diſſimulation, and follow'd his Example. But *Paul* perceiving this, and knowing that *Peter* did not walk uprightly, according to the Truth of the Goſpel, bravely withſtood him to the Face, and reprov'd him before the whole Church; declaring, *That his Hypocriſie did great Injury to the* Gentiles, *by inducing them to live in* Jewiſh *Obſervations, when he himſelf, tho' a* Jew, *thought himſelf at Liberty to live as the* Gentiles *did: That he deſir'd to be juſtify'd by Faith, and not by the Works of the Law, and yet impos'd that Yoke upon others; which was an Offence againſt* Chriſt, *and a rebuilding of that which had been once deſtroy'd. Peter* bore this ſharp and impartial Reproof with Patience and Humility, and no doubt amended his Carriage upon it. *Porphyry*, one of the great Enemies of the *Chriſtians*, took an Occaſion from this Management to accuſe St. *Peter* of Falſhood, and St. *Paul* of Inſolence: But St. *Auſtin* anſwers, That the Liberty of the latter, and the Humility of the former were both highly commendable; and that as one teaches us not to fear the reproving boldly any that hinder the Goſpel, ſo the other teaches them to accept ſuch Advice with Humility. This is the laſt Time that we read of St. *Peter* in the Holy Scriptures.

About the ſame Time *Paul*, who deſir'd not only to plant Churches but alſo to water them, propounded to *Barnabas* to go and viſit the Cities they had converted, and confirm and eſtabliſh them in the Truth they had receiv'd. *Barnabas* freely conſented to ſuch a pious Propoſal, but was very earneſt to take along with them his Kinſman *John Mark*. But *Paul* oppos'd his Deſire, becauſe he had formerly found him defective in the Miniſtry; having either through Fear or an unſound Faith, deſerted them at *Perga* in *Pamphilia*. *Barnabas*, whoſe natural Love to his Siſter's Son caus'd him to overſee former Faults, and to hope for a better Management, was angry at this Refuſal; and being both reſolute in their Opinions, it not only occaſion'd a ſharp Contention between them, but alſo an intire Separation from each other. Thus were theſe two excellent Men by a ſmall Punctilio parted, after a joint Labour of ſeveral Years Miniſtry: The Holy Spirit intending by this Account to ſhew us that the beſt *Chriſtians* are ſtill ſubject to the ſame Paſſions and Infirmities with other Men; and that therefore none ought to be too much elevated with an Opinion of their own Piety, or to deſpiſe others whom they imagine to be their Inferiors. God however turn'd all to the beſt; for tho' they differ'd about *John Mark*, yet neither forſook *Acts* 15. 36--39.

his

his Office or Miniſtry, and tho' they were ſeparated as to their Perſons, yet not as to their Faith and Doctrine; and being thus parted, the Goſpel was preach'd by them in more Places. *Barnabas* with his Kinſman, ſail'd to his native Country *Cyprus*, where he preach'd to the *Jews*, who were very numerous in that Iſland: From whence he is ſaid to have gone and preach'd at *Rome*, and after that in *Liguria*, where he founded the Biſhoprick of *Milan*. *Baronius* is unwilling to acknowledge the former, but ſeems very poſitive in the latter; yet we have but very little Certainty of either.

Acts 15. 40, 41. *Chap.* 16. 1–5. 2 *Tim.* 3. 14, 15.

In the mean Time, *Paul* choſe *Silas* for his Companion, and enter'd upon his Journey, being recommended by the Prayers of the Faithful to the Protection and Favour of God. He firſt viſited the neighbouring Churches of *Syria*, then thoſe of his own Country *Cilicia*, confirming them in the Faith with his Inſtructions and Exhortations. From hence he departed to *Derbe* and *Lyſtra* in *Lycaonia*, Cities he had converted three Years before, where he met with a young Man call'd *Timothy*, whoſe Father was a *Grecian*, but his Mother *Eunice* a *Jewiſh* Convert, by whom he had been brought up under all the Advantages of a pious and religious Education, and particularly in an extraordinary Skill in the Holy Scriptures: Which Accompliſhments drew *Paul*'s Affection to him; and knowing that ſo promiſing a Perſon wou'd be highly ſerviceable to him, he determin'd to take him for his Companion, and a ſpecial Inſtrument in the Miniſtry of the Goſpel. *Timothy* was a *Gentile* born, and tho' *Paul* wou'd not permit *Titus* to be circumcis'd when perverſe Men declar'd it neceſſary, yet here he thought it convenient for the *Jews* Sake to circumciſe *Timothy*; being willing in lawful and indifferent Matters, ſuch as Circumciſion was at preſent, to accommodate himſelf to Mens Humours, and Apprehenſions, for the ſaving of their Souls. In all the Places he paſs'd through, he left the *Chriſtians* a Copy of the Decrees made by the Apoſtles and Presbyters of *Jeruſalem*, to confirm them in the right Uſe of their *Chriſtian* Liberty; by which means the Churches were eſtabliſh'd in the Faith, and daily encreas'd in their Numbers.

A. D. 51. Claud. 11. *Acts* 16. 6--15. *Galat.* 4. 14, 15.

From hence with his Companions *Paul* paſs'd through *Phrygia* and *Galatia*, both Provinces of the leſſer *Aſia*; in which latter Country he was entertain'd with as great Kindneſs and Veneration, as if he had been an Angel immediately ſent from Heaven. And paſſing from thence into *Myſia*, they were forbidden by the Impulſe of the Holy Spirit to go either into *Bithynia*, or *Aſia Propria*, the Country

try about *Epheſus*; therefore they went down to *Troas*, a Port upon the *Ægean* Sea. Here *Paul* had a Viſion by Night from God, and ſaw a Man in a *Macedonian* Habit ſtanding by him, and beſeeching him to come over into their Country and aſſiſt them; a Viſion and a Call different from all others he had found before. Hereupon he immediately reſolv'd to paſs from *Aſia* into *Europe*, where he had never been before, concluding that God had call'd him to preach the Goſpel in *Macedonia*, and the famous Country of *Greece*. And here it ſeems *Paul* was join'd by *Luke*, a *Chriſtian* Convert of *Antioch*, admirably accompliſh'd in all Parts of Learning and human Sciences, particularly Phyſick, if not Painting, who from this Time became *Paul*'s inſeparable Companion and Attendant, and afterwards one of the four Evangeliſts. *Paul* being thus accompany'd with *Silas*, *Luke*, and *Timothy*, ſail'd North-Weſtward from *Troas*, and touching upon *Samothrace*, an Iſle not far from *Thrace*; the next Day they landed at *Neapolis*, a Port in *Macedonia*; from whence they travell'd a few Miles to *Philippi*, a City famous for the Defeat of *Brutus* and *Caſſius*, the Metropolis of that Part of *Macedonia*, and a *Roman* Colony. In this City they tarry'd a conſiderable Space, and *Paul*, according to his Cuſtom, preach'd in a *Proſeucha*, or Oratory of the *Jews*, which ſtood by a River Side at ſome Diſtance from the City, and was much frequented by the devouter Women of their Religion, who met there to pray, and to hear the Law. To theſe *Paul* deliver'd the Word of God, and by the Influence of God's Spirit converted, among others, a certain Woman nam'd *Lydia*, a Purple Seller, born at *Thyatira*; who being baptiz'd with all her Family, was ſo importunate with *Paul* and his Companions to lodge at her Houſe, if they judg'd her ſincere in her Converſion, that they cou'd not deny her Civility.

So long as they remain'd in the City they continu'd their daily Courſe of worſhiping God in the ſame Oratory, whither they were often follow'd by a *Pythoneſs*, a Maid Servant, actuated by a Spirit of Divination, who openly cry'd out, *That theſe Men were the Servants of the moſt High God, who came to ſhew the Way of Salvation to the World*; ſo eaſily can Heaven extort a Confeſſion from the Mouth of Hell. But *Paul*, deteſting the Teſtimony of *Satan*, commanded the Demon in the Name of *Jeſus Chriſt* to come out of her. The evil Spirit obey'd, but immediately rais'd a Storm againſt the Apoſtles; for the Maſters of this Maid, who formerly receiv'd great Advantages from her infernal Arts, finding the Loſs of their Gain, in a great Rage drag'd *Paul* *Acts* 16. 16--40.

Paul and *Silas* into the *Forum* before the Magiſtrates and Governor of the Colony, declaring, *That theſe Men, who were* Jews, *had introduc'd many Innovations prejudicial to the State, and a Religion unlawful for the* Romans *to obſerve.* The Magiſtrates being jealous of all Diſturbances, were very ready to puniſh ſuch as were accus'd by a Multitude, and therefore commanded their Clothes to be torn off, and them to be ſeverely ſcourg'd as ſeditious Perſons; after that they committed them to cloſe Priſon, giving a ſtrict Charge to the Jaylor to keep them ſafely; who thereupon unmercifully thruſt them into the Inner Dungeon, and made their Feet faſt in the Stocks. Theſe Sufferings were ſo far from abating their ſpiritual Joy, that at Midnight, they both pray'd and ſung Pſalms to the Almighty, ſo that all the Priſoners heard them; and God ſoon manifeſted the Effect and Power of their zealous Devotion, by cauſing a great Earthquake, which ſhook the Foundations of the Priſon, open'd all the Doors, and miraculouſly loos'd every Man's Chains. The Jaylor awaking with this amazing Accident, concluded that the Priſoners were all fled; and to prevent the Sentence of publick Juſtice, was ready to execute himſelf by his own Sword; which *Paul* perceiving, cry'd out to him to hold his Hand, *For that they were all there.* The Jaylor being touch'd with the divine Power, came trembling in with a Light, and with no leſs Commotion in his Conſcience demanded, *What he muſt do to be ſaved?* They without reſenting the Severity he had us'd towards them, readily reply'd, *That if he believ'd in* Jeſus Chriſt, *he might be ſav'd, and all his Family.* The Jaylor, after a competent Inſtruction, receiv'd the Faith, and was baptiz'd with all his Houſe; and as a Teſtimony of his Sorrow for his former Uſage, he waſh'd their Wounds, and joyfully entertain'd them in his Houſe with the utmoſt Kindneſs and Civility. Early in the Morning the Magiſtrates ſent Officers privately to releaſe them, and the Jaylor deliver'd the Meſſage, bidding them *Depart in Peace*; but the Apoſtles refus'd, declaring, *That they were not only innocent Perſons, but alſo* Romans; *that ſince they had been illegally ſcourg'd, they expected a Delivery as publick as the Injury, and an open Vindication of their Innocency, and that they themſelves who had ſent them thither, ſhould fetch them thence.* The Magiſtrates were extreamly affrighted at this, and being ſenſible of their Error, and the Strictneſs of the *Roman* Laws, repair'd to the Priſon, and with all Submiſſion deſir'd them to leave the City. Theſe holy Men, ſatisfy'd with this ſmall Recompence, went to the Houſe of *Lydia*; and having comforted the Brethren

Brethren with the Proof of their Deliverance, they left the City, having there laid the Foundation of a very eminent Church, as appears from *Paul*'s Epiſtle to the *Chriſtians* of this City *Philippi*.

Paul and his Companions having left *Philippi*, they travell'd Weſtward through *Amphipolis* and *Apollonia*, and went to *Theſſalonica*, the Metropolis of all *Macedonia*, about 120 Miles from *Philippi*. Here being a Synagogue of the *Jews*, *Paul*, according to his Cuſtom, went in, and firſt preach'd the Goſpel to them, and for three Sabbath Days ſucceſſively plainly ſhew'd Them, *That according to the Scriptures the* Meſſiah *promis'd to the* Jews *ought to ſuffer and riſe again, and that* Jeſus *was the very Perſon.* Some of the *Jews* were perſuaded to believe and embrace the Faith, and aſſociated themſelves with *Paul* and *Silas*, as likewiſe did great Numbers of *Grecians* who were Proſelytes of the Gate, and many Women of the better Rank and Quality. Here *Paul* inſtructed them, not only concerning Faith in *Chriſt*, but alſo concerning the future Apoſtacy of *Anti-Chriſt* and his Revelation; and here alſo he receiv'd Relief from the believing *Philippians*, being as little Burthenſom as poſſible to thoſe of this City. But after ſome Time, ſeveral of the unbelieving *Jews* in this Place, according to their uſual Perverſeneſs, join'd with certain mean and lewd Perſons, and aſſaulted the Houſe of *Jaſon*, a conſiderable Man, where they lodg'd, intending to drag them out to the People, and poſſibly to ſtone them. But miſſing of them, they hal'd *Jaſon* and other Believers, after a tumultuous Manner to the Magiſtrates, crying out, *That* Jaſon *had harbour'd thoſe that would overturn the World, and had ſet up one* Jeſus *for King, in Oppoſition to* Cæſar *the Emperor.* Theſe Suggeſtions were ſufficient to oblige the Magiſtrates to take Security from *Jaſon*; but the Brethren privately ſent away the Apoſtles by Night to *Beræa*, a City about 50 Miles South of *Theſſalonica*. Here going into the Synagogue, they found the *Jews* of a more noble and unbyaſs'd Temper, ready to entertain the *Chriſtian* Doctrine, but yet willing to take it meerly upon the Apoſtle's Word, 'till they had firſt compar'd his Preaching, with what the Scriptures ſaid of the *Meſſiah* and his Doctrine. The Succeſs was anſwerable, and great Numbers both of Men and of Women of the ſuperior Rank were converted. But in a ſhort Time they were purſu'd by the Malice of the *Jews* of *Theſſalonica*, who coming to *Beræa* rais'd great Diſturbances; which occaſion'd the Believers to ſend *Paul* towards the

Acts 17. 1--15. 2 *Theſ.* 2. 2--5. *Phil.* 4. 16.

A. D. 52. Claud. 12.

Sea Side, as if they deſign'd to put him on Shipboard, and then to conduct him another Way, near 240 Miles Southwards, as far as the great City *Athens*. But *Silas* and *Timothy*, not being ſo much known or hated as *Paul*, continu'd ſome Time longer, to confirm the new Believers.

Athens was once the Metropolis of all *Greece*, and one of the moſt renowned Cities in the World for Arts and Arms; and tho' now much declining, yet was ſtill the principal Academy in the *Roman* Empire for all kinds of polite Learning. The Inhabitants of it were very religious and ſuperſtitious, and ſo careful, that no Deity ſhould want due Honour from them, that they had an Altar inſcrib'd *TO THE UNKNOWN GOD*; which many believe was the Name which the *Pagans* generally gave to the God of the *Jews*. While *Paul* remain'd at *Athens*, expecting *Silas* and *Timothy*, by taking a particular View of the Place, he could not but take Notice of the exceeding Progreſs of Idolatry, for *Petronius* ſays, 'It was eaſier to find Gods 'than Men at *Athens*; and he was deeply concern'd to ſee ſo much Zeal and Devotion miſplac'd, and earneſtly deſir'd it might be fix'd upon a proper Object. Wherefore he us'd his utmoſt Endeavours for the *Athenians* Converſion, and not only on the Sabbath Days diſputed with the *Jews* and Proſelytes in the Synagogues, but took all Opportunities, where-ever he met with a convenient Auditory, to inſtruct them in the Coming of the *Meſſiah*, and the Reſurrection; which he often found in the main *Forum*, whither the *Athenians* and Foreigners daily repair'd to hear and tell News, which was the great Buſineſs of their Lives. His Doctrine was new and ſtrange to the *Athenians*; and tho' they did not perſecute him as the *Jews* did, yet he was entertain'd with Scoffs and Contempt by the Philoſophers of the *Stoick* and *Epicurean* Sects, and by others of a more ſerious Temper, as a Diſcoverer of new Gods hitherto unknown; which tho' they were not unwilling to receive, yet becauſe the *Areopagus*, the ſupreme Court of the City, was to canonize all Gods that were to be allow'd publick Worſhip, they brought him before thoſe Judges to give an Account of his Doctrine. Being brought before this grave Aſſembly, *Paul* with an Air of Majeſty and Courteſie, declar'd to the whole Audience, *That he could not but obſerve how unhappily they were over-run with Superſtition, finding an Altar among them inſcrib'd to the unknown God; therefore in Compaſſion to their miſguided Zeal, he would declare to them the Deity which they ignorantly worſhip'd; which*

Acts 17. 16-34.

which was no other than the great God, the Creator of all Things, the Supream Governor of the World, who was incapable of being confin'd within any Temple or human Fabrick. That no Image could be made to repreſent him, who neither needed Gifts nor Sacrifices, being himſelf the Fountain from whence Life, Breath, and all other Bleſſings ſpring: That from one common Original he produc'd the whole Race of Mankind, wiſely fixing and determining the Times and Bounds of their Habitation; and all this, that Men might be more ſtrongly oblig'd to ſeek after him, and ſincerely ſerve him; a Thing the more eaſily attainable, becauſe he was ſo very near every one. That it was entirely from him that they had either Life, Motion, or Exiſtence; which was acknowledg'd by one of their own Poets, Aratus *by Name, in that Sentence of his, WE ALSO ARE HIS OFF-SPRING. That therefore if they were the Off-ſpring of God, it was highly irrational to ſuppoſe that their Creator could be the Work of their Hands, as an Image of Gold, Silver, or Stone was. That the divine Patience had long born with Mens blind Idolatries, but that now God expected a general Repentance and Reformation from the World; eſpecially having by the Publication of the Goſpel evidenc'd a future Judgment, and particularly appointed the Holy* Jeſus *to be the Judge of the World, and having given ſufficient Aſſurance of the Truth of it by his Reſurrection from the dead.* Theſe laſt Words concerning the Reſurrection were derided by ſome of the Philoſophers; but others more gravely anſwer'd, *That they would hear him again upon the ſame Subject.* His ſolemn Diſcourſe, however contemn'd by ſome, had a happy Effect upon ſeveral, and thoſe of the higheſt Rank amongſt them; particularly *Dionyſius*, one of the Senators and Judges of this Court, and *Damaris*, whom ſome think to be his Wife. It is generally believ'd that *Dionyſius* was afterwards by St. *Paul* conſtituted the firſt Biſhop of *Athens*.

About the Time of *Paul*'s Arrival at *Athens*, the Emperor *Claudius* by his own Edict baniſh'd all the *Jews* from *Rome*, by Reaſon of their being continually in an Uproar and Tumult upon the Account of *Jeſus Chriſt*, whom *Suetonius* calls *Chreſtus*: And many are of Opinion, that under the Name of the *Jews* the *Chriſtians* were alſo expell'd, among whom St. *Peter* has been improbably ſuppos'd to be one. Before *Paul*'s Departure from this City, *Timothy* according to Order came to him from *Macedonia*, and brought him an Account, That the new *Chriſtians* at *Theſſalonica* were under Perſecution from their Fellow-Citizens ever ſince he left them. Which was ſo great a Concern to *Paul*, that

1 *Theſ.* 3. 1, 2. *Chap.* 2. 14, 17, 18.

he deſign'd to return to them again, and by his own Preſence to confirm them in the Faith, that none of them might be deterr'd or diſcourag'd by Perſecutions, which he had formerly told them ſhou'd be the conſtant Attendants of their Profeſſion. But being hinder'd by the Malice of the Enemies of the Goſpel, he ſent *Timothy* to them to ſupply his Office, and to eſtabliſh them and comfort them in their Afflictions; and departed himſelf 50 or 60 Miles South-Weſtward to *Corinth*, a City ſituated upon the narrow Iſthmus of *Peloponneſus*, then the Metropolis of all *Greece*, and the Reſidence of the Proconſul of *Achaia*. Being arriv'd at this rich and populous City, he met with *Aquila* and his Wife *Priſcilla*, lately baniſh'd from *Rome* by the Decree againſt the *Jews*; and they being of the ſame Trade of Tent-making with himſelf, he join'd and wrought together with them, that he might not be burthenſome to that Place where no Church was yet eſtabliſh'd. On the Sabbath Days he taught in the *Jewiſh* Synagogue, and by his convincing Arguments brought many *Jews* and *Grecians* to the Faith: *Stephanus* and his Family were the Firſt-Fruits of his Converſion, and baptiz'd by him with *Criſpus* and *Gaius*, to be Miniſters in that Office to the reſt that ſhou'd believe; for he himſelf was not ſent to baptize, but to preach. While he was thus buſy'd in this City in Preaching the Goſpel, in which he ſuſtain'd many Labours and Troubles, *Timothy* arriv'd from *Theſſalonica*, bringing *Silas* along with him, and gave him an Account of the ſtedfaſt Firmneſs and Perſeverance of that Church; which extreamly pleas'd the Apoſtle, and was as a comforting Cordial to him in his Afflictions. This caus'd him to take ſome freſh Reſolutions of going to viſit them in Perſon; but in the mean Time he thought it convenient to write to them, which he did ſhortly after; and this was the firſt of all his Epiſtles, and the third, if not the ſecond, or firſt of the Books and Writings of the New Teſtament. Tho' our vulgar Poſtſcripts aſſert, it was written from *Athens*, yet the manifeſt Circumſtances of the Hiſtory prove it to be from *Corinth*. 'It was written in the 'Name of *Paul*, and *Silas* or *Silvanus*, and *Timothy*, and 'manifeſts an extraordinary Tenderneſs and Affection for 'the *Chriſtians* of *Theſſalonica*, highly applauding their Cou-'rage and Zeal for their Faith in *Chriſt*, and exhorting 'them to a noble Conſtancy, and Perſeverance amidſt their 'Afflictions. After which he commended their Charity to 'the Believers of *Macedonia*, adding many Inſtructions con-'cerning a good Life and Converſation, urging them to 'the ſtrict Practice of Holineſs; particularly to uſe Mar-

Acts 18. 1--4.

1 Cor. 3. 6.

1 Theſ. 3. 6, 7.

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'riage chaſtly and piouſly, to avoid Lazineſs, and be dili-
'gent in their Callings; not to be immoderate in their
'Grief for the Dead, as tho' there was no Reſurrection or
'Hope of another Life; with many other pious Inſtru-
'ctions and Exhortations. In this Epiſtle he alſo caution'd
'them about the Coming of *Anti-Chriſt*.

Paul, who by the Obſtinacy of the *Jews*, was almoſt diſ- *Acts* 18. 5--11.
courag'd from preaching to them, yet finding himſelf re-
pleniſh'd with a freſh Zeal for them at the coming of *Si-
las* and *Timothy*, thereupon boldly teſtified again to them,
That Jeſus *was the* Meſſiah: But they oppoſing his moſt
ſerious Aſſertions, and blaſpheming both *Chriſt* and him, he
took his Leave of them, as incorrigible Infidels; and ſhak-
ing his Garment to denote their utter Rejection from Grace
and Mercy, he ſolemnly declar'd, *That their Blood ſhou'd
fall upon their own Heads, for he was clear and innocent; and
that from thence forward he wou'd preach to the* Gentiles.
And accordingly he left his Lodgings with *Aquila* the *Jew*,
and made his abode with one *Juſtus*, a Proſelyte of the
Gate, whoſe Houſe join'd to the Synagogue, being deſi-
rous that the *Jews* might ſee his Succeſs among the *Gen-
tiles*, and through Emulation be provok'd to believe. Nor
did his pious Deſign want ſome Effect; for *Criſpus* himſelf,
the chief Ruler of the Synagogue, believ'd in *Jeſus*, as did
likewiſe all his Houſe, and were baptiz'd into the *Chriſtian*
Faith. But his Preaching had far greater Succeſs among
the *Gentiles* than among the *Jews*; for by the Aſſiſtance of
Silas and *Timothy*, great Numbers of the *Corinthians* were
converted to the Faith and baptiz'd; ſo that in no long
time a very conſiderable Church was founded in this City,
tho' extreamly over-run with Impiety and Idolatry, having
a Temple of *Venus* ſo large, that above a thouſand young
Women were its conſtant Votaries and Attendants. The 2 *Cor.* 11. 9.
more the Goſpel proſper'd in *Macedonia* by *Paul*'s Labours, 1 *Cor.* 2. 3.
the more his Enemies encreas'd, who conſulting and pra-
ctiſing all Methods to deſtroy him, he was often reduc'd to
very great Straits and Wants of bodily Neceſſaries, as he
himſelf aſſures us, and liv'd in continual Fear and Terrors
of Mind. But leſt theſe afflicting Circumſtances ſhou'd de-
ter him from the Work he had undertaken, *Jeſus Chriſt*
was pleas'd to appear to him in a Viſion by Night to com-
fort him, bidding him *Fear nothing, but ſpeak with all Free-
dom, for he was with him to protect and defend him, ſo that
no Man ſhou'd ſet on him to hurt him; for that he had a nu-
merous People in that City.* This Aſſurance caus'd him to
tarry in the Place a full Year and ſix Months, preaching the

Word of God among them and in the neighbouring Parts; in which Space, beſides the Doctrine he taught, he eſtabliſh'd ſeveral Ordinances among them concerning Church Order, and Matters of Decency; as that Women in their publick Prayers ſhou'd have their Heads cover'd with a Veil; that Men ſhou'd wear ſhort Hair and Women long; with ſeveral others of the like Nature.

II. During the Travels and Labours of St. *Paul*, the reſt of the Apoſtles were buſily employ'd in preaching and propagating the Goſpel in many other Parts of the World; but, what is to be lamented, we have but a very ſhort, and uncertain Account of their Actions. In this Year, the twelfth of *Claudius*, *Baronius* and ſome others place the Death of one of them, namely St. *Philip*, who after a happy Progreſs and making numerous Converts in the Upper *Aſia*, part of *Scythia* and *Cholchis*, ſuffer'd Martyrdom in *Hierapolis*, a noted City of *Phrygia* in the Leſſer *Aſia*. The Occaſion and Particulars of his Death we have from no better Authorities than *Metaphraſtes* and *Nicephorus*, who tell us that the Inhabitants of *Hierapolis*, among their many trifling Deities, at this Time paid their Adorations to a Serpent or Dragon of prodigious Bulk; which highly mov'd the Pity and Indignation of this Apoſtle, who by his Prayers to Heaven procur'd the Death or Diſappearance of the Serpent, and by his Preaching, the Converſion of many of the City. This ſo exaſperated the Magiſtrates, that throwing him into Priſon, they caus'd him firſt to be ſeverely ſcourg'd, and then to be hang'd by the Neck againſt a Pillar, tho' others ſay he was crucify'd; his Body being taken down and bury'd by the Apoſtle *Bartholomew*, who coming that Way eſcap'd with great Difficulty. If he dy'd this Year, it is moſt probable he dy'd the ſecond of the Apoſtles, it being eight Years after the Death of St. *James* the Son of *Zebedee*: The *Greeks* and Eaſtern Churches keep his Feaſt on *November* the 14th, but *Bede*'s and the other Martyrologies order its Celebration on *May* 1. with St. *James* the leſs. He was one of the Apoſtles who left no Writings behind him, the greater Part of them, as *Euſebius* obſerves, being ſo buſily employ'd in their Functions, wanted Leaſure to write: Tho' *Epiphanius* tells us, that the *Gnoſticks* us'd to produce a Goſpel forg'd under St. *Philip*'s Name, which they abus'd to the Patronage of their horrible Principles and Practices.

Joſeph. About this Time, the *Jews*, who were continually purſued by the Vengeance of Heaven, met with new Troubles

bles and Diſturbances, occaſion'd by Diſſentions between the *Galilæans* and *Samaritans*, of whom the latter murther'd great Numbers of the former as they travell'd through their Country to the Paſſover. Whereupon the Magiſtrates of *Galilee* appeal'd to *Cumanus* the Governour, requiring Juſtice at his Hands; but he being brib'd by the *Samaritans* took little Notice of their Complaint. Which ſo exaſperated the *Galileans*, that joining with the ordinary ſort of the *Jews*, and being headed by a noted Robber call'd *Eleazar*, they made great Devaſtations in *Samaria*; but *Cumanus* with his ſtanding Troops aſſiſted the *Samaritans*, and made a dreadful Slaughter, killing and taking great Numbers of Priſoners. *Quadratus* Governour of *Syria* was likewiſe call'd in to their Aſſiſtance; who coming to *Cæſarea*, crucified all thoſe whom *Cumanus* had made Priſoners; but coming to *Lydda*, and underſtanding that the *Samaritans* were the Aggreſſors, and that *Cumanus* was corrupted, he firſt commanded eighteen of the chief of the *Samaritans* to be beheaded, and then order'd *Ananias* the High-Prieſt, *Cumanus* the Governor, and *Celer* a Tribune to go immediately to *Rome*, and anſwer before the Emperor to all Accuſations that ſhou'd be brought againſt them. Here they had a Day appointed them; and *Cumanus* and the *Samaritans* had unqueſtionably prevail'd upon the Weakneſs of *Claudius*, had not young *Agrippa* by the Aſſiſtance of the Empreſs *Agrippina*, oblig'd him to do Juſtice: which he did by the Execution of *Celer* and ſeveral of the *Samaritans*, and by the final Baniſhment of *Cumanus*. After which *Claudius* made ſome Alterations in the Government of *Paleſtine*, and prefer'd *Agrippa* from *Chlacis* to a larger Kingdom, making him King of all thoſe Dominions formerly belonging to *Philip* the Tetrarch, adding alſo *Abilene* which belong'd to *Lyſanias*. But in the Room of *Cumanus* he ſent *Felix*, Brother to his Favourite *Pallas*, to be Governour of *Judæa*, *Samaria* and *Galilee*; a Perſon ſufficiently noted for all Sorts of Vices and Corruptions. This *Felix* was the tenth *Roman* Governour of the *Jews* after the Baniſhment of *Archelaus*.

A. D. 53. Claud. 13.

About the Time of theſe Changes, *Gallio* elder Brother to the famous *Seneca*, was ſent to *Corinth* to be Proconſul of *Achaia*; a Perſon of celebrated Virtues and Probity. The *Jews*, who implacably hated *Paul*, thought this Governour a fit Judge of their Quarrel againſt him, and therefore having ſeiz'd upon him, in a tumultuous Manner they carry'd him before *Gallio*'s Tribunal, accuſing him of introducing a new Way of Worſhip, contrary to the *Jewiſh* Law and

Acts 18. 12-17.

the *Roman* Government. The Apoſtle was ready to have pleaded his own Cauſe, but the Proconſul told them, *That had it been a Matter of Right or Wrong, that had fallen under the Cognizance of the Civil Judicature, it wou'd have been proper and reaſonable for him to have heard and determin'd the Caſe; but ſince the Controverſie was only concerning the Punctilio's, and Niceties of their Religion, he wou'd be no Judge in ſuch Matters.* But the *Jews* being ſtill clamorous, he commanded his Officers to drive them out of the Court; and ſome of the Towns-Men ſeiz'd upon *Soſthenes*, the chief Ruler of the Synagogue, and the Head of *Paul*'s Accuſers, and publickly beat him before the Tribunal, the Proconſul not at all concerning himſelf with it. Thus did the Apoſtles Enemies in vain attempt to injure him, God having warranted his Security, and promis'd, *That no Man ſhou'd be able to hurt him.* *Paul* ſtaid in *Corinth* a conſiderable Time after this Tumult was over, and before his Departure thence, he wrote his ſecond Epiſtle to the *Chriſtians* of *Theſſalonica*, to ſupply the Want of his coming to them, which in his former he had reſolv'd on, and for which, he had in a manner engag'd his Promiſe. This was alſo written in the Name ‘ of *Paul*, and *Silas* or *Silvanus*, and *Timothy*; and becauſe ſome took Occaſion ‘ from what he had ſaid of the Day of Judgment in his ‘ firſt Letter, or rather from an Epiſtle forg'd in his Name, ‘ to cauſe Men to believe that the Day of the Lord was at ‘ Hand, he warn'd them not to be ſeduc'd by thoſe falſe ‘ Teachers, aſſuring them, That tho' the Miſtery of Iniquity was then working, the Day of Judgment ſhou'd not ‘ happen, till the *Man of Sin* was come and deſtroy'd. He ‘ alſo endeavour'd to confirm their Minds in the Faith, ‘ and to animate them couragiouſly to endure Perſecution ‘ from the unbelieving *Jews*, a loſt and undone Race of ‘ Men, whom the divine Vengeance was ready to overtake, giving them Aſſurance that he continually pray'd for ‘ them; ordering farther, that all idle, diſorderly and buſie ‘ Bodies ſhou'd be reprov'd, and avoided as Drones and Incumbrances. In Concluſion, upon Suſpicion that a Letter was counterfeited in his Name, that they might not ‘ be deceiv'd, he inform'd them, that he had ſign'd this with ‘ his own Hand; which was the chief Token in every ‘ Epiſtle.

A. D. 54. Claud. 14. *Paul* having continued about two Years in *Europe*, of which a Year and an half was in *Corinth*, where he planted a conſiderable Church, reſolv'd to return into *Aſia*, particularly *Syria*. And taking along with him *Aquila* and *Priſcilla*,

Priſcilla, at *Cenchrea*, the Port and Harbour of *Corinth*, He or *Aquila* (for Criticks are not agreed upon the Perſon) ſhav'd his Head, in Performance of a *Nazarite* Vow he had formerly made, the Time whereof was now expired. Having ſail'd above 100 Leagues Eaſtward, he landed at the famous City *Epheſus* in *Aſia Propria*, the Metropolis of thoſe Parts, where he preach'd for a ſhort Time in a Synagogue of the *Jews*, arguing with them concerning the *Meſſiah*. He was much deſir'd to ſtay in this City, but being fully determin'd to be at *Jeruſalem* at the Paſſover, either to conſult with Friends, or to make more Converts, he left *Aquila* and *Priſcilla* at *Epheſus*, promiſing to return again to them if God permitted. And ſailing thence above 200 Leagues South-Eaſtward, he landed at *Cæſarea*, and from thence went up to *Jeruſalem*, which was his fourth Journey to that City after his Converſion. Having viſited the Church, and kept the Feaſt, he went down to *Antioch* in *Syria*; and after ſome little Stay, he travers'd the Provinces of *Galatia* and *Phrygia*, confirming the Diſciples, and enjoining them to make Contributions to the Poor every Lord's Day. While *Paul* was taking this large Circuit, Providence took Care of the Churches of *Epheſus* and *Corinth* by the Means of one *Apollos* a *Jew* of *Alexandria*, eminent for his flowing Eloquence, and his admirable Knowledge of the Old Teſtament, who coming to *Epheſus*, tho' he was only inſtructed in the Rudiments of the *Chriſtian* Religion, and the Baptiſm of *John*, taught the Word of God with great Boldneſs, and a moſt powerful Zeal. And having been fully inſtructed in the Faith by *Aquila* and *Priſcilla*, he reſolv'd to paſs over into *Achaia*, being particularly recommended by Letters from the Believers of *Epheſus* to thoſe of *Corinth*. In this City he prov'd highly ſerviceable to the Church, and water'd what *Paul* had before planted, confirming the Diſciples, and powerfully convincing the *Jews*, That *Jeſus* was the true and only *Meſſiah* promis'd in the Holy Scriptures.

Acts 18. 18--28. 1 *Cor.* 16. 1, 2. 1 *Cor.* 3. 6.

While *Apollos* was thus happily employ'd in *Corinth*, *Paul* having viſited the Churches in *Galatia* and *Phrygia*, return'd to *Epheſus*, according to his Promiſe, bringing ſeveral Companions along with him. Here meeting with twelve *Chriſtian* Diſciples, he enquir'd of them, *Whether ſince their Converſion they had receiv'd the miraculous Gifts of the Holy Ghoſt?* They intimated, *That the Doctrine which they had receiv'd had nothing in it of that Nature; nor had they ever heard that any ſuch extraordinary Spirit had of late been beſtow'd upon the Church.* Whereupon he farther enquir'd,

Acts 19. 1--8.

In

In what Name they had been baptiz'd; ſince the *Chriſtian* Baptiſm had ever been adminiſter'd in the Name of the Holy Ghoſt. They anſwer'd, *That they had receiv'd no more than* John's *Baptiſm*; which tho' it oblig'd Men to Repentance, yet it did not ſpeak explicitly of the Holy Ghoſt, or its Gifts and Powers. Upon this the Apoſtle let them know, *That tho'* John's *Baptiſm did openly oblige to nothing but Repentance, yet it did implicitly acknowledge the whole Doctrine concerning* Chriſt, *and the Holy Ghoſt.* This Anſwer gave them ſuch Satisfaction, that they receiv'd from him the compleat *Chriſtian* Baptiſm, which was in the Name of the Father, and the Son, and the Holy Ghoſt. To which the Apoſtle added Confirmation, and laying his Hands upon them, they immediately receiv'd the Holy Ghoſt, in the Gift of Tongues, Propheſie, and other miraculous Powers which were conferr'd upon them. After this *Paul* enter'd into the *Jewiſh* Synagogue of this City, where for three Months he earneſtly contended and diſputed with the *Jews*; endeavouring to convince them of the Truth of thoſe Things that concern'd the *Chriſtian* Religion.

While this great Apoſtle of the Uncircumciſion was thus diligently purſuing his Miniſtry, the other of the Circumciſion, St. *Peter*, after his Departure from *Antioch*, preach'd the Goſpel to the *Jews* in ſeveral Provinces of the leſſer *Aſia*; and travelling Eaſtward, arriv'd at the ancient City *Babylon* in *Chaldæa*, above 700 Miles Eaſt of *Jeruſalem*, where great Numbers of the *Jews* reſided, having a famous Academy, and ſeveral Schools. In this City it is probable that *Silas* or *Silvanus* came to him, leaving *Paul* at *Epheſus*; and having the Evangeliſt *Mark* with him, from this Place, and in this Year 54, as Mr. *Dodwell* fairly conjectures, he wrought his firſt Epiſtle, which is call'd a Catholick, or general Epiſtle. 'It is eſpecially directed to 'the elect Strangers, diſpers'd through *Pontus*, *Galatia*, '*Cappadocia*, *Aſia*, and *Bithynia*; that is to ſay, to all the 'converted *Jews* diſpers'd in thoſe ſeveral Provinces; and 'this was ſent to them by *Silvanus*. In this Epiſtle, after 'a ſolemn Thankſgiving to God for their Call to *Chriſtia-*'*nity*, whereby they had a lively Hope of an eternal Inhe-'ritance in Heaven, he advis'd them to the Practice of ſe-'veral Virtues, as a Means to make their Calling and Ele-'ction ſure; namely, That they ſhou'd live in a conſtant 'Worſhip and Fear of God, and imitate their Maſter *Je-*'*ſus Chriſt* in Holineſs and Purity: That they ſhou'd love 'each other fervently and unfeignedly, as Brethren not on-'ly by Nature but Grace: That they ſhou'd be diligent

'Hearers

'Hearers of the Goſpel, and grow up to Perfection by it. 'That they ſhou'd lead exemplary Lives among the *Gen-* '*tiles*, abſtaining from the carnal Luſts ſo commonly practis'd 'among them, and carrying themſelves modeſtly and inno- 'cently, that they might convince their Enemies that their 'Calumnies were unreaſonable. That they ſhou'd behave 'themſelves well under their reſpective Relations, ſubmit- 'ting themſelves to their Governors, whether ſupreme or 'ſubordinate; that Servants ſhou'd obey their Maſters, 'Wives be ſubject to their Husbands, and Husbands ho- 'nour their Wives. That they ſhou'd live in Unity, ſym- 'pathize with each other in their Afflictions, be compaſſio- 'nate and courteous. That they ſhou'd endure Perſecuti- 'on patiently, bleſſing God for making them like their Ma- 'ſter in his Sufferings. Laſtly, he exhorted the Paſtors and 'Miniſters of thoſe Churches to take a ſpecial Care of 'their Flocks, to teach them diligently, and to govern them 'gently, not ſeeking for Gain, but to ſave their Souls. The whole is written with a Fervor and Zeal becoming ſo great an Apoſtle; and ſome have thought it was written in the *Hebrew* Tongue, but without ſufficient Ground. As for *Babylon*, from whence it is dated, ſome believe it to be *Babylon* in *Ægypt*, others that it means *Rome*, and others *Jeruſalem*; but the Opinion we have follow'd ſeems to us to have far greater Probability.

In this Year, the Emperor *Claudius* began to feel the fatal Effects of his Folly and Miſgovernment. After he had been freed from a dangerous and infamous Wife, he became Captive to his own Niece *Agrippina*, a Woman of a vaſt Spirit, and unbounded Ambition, who being marry'd to him, ſoon procur'd her own Son *Nero* to be preferr'd before the Emperor's Son *Britannicus*; and ſhe was ſo zealous for his ſucceeding in the Empire, that when it was told her from ſome Oracle or Augur, *That her Son ſhou'd be Emperor, but wou'd be the Cauſe of her Death*, ſhe anſwer'd, *Let him, ſo he but reigns.* She procur'd the Deaths of ſeveral Ladies of the higheſt Quality, who had been her Rivals for her Marriage with the Emperor, and made many Changes in the greateſt Offices; but in a few Years the exorbitant Power ſhe aſſum'd became not only diſtaſtful to the Nobility, but alſo very troubleſome to *Claudius* himſelf; who, notwithſtanding his ſtrange Inſenſibility, began heartily to repent of his Marriage with her, and the Adoption of her Son *Nero*. Which *Agrippina* ſoon diſcover'd by his unuſual Favours to his Son *Britannicus*, and by what he accidentally declar'd when he was heated with Wine, *Suet.* *Tacit.*

Wine, *That he had ever been unfortunate in his Wives, but that none of them had eſcap'd unpuniſh'd.* Whereupon *Agrippina* ſoon took a Reſolution to procure her Husband's Death by Poyſon, but was very doubtful what Kind to uſe; for ſhe thought a ſtrong Poyſon might make her Villany too apparent, and a ſlow one wou'd give the Emperor Opportunity of diſcovering ſo much of her Practices, as to prevent her Son's Succeſſion; at length ſhe fix'd upon ſome ſingular Potion, that wou'd diſtract his Senſes, and not too ſuddenly end his Life. For this ſhe wanted not her Aſſiſtants, who infus'd the Poyſon into ſome Muſhrooms, a Diſh that *Claudius* lov'd beyond Meaſure; but that only indiſpoſing him, *Agrippina* ſuddenly ſent for *Zenophon* her Phyſician, who upon Pretence of making him Vomit, according to his uſual Cuſtom after his gluttonous Debauches, thruſt a poiſon'd Feather down his Throat, which ſhortly after ended his Life. Whereupon *Agrippina*, as one overwhelm'd by the Extremity of Grief, embrac'd *Britannicus* in her Arms, calling him, *the dear Image of his Father's Face*; and by many Artifices detain'd him and his Siſters *Autonia* and *Octavia* in the Chamber, placing a ſtrong Guard at every Goor and Paſſage, and often publiſhing, That the Emperor was ſtill in an hopeful Condition, till ſhe found a proper Minute for her Son's Advancement. *Claudius* dy'd in the Year 54, on the 13th Day of *October*, under the Conſulſhips of *Marcellus* and *Ariola*, being in the 64th Year of his Age, and having reign'd 13 Years, 8 Months, and 19 Days.

A. D. 54. NERO, *the ſixth Roman Emperor.*

III. On the ſame Day that the Emperor *Claudius* dy'd, the Palace Gates were ſuddenly ſet open, and young *Nero* accompany'd with *Burrhus*, Prefect of the *Prætorian* Guards, went out to the Cohort then attending, who at the Command of *Burrhus*, receiv'd him with loud Acclamations, tho' not without ſome Enquiries after *Britannicus*, and carry'd him in a Chariot to the reſt of the Troops; where, after a Promiſe of a Donative, he was ſaluted Emperor, and ſhortly after confirm'd by the Senate, and acknowledg'd by the Provinces. *Nero*, tho' but 17 Years of Age, began his Reign with the general Joy and Satisfaction of the City, which conceiv'd great Hopes from his outward Endeavours to ſerve the Publick. For firſt he promis'd to govern according to the wiſe Rules and Inſtitutions of the great *Auguſtus*, and began both in Words and Actions to ſhew himſelf juſt, liberal and merciful; conferring Favours, and dividing Mony to the Citizens, moderating Impoſitions and Tributes,

Tributes, aſſigning Penſions to decay'd Senators, and uſing all Men with ſuch Courteſie and Humanity, as that there ſeem'd no Reaſon to fear the ſucceeding Miſeries. He ſhew'd ſuch Clemency and Pity in the Execution of Juſtice and Puniſhments, that when he was to ſign a Warrant for a condemn'd Perſon, he with a Sigh ſaid, *Wou'd to Heaven that I knew not how to write!* And likewiſe ſuch Modeſty to the Senate, that when they applauded him for the Juſtneſs and Regularity of his Adminiſtration, he made Anſwer, *Pray defer your Thanks till I deſerve them.* So that it ſeem'd as if Heaven had ſent the *Romans* ſuch a Prince as they deſir'd; and his firſt five Years Government was ſo excellent in general, that the famous Emperor *Trajan* afterwards ſaid, *That for that Space all Government came ſhort of his.* But a great part of this is to be attributed to the wiſe Conduct of *Burrhus* and *Seneca*, who were the young Emperor's Guides and Governors, in equal Authority, and equal Sharers in divers Faculties; *Burrhus* in military Diſcipline, and Gravity of Manners; *Seneca* in Precepts of Eloquence, and courteous Demeanors. Yet in this Space *Nero* fell into divers Kinds of Extravagancies and Impieties; and how abominably lewd and ſcandalous, how unnaturally cruel and barbarous, and how prodigious a Monſter he prov'd in a few Years, we ſhall have a proper Occaon to ſay ſomething of hereafter.

In the firſt Year of his Reign, he made *Ariſtobulus* the Son of *Herod* of *Chalcis*, King of the leſſer *Armenia*; and added to *Agrippa*'s Kingdom four Cities with their Territories, *Abila* and *Julias* beyond *Jordan*, and *Tiberias* and *Tarichæa* in *Galilee*: So that the Dominions of *Fælix* were ſomewhat abridg'd. At this Time *Judæa* began to be overrun with Robbers, Enchanters and Deceivers of the Vulgar, who daily became Sacrifices to this Governor; particularly *Eleazar*, who had commanded a conſiderable Troop for many Years, who was ſent bound to *Rome* himſelf, and had all his Aſſociates crucify'd. Tho' *Fælix* ſeem'd thus careful of the Publick, yet he was a wicked Governor, and was Guilty of many Impieties, and corrupt Practices. In the beginning of his Government he was captivated with the Beauty of *Agrippa*'s Siſter *Druſilla*; and tho' ſhe was marry'd to *Azizus*, King of the *Emeſſenians*, by the Aſſiſtance of a Magician call'd *Simon*, he perſuaded her to quit her Husband and marry him, and likewiſe to renounce her Religion, which was that of the *Jews*. Not long after *Fælix* turn'd his Hatred againſt *Jonathan*, one of the Chief Prieſts, who having by his Intereſt procur'd him this

A. D. 55. Nero, 1—2. *Joſeph.*

this Government of the Emperor, took the Freedom to reprove him for his frequent Miſmanagements; which prov'd ſo uneaſie to him, that he reſolv'd upon his Death, and to effect his Deſign, by a great Sum of Mony, he corrupted one of this Prieſt's Confidents call'd *Dora*, engaging him to bring in a convenient Number of Aſſaſſinates to murther *Jonathan*. Several of theſe reſorted to *Jeruſalem*, under the Colour of Devotion, with ſhort Swords hid under their Garments, who mixing with this Prieſt's Family, firſt accoſted him civilly, and then ſlew him: And becauſe this Murther was unpuniſh'd, many invited by this Licentiouſneſs, repaired to the City at publick Times, hiding their Swords after the ſame Manner, and being in Throngs, freely kill'd ſuch as were Enemies to them, or to their Friends that hired them; and this not only in the Streets and publick Places, but alſo in the Temple it ſelf, where Men juſtly expected the greateſt Security.

A. D. 56. Nero, 2/3. Thus was *Jeruſalem* infeſted with Robbers and Murtherers: And as touching Magicians and Deceivers, they, according to our Saviour's Predictions, entic'd and drew great Multitudes into the Deſarts, promiſing to ſhew them Signs and Miracles wrought by the Power of the Almighty; but ſuch as were perſuaded after them ſufficiently ſuffer'd for their Folly, being purſu'd by ſome Troops from *Felix*, and cut in pieces. But a certain *Ægyptian Jew*, a falſe Prophet, occaſion'd far greater Miſchiefs to the *Jews*: For being a Magician, he came into *Judæa*, and calling himſelf a Prophet, gather'd together almoſt 30000 *Jews*, of whom St. *Luke* names 4000 as Murtherers, *Acts* 21. 38. Theſe Men following him as the expected *Meſſiah*, came from the Deſarts to Mount *Olivet*, where he promis'd them, *That they ſhou'd ſhortly ſee the Walls of* Jeruſalem *fall to the Ground, from whence they ſhou'd drive the* Roman *Forces, and fix the Seat of his Empire there.* But *Felix* being inform'd of his Progreſs and Deſigns, met him at the Foot of the Mountain with his Legions, and a great Number of other *Jews*; and engaging with him, many were kill'd, others taken Priſoners, and the reſt diſpers'd into the Country; but the *Ægyptian* eſcap'd in the Battel, with ſome Followers, who were never heard of after. Theſe being thus ſuppreſs'd, another Party, as it often happens in ſick Bodies, began to ariſe: For ſome Magicians and Robbers being gather'd together, exhorted the People to ſhake off the *Roman* Yoke, and threatned preſent Death to ſuch as ſuffer'd ſo ſhameful a Servitude; ſo that they conſtrain'd many to Diſobedience, who were willing to ſubmit. Theſe Men being diſpers'd

all

all over the Country robb'd and pillag'd the Houſes of the Rich, killing many, and firing Villages; ſo that all *Judæa* was in extream Fear of them. After which there hapned a great Sedition and Diſturbance in *Cæſarea* between the *Jews* and *Syrians* in that Place, which ended to the great Damage of the former, and to the enriching of *Fælix*, who never fail'd to make ſufficient Advantages of all ſuch Tumults: So that every Day the *Jews* felt the Beginnings of God's Vengeance, and the Fore-runners of their final Ruin.

IV. During theſe Troubles in *Judæa*, *Paul* diligently purſu'd his Miniſtry in the great City *Epheſus*; and after he had preach'd three Months in the Synagogue of the *Jews*, and found moſt of them obſtinate in their Infidelity, he withdrew himſelf from their Aſſemblies, and repaired to a publick School of one *Tyrannus*, a *Chriſtian* Convert, with the reſt of the Diſciples. In this Place he continu'd two whole Years, and converted ſo many from all Parts of the World, who coming to this City upon the Account of Commerce and its renowned Temple, had Opportunity of hearing the Goſpel, that partly by Perſons ſent on Purpoſe, and partly by accidental Converſation, all that dwelt in the Proconſular *Aſia* heard the Word of God, both *Jews* and *Greeks*. *Paul* tarry'd longer in this City than in any other Place, meeting here with uncommon Difficulties in the Conqueſt of Philoſophers, Magicians and other Superſtitious Perſons; which caus'd him to uſe more than ordinary Labour, as well as Time. Upon which account he preach'd not only in Publick, but in private Houſes, concealing nothing that cou'd be uſeful to his Auditors, warning all Men, and inſtructing every one Night and Day with Tears, continually affording them an Example of Humility and Patience. God was pleas'd to join his Power to theſe Endeavours of the Apoſtle, working extraordinary Miracles by his Hands, and putting ſuch a wonderful Virtue into his Body, that if Napkins or Handkerchiefs were but touch'd by him, and apply'd to the Sick and Poſſeſſed, they immediately cur'd them. Yet all theſe Miracles had but ſmall Effect upon the obſtinate *Jews*, till a new Accident awaken'd their Thoughts; which was occaſion'd by ſeven Brothers, the Sons of one *Sceva* a *Jewiſh* Prieſt, who travel'd from Town to Town, as ſeveral other *Jews* did, to caſt out Devils, and cure Diſeaſes by their Exorciſms for Mony. Before our Saviour's Coming, the *Jews* us'd the Name of the God of *Abraham*, *Iſaac* and *Jacob* to work theſe Effects; while our Saviour liv'd, they did it in his Name, and after his

Acts 19. 9--20. *Chap.* 20. 8--21.

his Death it ſtill continu'd to be effected by ſome that were not Believers, as ſeveral of the Fathers teſtifie. But *Chriſt* wou'd not always ſuffer his Name to be abus'd through Vanity and Intereſt, and therefore made the Devil an Inſtrument to puniſh the Profanation of it: For when theſe Brothers exorcis'd a certain Demoniack, commanding him to come out in the Name of *Jeſus*, whom *Paul* preached; the Devil reply'd, Jeſus *I know*, *and* Paul *I know*; *but who are ye*? and ſetting upon them, tore off their Cloaths, wounded their Bodies, and ſcarce ſuffer'd them to depart with Life. This Accident being divulg'd in *Epheſus*, among both *Jews* and *Gentiles*, fill'd them with ſuch a reverential Fear, that none dared to ſpeak of the Name of *Jeſus*, but with profound Reſpect. This alſo brought many over to the Faith, cauſing them to confeſs their Sins, and forſake their wicked Arts, and burning ſo many Magical Books as amounted to 1500 Pounds of our Mony, they became ſincere *Chriſtians*. Thus did the Goſpel ſpread and prevail, and this was that great Door which St. *Paul* ſays was open'd to him at *Epheſus*; yet it was not without much Oppoſition, and great Perſecution from the *Jews* and ſome others, who daily laid wait for him, and ſought to caſt him to the wild Beaſts. He hazarded his Life to ſave others, and dy'd daily, that they might live for ever.

1 *Cor.* 16. 9. *Chap.* 15. 31, 30.

A. D. 57. Nero, 3/4. *Acts* 19. 21, 22. 1 *Cor.* 16. 5, 6.

Paul having continu'd above two Years in *Epheſus*, took up ſome Reſolutions to return into *Macedonia* and *Achaia*, and winter at *Corinth*, and ſo paſs to *Jeruſalem*, where he deſign'd to celebrate the Feaſt of *Pentecoſt*: After which Circuit he intended for *Rome*, to viſit the Church there, which he had deſired to do many Years, and beg'd of God to direct his Way to them. But this Journey being deferr'd for ſome Time, he ſent *Timothy* and *Eraſtus* into *Macedonia*, appointing the former to viſit the Church of *Corinth* before his Return, and prepare their Alms for *Jeruſalem*. Not long after *Timothy*'s Departure, *Apollos*, *Stephanus*, *Fortunatus*, and *Achaicus* came from *Corinth* to *Paul*, bringing him an Account of the State of that Church from ſome Perſons of the Family of *Chloe*, and alſo a Letter from the Church it ſelf, deſiring a Reſolution of ſeveral Points concerning Marriage and Chaſtity; and ſome other Subjects. By the Account from theſe Perſons, he underſtood the diſtracted and bad Condition of that Church; That the *Corinthians* were unhappily divided into many Parties and Factions upon the Account of their Teachers, ſome adhering to *Paul*, others to *Cephas* or *Peter*, (who, as *Clemens* in his Epiſtle ſays, was at *Corinth* when *Apollos* was there) and

and others to *Apollos*, and others to *Christ*, ſeparating from, and contemning each other, as not ſo well, or edifyingly inſtructed: That many Diſorders were committed at their Love-Feaſts, and the Holy Sacrament corruptly and irreverently celebrated: That the *Chriſtians* injur'd and defrauded each other, and went to Law at the Heathen Tribunals; and, that a *Chriſtian* of their City had marry'd his Mother-in-Law, and that ſome deny'd the Reſurrection. In Anſwer therefore to this Account and their Letter, *Paul* compos'd his firſt Epiſtle to the *Corinthians*, 'wherein he ſharply reprov'd them for their Affectation, teaching them that 'they ought not to ſay, They were of this or that Perſon, 'but of *Jeſus Chriſt*: That Miniſters ought not to boaſt, 'or aſcribe the Converſion of the People to their own Eloquence and Abilities; for that God did not convert the 'World by this human Wiſdom, but by the Preaching of the 'Fooliſhneſs of the Croſs. He inform'd them that they ought 'to excommunicate the inceſtuous Perſon, leſt his Example 'ſhou'd infect others: He blam'd their litigious Law-Suits, 'adviſing them to refer their Differences to ſome prudent 'Perſons of the Church: To bring them to the right Uſe 'of the Sacrament, he propounded the Inſtitution, exhorting them to fit themſelves for it by examining their Lives. 'He anſwer'd their Queſtions concerning Marriage, Celebacy, and Meats offer'd to Idols; adding ſeveral Things 'concerning the Veils that Women were to wear, of the 'different Gifts of the Holy Ghoſt, of the Excellency of 'Charity, of the Gift of Tongues, of Prayer in a known 'Tongue, of the Truth of the Goſpel, and the Certainty 'of the Reſurrection. This Epiſtle was written in the Name of himſelf, and of *Soſthenes*; and was ſent to *Corinth* by *Stephanus*, *Fortunatus*, and *Achaicus*; *Apollos*, tho' deſir'd, being not willing to go along with them. Some are of Opinion that St. *Paul* wrote a former Epiſtle to the *Corinthians*, which they ground upon the Words of Chap. 5. 9. *I wrote unto you in an Epiſtle*, &c. but theſe Words may very well be referr'd to the foregoing Part of this Epiſtle. What Effect this Epiſtle had, the next inform us; it brought them to a ſerious Remorſe for their Faults, and a careful Vigilance of doing their Duty for the Future; and none more than the inceſtuous Perſon, who fell into ſuch Sorrow, that *Paul* fear'd he ſhou'd be ſwallow'd up with it.

Not long after *Paul* writ an Epiſtle to the *Galatians*, upon this following Occaſion: He had preach'd twice in the Province of *Galatia*, firſt in the Year 51, and next in the Year 54, finding the Inhabitants very ready and compliant

Auditors. And as they embrac'd the Faith readily, ſo God approv'd their Sincerity by beſtowing on them the Holy Spirit; and running well, they made a conſiderable Progreſs in the Ways of Truth, and gave good Proofs of their Conſtancy, by ſuffering many Things for the Goſpel. But after *Paul*'s Departure, they deviated from the Truth, and began to entertain another Goſpel: For certain *Jews* who had embrac'd the Faith, coming to *Galatia*, taught them, That Faith in *Chriſt* was not ſufficient to ſave them, but that they muſt alſo be circumciſed; pretending the Commands and Practices of the three great Apoſtles, *Peter*, *James* and *John*: And whereas the *Galatians* alledg'd, that they had receiv'd no ſuch Doctrine from *Paul*; they told them, That he was not to be compar'd with thoſe Lights of the Church, who had receiv'd their Doctrine from the Mouth of *Chriſt* himſelf, and were inſpired with extraordinary Knowledge; whereas *Paul* was no Apoſtle, but taught by them, or ſome others. Theſe falſe Teachers pretended a great Zeal for the Salvation of the *Galatians*, tho' indeed they chiefly aim'd at their own Intereſt, and to bring them under the *Moſaick* Inſtitutions; and the *Galatians* being a dull and ignorant People, cou'd not ſee through their fair Pretences, but ſuffer'd themſelves to be carry'd away with their Doctrine. *Paul* having heard of this their Apoſtacy from the Truth and Purity of the Goſpel, thought it neceſſary to write this Epiſtle to them. In which 'he manifeſted a 'Zeal proportionable to the Cauſe he undertook, charging 'them with Madneſs and Folly, to be led away with ſuch 'extravagant Errors, that overturn'd the Foundation of the 'Goſpel; and proving that he had his Doctrine and Apoſtleſhip from *Jeſus Chriſt* himſelf, and that he found it neceſſary to reprove *Peter* at *Antioch* for his Diſſimulation, and 'too great Condeſcenſion to ſuch *Judaizers*. After which he 'produc'd ſeveral Arguments from Scripture to convince 'them of their Error; demonſtrating, that the Slavery of 'the Law brought a Curſe with it, deſtroy'd their *Chriſtian* Liberty, and that no Man cou'd be juſtify'd by it in 'the Sight of God: That the Law was not given for Juſtification, but to be ſubſervient to it; not to leave Men 'under a Curſe, but to ſhew them the Curſe, and drive 'them from it; the Way in which Men were to ſeek for 'Juſtification, but not the Means to obtain it. Among 'his Reproofs and Arguments he mingled ſeveral Exhortations to that Church, full of Paternal and Apoſtolick 'Charity; and becauſe he always took as much Care of 'their Manners as their Faith, towards the latter end he

'gave

'gave them many excellent Directions and Rules to moderate, and govern their Converſation. He wrote this Epiſtle all with his own Hand, contrary to his ordinary Cuſtom of dictating.

A little before *Paul*'s Departure from this City, an Accident hapned that involv'd him in great Trouble and Danger. *Epheſus* above all the Cities in the Eaſt was celebrated for the famous Temple of *Diana*, a moſt magnificent Structure, which for Beauty, Riches and Capaciouſneſs, was reckon'd one of the ſeven Wonders of the World; in which was a fam'd Image of this Goddeſs, ſo admirably wrought, that it was generally believ'd to have been form'd by *Jupiter*, and drop'd down from Heaven; for which Reaſon not only *Epheſus*, but the whole World had a mighty Veneration for it. Of this Temple and Image, either through Superſtition or Curioſity, it was very uſual both for the Citizens and Travellers to have Silver Shrines and Models: For the making of which great Numbers of Silver-Smiths were employ'd and maintained, among whom *Demetrius* was a leading Man, who foreſeeing that if the *Chriſtian* Religion encreas'd, their gainful Employment wou'd be ruin'd, immediately call'd together the Men of his Profeſſion, and repreſented to them, *That this* Paul *had not only perverted the City, but the whole Province, and perſuaded the People that the Images they made and worſhip'd were no real Gods; by which Means their Trade and Livelihood was in danger of being loſt; and what was worſe, the Honour and Reputation of the great Goddeſs* Diana, *whom all* Aſia *and the World ador'd.* Being fired with this Diſcourſe, they all cry'd out, *Great is* Diana *of the* Epheſians! and the whole City was immediately in a Tumult and Uproar, who ſeizing upon *Gaius* and *Ariſtarchus* two of *Paul*'s Companions, hurry'd them into the publick Theatre, probably to caſt them to the wild Beaſts. *Paul* hearing of their Danger, not regarding his own Life, wou'd have ventur'd himſelf among them, had not the *Chriſtians*, and even ſome of the *Aſiarchæ*, Managers of the Theatrical Games, diſſauded him from it. Great was the Noiſe and Confuſion of the Multitude, the major Part not ſo much as knowing the Reaſon of the Concourſe. In which Diſtraction *Alexander* a *Jew*, being thruſt forward by his Countrymen, endeavoured to make an Apology to the People, intending, no doubt, to clear himſelf by caſting the whole Blame upon *Paul* and the *Chriſtians*. But the Multitude perceiving him to be a *Jew*, and thereupon ſuſpecting he was one of *Paul*'s Aſſociates, began to raiſe a loud Out-cry for near two Hours together,

Acts 19. 23—41.

together, wherein nothing cou'd be heard but *Great is* Diana *of the* Epheſians! The Noiſe being a little abated, the Town-Clerk or Recorder, a diſcreet and prudent Man, came forth, and calmly told them, *That it was ſufficiently known to all the World what a mighty Veneration the City of* Epheſus *had for the great Goddeſs* Diana, *and the famous Image which fell from Heaven, ſo that there needed not that Diſturbance to vindicate its Reputation: That they had ſeiz'd on Perſons who were neither guilty of Sacrilege nor Blaſphemy againſt their Goddeſs; that if* Demetrius *and his Company had any juſt Charge againſt them, the Courts were ſitting, and they might prefer their Indictment; or if their Controverſy were about any other Matter, it might be determin'd by ſuch a proper Judicature as the Law appointed: that therefore they ought to be pacify'd, having done more already than they cou'd anſwer, and being in great Danger of being puniſh'd for that Day's riotous Aſſembly.* With which prudent Diſcourſe he appeas'd and ſent home the Multitudes; but *Paul*, tho' he fell not into their Hands, yet was in ſo great Danger, that he ſpeaks of it as of a miraculous Deliverance. 'We had 'the Sentence of Death in our ſelves, that we ſhou'd not 'truſt to our ſelves, but in God who rais'd the Dead, who 'deliver'd us from ſo great a Death, 2 *Cor.* 1. 9, 10.

Acts 20. 1, 2. 2 *Cor.* 2. 12, 13. *Chap.* 7. 5, 6.

Shortly after the Diſturbance was over, *Paul* having continu'd near three Years at *Epheſus*, and founded a very great and conſiderable Church, call'd the *Chriſtians* together, and with all the Marks of mutual Love, took his Leave of them, having firſt conſtituted *Timothy* Biſhop and Governor of the Church, as ſeveral of the Ancients teſtifie. He travell'd about 200 Miles Northwards to *Troas* before he took Shipping, expecting and deſiring to meet *Titus* there; but miſſing him, he purſu'd his Voyage into *Macedonia*. In this Country he gave many Exhortations to a ſound Faith and holy Life; and as he tells us himſelf, preach'd the Goſpel round about unto *Illyricum*, ſome Parts of *Macedonia* bordering on that Province. He met with many Troubles and Dangers in this Journey, without were Fightings and Contentions, within were Fears and Suſpicions; but God who comforts thoſe who are caſt down, comforted him by the Arrival of *Titus*, who gave him an Account of the good Effects his Epiſtle had at *Corinth*, how great a Reformation it had wrought, and how all the *Chriſtians* ſeparated themſelves from the Company of the inceſtuous Perſon, and had deliver'd him to *Satan*; at which he was ſo much humbled, that he earneſtly deſir'd the Apoſtle's Abſolution. *Titus* alſo aſſur'd him, that the Alms of the *Corinthians* for the *Jews*

were

were ready; which he ſignify'd to the *Macedonians* to provoke them to a liberal Contribution, as he did theirs to the *Corinthians*. But notwithſtanding the good Effects of his firſt Epiſtle, yet ſtill ſeveral vain-glorious Teachers perſiſted in their Contumacy, vilifying the Apoſtle's Authority, and miſinterpreting his Words and Actions; particularly they charg'd him with Levity in deferring his intended Coming to them, with Severity and Uſurpation in his Dealings with the inceſtuous Perſon, and with Contempt and Carnality in overthrowing the *Moſaick* Law; and that tho' he was imperious in Writing, his Perſon was abject and contemptible. Having receiv'd a full Account from *Titus*, he thought it neceſſary to write a ſecond Epiſtle to the *Corinthians*, which he ſent by *Titus* and two other Brethren, this being the fifth Epiſtle that he writ. It was written from *Philippi* in *Macedonia*, in the Name of *Paul* and *Timothy*, and directed to the Church of God in *Corinth*, 'and to all the Saints in 'Achaia; in it he excus'd his not coming directly to *Co*-'rinth, for fear of occaſioning their Sorrow, commended 'their Zeal againſt the inceſtuous Perſon, and allow'd them 'to be reconcil'd to him. After which he juſtify'd his Conduct, vindicated the Dignity and Miniſtry of the Goſpel, 'and prov'd the Excellency of it above that of the Law; 'farther exhorting them to a liberal Contribution by the 'Example of the *Macedonians*, finding their Alms to come 'ſhort of what he expected. He diſclaim'd the falſe Teachers, who ſeduc'd them, and endeavour'd to eſtrange them 'from him, threatning them with his Apoſtolick Authority; and that he might ſecure them againſt their wicked 'Inſinuations, he was oblig'd againſt his Inclination to glory in his Revelations, his extraordinary Labours and Sufferings for the Goſpel; in Delivery of which he us'd much 'Eloquence, which was natural to his Pen. In a Word, 'he ſpoke to them with Authority, and teſtify'd that he was 'as firm and bold as ever.

Paul having paſs'd over *Macedonia* came into *Greece*, *Acts* 20. that is, into *Achaia*, and continu'd there for the Space of 3. three Months, reſiding principally at the Metropolis of it *Corinth*. Here having gotten together a Contribution for the poor Saints at *Jeruſalem*, juſt before his Departure he wrote his famous Epiſtle to the *Romans*, the largeſt and the ſixth Epiſtle he wrote, tho' either for the Dignity of the City of *Rome*, or the Profoundneſs of its Subject and Matter, firſt plac'd in the ſacred Canon. The Apoſtle had heard of ſome Diſagreements both of Judgment and Affection among the *Chriſtians* at *Rome*, who were partly believing *Jews*, and

partly believing *Gentiles*. The former claim'd the Preference upon the Account of their great Privileges and Revelations, and the *Meſſiah*'s coming from their Nation, and mingled the Law and Goſpel together in point of Juſtification, zealouſly contending for the Neceſſity of Circumciſion: The latter maintain'd, that the *Jews* for the moſt part had rejected their *Meſſiah*, and continu'd Unbelievers, boaſting of their own Philoſophy and the Light of Nature; and becauſe they were exempted from the Obſervation of the *Moſaick* Rites, they us'd their Chriſtian Liberty not without ſome Offence. 'Whereupon the Apoſtle deliver'd his 'Judgment with that Wiſdom, as to beat down all Opini-'on of Merit in both Parties, uniting them both in *Jeſus* '*Chriſt* as the chief Corner Stone, and ſhewing that God's 'calling either *Jew* or *Gentile* was an Act of pure Mercy. 'He firſt humbled the *Gentiles*, by ſhewing them the Blind-'neſs and Impiety of their Philoſophers; and then the *Jews*, 'by declaring that they themſelves did what they condemn'd 'in the *Pagans*; proving alſo by the Example of *Abraham*, 'That a Man was juſtify'd by Faith only, but ſuch a Faith 'as was actuated by Love; and that no Man was juſtify'd 'by Works, as the *Jews* affirm'd. Then he manifeſted the 'Effects of original Sin, and the Power it had even in the 'Regenerate; and explain'd the profound Queſtion con-'cerning Election and Reprobation, in his Diſcourſe of the 'Calling of the *Gentiles*, and the Rejection of the *Jews*. To 'theſe Doctrines of Faith he added ſeveral Chapters con-'cerning Moral and *Chriſtian* Duties, chiefly the 5th, 6th, '12th, and 13th Chapters; in which he produc'd many ad-'mirable Inſtructions, and Inſtances of Evangelical Obedi-'ence. He had not been at *Rome* when he wrote this Epiſtle, but being an Apoſtle of the *Gentiles* he look'd upon them as part of his Charge, tho' that Church was planted by ſome other Perſon. It was written by *Tertius* his Amanuenſis, and carry'd to *Rome* by *Phœbe*, a Diaconeſs of the Church of *Cenchræa*.

A. D. 58. Nero, 4 5 *Acts* 20. 3--12.

Paul having continu'd three Months in *Greece*, at laſt reſolv'd to go into *Syria*, to carry the Alms which he had gather'd in *Macedonia* and *Greece*, to the poor *Chriſtians* in *Judæa*. His firſt Deſign was to take the ſhorteſt cut by Sea, but having Information that the *Jews* deſign'd to intercept him by the Way, he determin'd to go about through *Macedonia*. He was accompany'd by *Sopater* of *Beræa*, *Ariſtarchus* and *Secundus* of *Theſſalonica*, *Tychicus* and *Trophimus* of *Aſia*, *Gaius* of *Derbe*, and *Timothy*, as far as *Philippi*; from whence he ſent them to *Troas*, ordering them to ſtay there

'till

'till he came to them. At *Philippi* he continu'd with the Evangeliſt *Luke* and ſome others, 'till after the Paſſover, and celebrated the Feaſt with the *Philippians*, a very pious and charitable People; this being the third Time of his viſiting that Church. Setting ſail from thence, in five Days he landed at *Troas*, and there he tarry'd ſeven Days. While he remain'd in this Town, the *Chriſtians* met, according to their Cuſtom, on the firſt Day of the Week, to celebrate the Lord's Supper, and the other Parts of divine Worſhip. Here *Paul* preach'd to them; and becauſe he was to leave them the next Day, he lengthned out his Sermon 'till Midnight, neither Preacher nor Hearers being tired; only a young Man nam'd *Eutychus* diſturb'd their Devotion, who ſitting in a Window, and falling into a deep Sleep, fell down from the third Loft, and was taken up dead. But God made uſe of this Accident to magnifie his Power, and his Apoſtle's Miniſtry; for *Paul* going down, and falling upon him in Imitation of the Prophets *Elijah* and *Eliſha*, immediately brought him to Life, bidding the Company not be concern'd ſince he was alive. Tho' *Paul* manifeſtly rais'd him from the Dead, yet through Humility, he ſeem'd to conceal the Miracle; and after that proceeded in the divine Offices, and the Celebration of the Sacrament, adding farther Exhortations 'till break of Day, when all departed to their Houſes, greatly rejoicing for the young Man's Reſtauration.

The next Day *Paul* departed from *Troas*, and went on Foot to *Aſſos*, a few Miles South of it, probably that he might give ſome Inſtructions to the *Chriſtians* dwelling in the Way. At *Aſſos* he met with *Luke* and his other Company, whom he had ſent before to meet him there by Sea, and taking Ship they all ſaill'd to *Mitylene*, a City in the Iſle of *Lesbos*. The next Day they ſail'd thence, and ſtood over againſt the Iſle *Chios*, and the Day following arriv'd at *Samos*, another Iſle in the *Ægean* Sea, and landed at *Trogyllium*, a Promontory of *Ionia*, near *Samos*; and the next Day he went to *Miletus*, a City and Port of *Caria*, above 30 Miles South of *Epheſus*. *Paul* being deſirous to be at *Jeruſalem* before *Pentecoſt*, that he might celebrate the Feaſt, wou'd not go up to *Epheſus*, leſt that Journey ſhou'd detain him too long, but ſent for the Presbyters and Governors of the Church, thinking it neceſſary to give them a particular Charge of the Flock upon which he had worthily ſpent ſo much Time, and which he knew not whether he cou'd ſee again. At their Arrival he put them in mind, *With what Integrity and Affection, with what Humility and*

Acts 20. 13--28.

Fidelity, and with how great Danger and Trouble he had been converſant amongſt them, and had preach'd the Goſpel to them, ever ſince his coming into thoſe Parts: That he had not fail'd to acquaint them both publickly and privately, with whatſoever might be profitable to their Souls, urging both Jews *and* Gentiles *to Repentance and Reformation, and an hearty Entertainment of the Faith of* Chriſt: *That now he was determin'd to go up to* Jeruſalem, *where he knew not what particular Sufferings wou'd befal him, only he had been inform'd by the Holy Spirit, in every Place, that great Afflictions and Impriſonment attended him: But that all this did not move him, who valu'd not his own Life, ſo he might but ſucceſsfully propagate the holy Goſpel, and triumphantly finiſh his Courſe: That he knew that henceforth they ſhou'd ſee his Face no more, but he had this particular Comfort, that they themſelves cou'd teſtifie that he was clear from the Blood of all Men, and that no Soul had periſh'd through his Negligence. He told them, that now he was to bid them finally adieu, the whole Care of that Flock of God was devolv'd upon them; wherefore he adjur'd them to be infinitely tender and careful of themſelves, and of that Flock, over which the Holy Ghoſt himſelf had made them Overſeers, and for which* Chriſt *had paid no leſs a Purchaſe than his own Blood. For that after his Departure, there ſhou'd ariſe Seducers, who like devouring Wolves, ſhou'd enter upon their Flock, and make a Prey both of their Eſtates and Souls; of whom many ſhou'd ſpring from themſelves, whom they had leaſt Reaſon to ſuſpect: That therefore they ſhou'd be vigilant, remembring with what Tears and Sorrow, he had for three Years ſucceſſively warn'd them of theſe Things.* He concluded his Diſcourſe with a ſolemn Recommendation of them *to God's ſpecial Grace and Protection, wiſhing them all the Benefits of the Goſpel, Perfection of Knowledge here, and an heavenly Inheritance hereafter, and cautioning them againſt Avarice, and making a Prey of their Flocks, which he himſelf had avoided, who had choſen rather to work with his own Hands, than be too Burthenſom to them; that ſo ought they alſo to act ſo as they might ſupport themſelves and others, being mindful of that excellent Saying of the bleſſed* Jeſus, *'It 'is more bleſſed to give, than to receive.* After this farewel Sermon, the Apoſtle kneel'd down, and concluded all with a ſolemn Prayer: Which done, they all melted into Tears, and with the livelieſt Expreſſions of Sorrow attended him to the Ship; tho' that which made the deepeſt Impreſſion upon their Minds was, that he had told them, *That they ſhou'd ſee his Face no more.*

Having

Having ſail'd from *Miletus*, *Paul* and his Companions came with a ſtraight Courſe to *Coos*, and the next Day to *Rhodes*, two Iſles in the *Ægean* Sea, and from thence to *Patara*, a Port and Metropolis of *Lycia*, where they chang'd their Ship, and enter'd a Veſſel bound for *Tyre* in *Phœnicia*; and leaving *Cyprus* on the left Hand, they landed at *Tyre* after five Days ſail. Here meeting with ſome *Chriſtians*, *Paul* was advis'd by thoſe among them who had the Gift of Propheſie, that he ſhould not go up to *Jeruſalem:* But he could not yield to their Propoſals; and having ſtaid with them a Week, he proceeded in his Journey, the *Chriſtians* with their Wives and Children accompanying him to the Ship, where before his Entrance, he embrac'd them and pray'd with them on the Shore, as he had done at *Miletus*. From *Tyre* they ſail'd a few Leagues to *Ptolemais*, a City of *Phœnicia* near *Galilee*, where only ſaluting the Brethren, they came the next Day to *Cæſarea*. Here they lodg'd in the Houſe of *Philip* the Evangeliſt, one of the ſeven Deacons that were firſt ſet apart by the Apoſtles, who had four Virgin Daughters, all endu'd with the Gift of Propheſie. During their ſhort Stay here, *Agabus* a *Chriſtian* Prophet came down thither from *Judæa*, who taking *Paul*'s Girdle bound his own Hands and Feet with it, ſolemnly ſhewing them, *That by that external Symbol, the Holy Ghoſt did ſignifie and declare, That* Paul *ſhou'd be thus treated by the* Jews *at* Jeruſalem, *and be by them deliver'd over to the Hands of the* Gentiles. Whereupon they all earneſtly beſought him, *That he wou'd divert his Courſe to ſome other Place*; but the Apoſtle having an invincible Courage ask'd them, *What they meant by thoſe compaſſionate Diſſuaſives to add more Affliction to his Sorrow? That he was now ready not only to ſuffer Impriſonment at* Jeruſalem, *but alſo Death it ſelf for the Sake of* Chriſt *and his Religion.* Finding his Reſolution fix'd and immovable, they importun'd him no farther, but left the Event to the divine Will and Pleaſure. And all Things being in Readineſs, *Paul* and his Company ſet forwards for *Jeruſalem*, and arriving at the City, they were kindly and joyfully entertain'd by the *Chriſtians* there, lodging at the Houſe of one *Mnaſon* of *Cyprus*, an old Diſciple, and one of the ſeventy. This was St. *Paul*'s laſt Journey to *Jeruſalem* that we are certain of, and the fifth from his Converſion: His firſt was in the Year 38, his ſecond in 44, his third in 49, his fourth in 54, and this his laſt in the Year 58, about 23 Years after his Converſion, and nine from the Council of *Jeruſalem*.

Acts 21. 1--17.

CHAP.

CHAP. VI.

From St. Paul's *laſt Journey to* Jeruſalem, *to the Beginning of the firſt General Perſecution of the Church under the Emperor* Nero.

Containing the Term of about ſix Years.

A. D. 58. Nero, 4/5. *Acts* 21. 18--26.

I. PAUL and his Company being arriv'd at *Jeruſalem*, with the Collection for the indigent *Chriſtians*, the ſecond Day repair'd with them to the Houſe of the Apoſtle *James* the Biſhop, where the reſt of the *Presbyters* and Governors of the Church were met together. After mutual Salutations, *Paul* gave them a particular Account with what Succeſs God had bleſs'd him in propagating *Chriſtianity* among the *Gentiles*, for which they all glorify'd the Almighty; but withal inform'd him, *That he was now come to a Place, where there were many thouſands of* Jewiſh *Converts, who ſtill retain'd a mighty Zeal and Veneration for the Law of* Moſes, *and who had been aſſur'd, That he taught the* Jews, *whom he had converted in every Place, to renounce Circumciſion, and the Ceremonies of the Law: That as ſoon as the Multitude heard of his Arrival, they would certainly gather together to watch his Behaviour in that Matter; and therefore to prevent future Diſturbances, they thought it adviſable, that ſince there was at that Time four Men, who were to accompliſh a particular Vow, he ſhould join himſelf to them, perform the uſual Rites and Ceremonies with them, and provide ſuch Sacrifices as the Law requir'd in that Caſe, and that in Diſcharge of their Vow they might ſhave their Heads: By which it might appear, That the Reports ſpread concerning him were wholly Groundleſs, and that himſelf did ſtill obſerve the Rites and Orders of the* Moſaical *Inſtitution. But as for the* Gentile *Converts, they requir'd no ſuch Obſervances at their Hands, nor expected any Thing more from them in theſe indifferent Matters, than what had been before determin'd by the Apoſtolical Synod in that Place, namely, an abſtaining from Meats offer'd to Idols, from Things ſtrangled, from Blood, and from Fornication. Paul*, who in ſuch Caſes was willing to *become all Things to all Men*, conſented to their Counſel, and taking thoſe Perſons along with him to the Temple, let the Prieſts know, That the Time of a Vow they had made

made being now expired, and having purify'd themſelves as that Caſe required, they were come to make their Offerings according to the Law.

It was now the Feaſt of *Pentecoſt*, and the ſeven Days for theſe Sacrifices being to be accompliſh'd, ſome *Jews* from *Aſia*, who had been Oppoſers of *Paul*, now finding him in the Temple, and the *Court of the Women*, began to raiſe a Tumult and an Uproar, and laying hold of him, call'd out to the reſt of the *Jews* for their Aſſiſtance, crying out, *That this was the Man that in all Places had vented pernicious Doctrines againſt the Prerogative of the* Jewiſh *Nation, deſtructive to the Inſtitutions of the Law, and to the Purity of that Place, which he had prophan'd by bringing uncircumcis'd* Grecians *into it:* Poſitively concluding, That becauſe they had ſeen *Trophimus* a *Gentile* Convert of *Epheſus* with him in the City, therefore he had brought him alſo into the Temple. Hereupon the whole City was immediately in an Uproar, and ſeizing upon him, they barbarouſly treated him, and drag'd him out of the Temple, the Gates being immediately ſhut againſt him. Nor had they fail'd there to have put a Period to all his Troubles, had not *Claudius Lyſias*, Commander of the *Roman* Garriſon in the Caſtle *Antonia*, fearing a Sedition, come in with a conſiderable Force to his Reſcue and Deliverance; and concluding him to be more than an ordinary Malefactor, commanded a double Chain to be put upon him, tho' as yet he was altogether ignorant either of his Perſon, or of his Crime; wherein he could receive no Satisfaction from the clamorous Multitude, who call'd for nothing but his Death, following the Cry with ſuch Crouds and Numbers, that the Soldiers were oblig'd to take him into their Arms to ſecure him from the preſent Rage and Violence of the People. As they were going up into the Caſtle, *Paul* ask'd the Governor, whether he might have the Liberty to ſpeak to him? Who, finding him to ſpeak *Greek*, enquir'd of him, *Whether he was not that* Ægyptian *Rebel, whom* Fælix *had not long ſince defeated, who headed a great Party, of whom four thouſand were Aſſaſſinates?* The Apoſtle reply'd, *That he was a* Jew *of* Tarſus, *a Freeman of a rich and honourable City*; and therefore beg'd of him, *That he might have leave to ſpeak to the People.* Which being granted him, *Paul* ſtanding upon the Stairs near the Door of the Caſtle, and making Signs for Silence, began to addreſs himſelf to the People in the *Hebrew*, or rather *Syriack* Tongue; which when they heard, they became more calm and quiet, while in a formal Oration he gave them a particular Account of

Acts 21. 27--40. *Chap.* 22. 1--21.

his

his Birth, of his Education in his Youth, of his extraordinary Zeal for the Rites and Cuſtoms of their Religion, and with what a paſſionate Earneſtneſs he had perſecuted all the *Chriſtians* he could find, of which the High-Prieſt, and the *Sanhedrim*, were ſufficient Witneſſes. Next he gave them an entire and punctual Relation of the miraculous Manner of his Converſion; and how afterwards, *tho' he extreamly deſir'd to have continu'd at* Jeruſalem, *yet he receiv'd a Viſion, and an immediate Command from God himſelf to depart that City, and to go and preach Salvation to the* Gentiles.

Acts 22. 22—29. The People patiently gave him Audience in the former Part of his Diſcourſe; but when he proceeded to defend his Practice in preaching to the *Gentiles*, they could contain themſelves no longer, but unanimouſly cry'd out to have him put to Death, *it not being fit that ſuch a Villain ſhou'd live upon the Earth.* And the more to expreſs their Fury, they threw off their Cloaths, and caſt Duſt into the Air, as if they immediately deſign'd to have ſton'd him. To avoid which Violence and Tumult, *Lyſias* the Captain, greatly at a Loſs, commanded him to be brought within the Caſtle, and that he ſhould be examin'd by Scourging, 'till he confeſs'd what he had done, that had ſo much enrag'd the *Jews* againſt him. While the Lictors were binding him with Thongs in order to the Puniſhment, *Paul*, who ever took the Benefit of Laws, demanded of the Centurion that ſtood to ſee it executed, *Whether they could juſtifie the Scourging a free Citizen of* Rome, *and that before any Sentence legally paſs'd upon him*? The Centurion immediately intimated this to the Governor of the Caſtle, adviſing him to be very cautious in his Proceedings againſt the Priſoner, for that he was a *Roman*. Whereupon *Lyſias* himſelf came, and ask'd him, *Whether he was really a free Denizon of* Rome? And being anſwer'd in the affirmative, he reply'd, *That it was a great Privilege, a Privilege which he himſelf had purchas'd with a very large Sum of Mony.* To whom *Paul* anſwer'd, *That it was his Birth-right, and the Privilege of the City where he was born and educated.* Hereupon they gave over the Deſign of Scourging him, the Commander himſelf not being a little ſtartled, that he had bound and chain'd a Citizen of *Rome*. But however from this very Time *Paul* became a Priſoner to the *Roman* Power, for above four Year ſucceſſively.

Acts 22. 30. *Chap.* 23. 1—10. *Lyſias* being ſtill deſirous to know the Certainty and Nature of the Apoſtle's Crime, took another Method, namely, to have him examin'd by the *Jewiſh Sanhedrim*, which he order'd the next Day to meet for that purpoſe, and preſented

ted *Paul* before them, *Ananias* being High-Prieſt, and Preſident of that Aſſembly. *Paul* being plac'd in the midſt of the Council, began to apologize for himſelf; declaring, *That to that very Day, he had ever liv'd in all good Conſcience before God and Man.* Theſe Words being offenſive to the High-Prieſt, as if he had reproach'd the Juſtice of the Court, he commanded the Officers that ſtood by, to ſtrike him in the Face. *Paul*, tho' ready to turn the other Cheek, and to ſuffer all Things for the Goſpel, yet conſidering the illegal Practice of this Magiſtrate, ſeverely reply'd by a prophetick Spirit, *That God ſhou'd ſtrike him, Hypocrite as he was, who under a Pretence of judging acording to Law, had commanded him to be puniſh'd contrary to Law.* Whereupon ſome Perſons preſent reprov'd him, for reviling God's High-Prieſt; to which he calmly return'd, *That he did not know, or own* Ananias *to be an High-Prieſt of God's Appointment:* However being a Perſon in Authority, *he confeſs'd it unlawful to revile him, God having commanded,* '*Not to* '*ſpeak evil of the Ruler of the People.* The Rulers proceeding in his Examination, were acted by ſo much Prejudice, that the Apoſtle, who always retain'd the Innocency of the Dove, was conſtrain'd to make uſe of the Wiſdom of the Serpent for his own Preſervation; for perceiving the Council to be divided among themſelves, and to conſiſt partly of *Phariſees*, and partly of *Sadducees*, he cry'd out, *That he was a* Phariſee, *and the Son of a* Phariſee, *and that the main Reaſon of his Trial was his Believing and Aſſerting a future Reſurrection.* This prov'd a Ball of Contention, and immediately divided the Council, the *Phariſees* being zealous Patrons of the Reſurrection, and the *Sadducees* violent Oppoſers of it. The Doctors of the Law, who were *Phariſees*, thereupon ſtood up to acquit him, affirming, *That he had done nothing amiſs, that poſſibly he might have receiv'd ſome Revelation by the Holy Spirit, or an Angel; and if ſo, their oppoſing his Doctrine wou'd be a Fighting againſt God.* At length the Contention grew ſo violent, that *Lyſias* was conſtrain'd to take the Apoſtle from among them by Force, and bring him into the Caſtle, leſt he ſhould have been torn in pieces in the Tumult; for this Commander thought himſelf oblig'd to ſecure a *Roman* Citizen from Danger, tho' he was willing to gratifie the *Jews* in puniſhing him, if he was juſtly condemn'd.

At Night, to comfort him after all his Fears and Troubles, God was pleas'd to appear to him in a Viſion, encouraging him to Conſtancy and Reſolution; aſſuring him, *That as he had born Witneſs to his Cauſe at* Jeruſalem, *ſo he ſhou'd certainly live to do the ſame at* Rome *it ſelf.* The next *Acts* 23. 11--35.

Morning

Morning the *Jews*, who were reſtleſs and implacable in their Malice, finding theſe dilatory Proceedings did only croſs their Deſigns, reſolv'd upon a more expeditious Diſpatch. To which End above forty of them enter'd into a wicked Conſpiracy, which they ratify'd by Oath and Execration, never to eat or drink till they had taken away his Life; and having acquainted the *Sanhedrim* with their Deſign, they beg'd of them *to importune the Governor of the Caſtle, that the next Day he might be brought down again before them, upon a Pretence of a more ſtrict Examination; and that they themſelves wou'd lie in Ambuſh by the Way, and not fail to diſpatch him.* But the divine Providence brought this Deſign to the Knowledge of *Paul*'s Nephew, who deſirous of his Uncle's Security, immediately went into the Caſtle and diſcover'd it to Him: *Paul* wou'd not make the Information himſelf, leſt *Lyſias* ſhou'd ſuſpect ſome ſecret Deſign, but ſent his Nephew to the Captain, to give him a full Relation of it; who gave ſuch credible Proofs and Circumſtances of it, that *Lyſias* believ'd him, and diſmiſs'd him with a Charge of Secreſie. Thus the great Apoſtle, tho' he had infallible Security of his Protection from Heaven, yet thought it neceſſary to uſe all proper Means for his own Preſervation. *Lyſias* to prevent all future Miſchiefs, immediately commanded two Parties of Foot, 200 in each, and 70 Horſemen, to be ready by nine a Clock that Night, who carefully conducted *Paul* firſt to *Antipatris*, and then to *Cæſarea*, where *Fælix* the Governor had his Reſidence; writing a Letter to his Excellency, to ſignifie, *That* Paul *was a Freeman of* Rome, *whom the* Jews *had violently perſecuted, and conſpired againſt his Life; tho' he cou'd find nothing in him that deſerv'd Death or Impriſonment: Therefore to prevent Violence, he had ſent him to his Excellency, ordering his Accuſers to appear againſt him at* Cæſarea. *Fælix* receiv'd the Letter with much Civility, and finding that *Paul* belong'd to the Province of *Cilicia*, he promis'd him to allow him a fair Hearing as ſoon as his Accuſers ſhou'd come down, commanding him in the mean Time to be ſecur'd in the Place call'd *Herod*'s Hall.

Acts 14. 1—22. About five Days after, *Ananias* the High-Prieſt, with ſome others of the *Sanhedrim*, being diſappointed of their Deſigns at *Jeruſalem*, came down to *Cæſarea*, accompany'd with an Orator, or Advocate nam'd *Tertullus*, hoping to engage *Fælix* to joyn with them in this Matter. *Paul* being brought forth to his Trial, *Tertullus* ſtood up for his Accuſer; and in a flattering Speech firſt celebrated the worthy Actions of *Fælix*, *under whom, ſince they had enjoy'd ſuch*

ſuch a happy Tranquility, and ſuch noble Benefits, which they accepted with the profoundeſt Gratitude, they cou'd not now doubt of his Clemency, and Readineſs to hear them a few Words. Then he accus'd *Paul of being a peſtilent Mover of Sedition, an Heretical Ringleader of the* Nazarenes, *and an impious Profaner of their Holy Temple: That they wou'd have ſav'd him the Trouble of his Hearing, by judging him according to their own Law, had not* Lyſias *the Commander violently taken him from them, and ſent both him and them down thither.* To all which the *Jews* preſent readily gave their Vote and Teſtimony. *Paul* having leave from *Fælix* to make his Defence, and having declar'd *how much he was ſatisfied that he was to plead before one, who for ſeveral Years had been Governor of that Nation,* calmly and diſtinctly anſwer'd to the ſeveral Parts of the Charge. And firſt for Sedition he ſhew'd, *That it was now but twelve Days ſince he enter'd* Jeruſalem, *where he was neither found diſputing in the Temple, nor exciting the People either in the Synagogues, or in any other Place of the City.* Secondly for Hereſie, *he ingenuouſly confeſs'd, That he worſhip'd God after the Way that they accounted Hereſie, but very unjuſtly, ſince he acknowledg'd the ſame Scriptures for the Rule of Faith and Manners, and believ'd the general Reſurrection of the Dead as they did: In Expectation of which, he was careful to live with an unblamable Conſcience towards God and Man.* Thirdly for prophaning the Temple, he ſhew'd, *That his Coming to* Jeruſalem *was to bring charitable Contributions to his diſtreſſed Brethren; that he was indeed in the Temple, but not as ſome* Aſiatick Jews *ſuggeſted, either with Multitude or Tumult, but only purifying himſelf according to the* Moſaick *Law: And that if they or any other cou'd affirm the contrary, they ought now to do it in open Court. And farther, he appeal'd to thoſe of the* Sanhedrim *then preſent, whether he had not been acquitted by their own Court in* Jeruſalem, *where nothing had been laid to his Charge but by the* Sadducean *Party, who condemn'd him for aſſerting the Doctrine of the Reſurrection.*

Fælix gave them the Hearing on both Sides, and was better inform'd of the Nature of the *Chriſtian* Religion by *Paul*'s Diſcourſe; but refus'd final Determination, till *Lyſias* himſelf came down, of whom he wou'd be more fully inform'd of the Controverſie; commanding in the mean time that *Paul* ſhou'd be under the Guard of a Centurion or Captain, but yet in ſo free a Cuſtody, that none of his Friends ſhou'd be hinder'd from viſiting him. Not long after *Fælix* being with his infamous Wife *Druſilla*, Siſter to *Agrippa*, *Acts* 24, 22--26.

Agrippa, and once a *Jeweſs*, ſummon'd *Paul* again to appear before him: and as if he had deſir'd a farther Knowledge of the *Chriſtian* Doctrine, deſir'd him to ſpeak more largely concerning the Faith in *Chriſt*. *Paul* not ſeeking the Favour of any Potentate, freely diſcours'd and inſiſted on thoſe Virtues in which this Governor was extreamly defective, particularly Juſtice and Temperance, adding withall ſome Diſcourſe concerning the Judgment to come, wherein Men ſhou'd be eternally rewarded or puniſh'd. *Felix* was ſo rouz'd by the Force of the Apoſtle's Reaſonings, that he fell a trembling, and caus'd him to break off abruptly, promiſing *to hear more of thoſe Points at a convenient Seaſon*. Upon which Pretence he often ſent for him, not that he deſir'd to profit by his Diſcourſe, but in hopes that *Paul* wou'd have given him Mony for his Deliverance. But becauſe neither the Apoſtle out of the Alms, nor any of the *Chriſtians* ſought to redeem him, he was kept two Years in Priſon to gratifie the *Jews*, whom *Felix* had before incens'd by his frequent Oppreſſions and Tyrannies. *Ananias* the High-Prieſt not long after his Accuſations, was depos'd by *Agrippa*, and *Iſhmael* the Son of *Phabeus* put in his Room; and afterwards *Ananias* came to a miſerable End, according as St. *Paul* had ſolemnly denounc'd the Vengeance of Heaven againſt him.

Joſeph.

A. D. 59. Nero, 5/6. *Tacit. Suet.*

II. *Rome* and the Empire had for a few Years been well and happily govern'd, principally by the Means and Directions of *Seneca* and *Burrhus*; but now *Nero* encreaſing in Years and Extravagancies, the City began to feel the ill Effects of wicked Princes. In the ſecond Year of his Reign this Emperor had baſely poiſon'd his Predeceſſor's and Father-in-law's Son *Britannicus*; which he perform'd with the Dexterity and ſeeming Careleſneſs of an abler Politician. After which, contemning his Mother *Agrippina*'s Authority, he diveſted himſelf of his Majeſty and Quality, and in the Habit of a Slave, with many lewd Companions, nightly committed all kinds of impious and ſcandalous Actions: So that the City became infeſted with infinite Violences and Tumults, occaſion'd not only from him and his Aſſociates, but from his Example and the Encouragement he gave to Others. Then taking *Poppæa Sabina* from the Bed of her Husband *Otho*, becauſe his Mother was ſtill ſome Reſtraint to his Enormities, in the fifth Year of his Reign he reſolv'd upon her Death; beginning with Poiſons, which three Times prov'd ineffectual, by Reaſon of her Antidotes and Preſervatives. Whereupon he invented a Ship

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ſo artfully contrived that it ſhou'd ſuddenly ſplit in two, and let her periſh in the Water; then diſſembling a Reconciliation, he caus'd her to ſail to the Coaſts of *Calabria*, under Colour of ſome publick Solemnities, in which he himſelf was Aſſiſtant. Finding this Plot alſo ineffectual, ſhe her ſelf eſcaping, when many of her Company periſh'd, he now reſolv'd to put her to Death openly; and for that Reaſon caus'd a Report to be ſpread, *That ſhe had conſpired againſt his Life*, and a Dagger was dropt at his Feet by one who pretended a Command from *Agrippina* to diſpatch him. Under which falſe Pretext he commanded certain Tribunes to murther her; upon whoſe unſheathing their Swords, *Agrippina* pointing to her Belly, cry'd, *Strike me here; for this Part has deſerv'd it, ſince it has conceiv'd and brought forth ſuch a Monſter as* Nero, and immediately expir'd with the Wounds ſhe receiv'd: And we are told that *Nero* came immediately after to view his dead Mother, and ſtood gazing upon her naked Body, praiſing and diſpraiſing her ſeveral Parts and Limbs, adding withal, *That he did not think ſhe had been ſo Beautiful.* Thus impiouſly did *Nero* treat his own Mother, tho' ſhe had given him not only Birth but Dominion alſo, and for his Advancement had ſacrific'd both her Conſcience and Honour; the Horrour of which Fact became afterwards a Scourge to his Mind, he often confeſſing, *That he was frequently diſturb'd by the Apprehenſions of his Mother's Ghoſt, and tormented by the infernal Furies.*

As *Rome* was a Sufferer from its Prince, ſo *Judæa* was much more from its Governor *Felix*, whoſe Management together with the Degeneracy and Corruptions of the Inhabitants, caus'd frequent Ravages, Seditions and Bloodſheds. But in the following Year *Felix* was remov'd, after he had been Governor above ſeven Years; and tho' he endeavour'd to oblige the *Jews* by leaving *Paul* in Priſon, yet they accus'd him of many Crimes before the Emperor, and he eſcap'd Puniſhment only by the Interceſſion of his Brother *Pallas*, who at this Time was again in Favour with *Nero*. *Portius Feſtus* ſucceeded in his Place, who was the eleventh Procurator of *Judæa* after the Baniſhment of *Archelaus*, and the fifth after the Death of King *Herod-Agrippa*, a Perſon of a much better Character than his Predeceſſor. Three Days after his Arrival at *Cæſarea*, *Feſtus* went up to *Jeruſalem*; where the High-Prieſt and *Sanhedrim* hoping to find new Favours from their new Governor, brought freſh Accuſations againſt the Apoſtle *Paul*, petitioning him to permit him to be brought and try'd at *Jeruſalem*, deſigning to aſſaſſinate

Joſeph. A. D. 60. Nero, 6. 7. *Acts* 24. 27. *Chap.* 25. 1—12.

aſſaſſinate him by the Way. *Feſtus* told them, *That he himſelf was returning ſhortly to* Cæſarea, *and that if they had any Thing againſt the Priſoner, he wou'd then give a fair Hearing to any Accuſation they ſhou'd bring.* And accordingly, after ten Days Stay, *Feſtus* being return'd to *Cæſarea*, and ſitting in open Judicature, the *Jews* gathering round about *Paul*, renew'd their Charge with the utmoſt Violence, and laid many heavy Accuſations againſt him, to the ſame Effect as they had done before *Felix*. But *Paul* defended himſelf ſo well, by manifeſting, *That he had neither offended againſt the* Jewiſh *Laws, nor againſt the Temple, nor againſt the Emperor*; that their Charge ſoon fell for want of ſufficient Proof. However *Feſtus* being willing to gratifie the *Jews* in the Entrance upon his Government, ask'd him, *Whether he wou'd go up and be try'd before him at* Jeruſalem? But the Apoſtle well underſtanding the Conſequences of that Propoſal, couragiouſly declar'd, *That he now ſtood at the Emperor's Judgment Seat, where he ought to have had a final Trial: That he did not at all decline Death, if he deſerv'd it; but that ſince he had injur'd none of the* Jews, *and they had prov'd nothing againſt him, he ought not to be deliver'd over to their Malice: That therefore, as he was a* Roman, *he appeal'd to the Emperor himſelf.* *Feſtus* being a little ſurpriz'd at this, conferr'd firſt with the *Jewiſh* Rulers concerning the Matter, and after that told *Paul*, *That ſince he had appeal'd to the Emperor, he ſhou'd go to him.*

Acts 25. 13—27. Not many Days after King *Agrippa*, with his Siſter *Bernice*, and a numerous Train, came to *Cæſarea*, to make a Viſit and Compliment to the new Governor, and to continue with him for ſome Time. After a conſiderable Stay, *Feſtus* entertain'd him with a Diſcourſe concerning *Paul*'s Caſe, acquainting him *with his being left a Priſoner by* Felix, *and that the chief of the* Jews *had vehemently accus'd him, and earneſtly petition'd for Juſtice againſt him: But that he had told them, That he cou'd not do it by the* Roman *Laws, without firſt hearing the Cauſe, and bringing the Accuſers and Accuſed Face to Face. That this therefore he had done, and that upon hearing of both Parties, contrary to Expectation, he had found that their Accuſation related only to Matters of their own Superſtition, and to one* Jeſus, *who being dead,* Paul *affirm'd to be alive: And that being himſelf unacquainted with ſuch Controverſies, he had referr'd the Priſoner to the* Jewiſh Sanhedrim; *but that he declining their Judgment had appeal'd to* Cæſar: *Whereupon he had kept him, till he cou'd conveniently ſend him to the Emperor at* Rome. This Account excited the Curioſity of *Agrippa*, who

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was very desirous to see and hear this Person; and accordingly the next Day, the King and his Sister, accompany'd with *Festus*, and other Persons of Quality, came into the Court with a pompous and magnificent Retinue, where *Paul* was brought forth before them. *Festus* acquainted the King and the illustrious Assembly, *How much he had been solicited by the* Jews *both at* Cæsarea *and* Jerusalem, *concerning the Prisoner at the Bar, that as a notorious Malefactor he might be put to Death; but that having found him guilty of no capital Crime, and the Prisoner having appeal'd to the Emperor, he was resolv'd to send him to* Rome; *but yet was willing to have his Case again discuss'd before so skilful a Person as* Agrippa, *that he might be furnish'd with some material Instructions to send along with him; since it was very preposterous to send a Prisoner to the Emperor, without signifying his Crimes.*

Hereupon *Agrippa* told the Apostle, *That now he had Liberty to make his own Defence.* To whom, after Silence made, he particularly address'd his Speech; first protesting, without Compliment, *That he thought himself happy, that he was to plead before a Prince so exactly vers'd in all the Rites and Customs, the Questions and Controversies of the* Jewish *Law. That as to his own Case, all the* Jews *his Accusers well knew the Course and Manner of his Life, and how he had been educated under the Institutions of the* Pharisees, *the strictest Sect of their Religion: That he had been particularly arraign'd for asserting that which had been the constant Belief of all their Fathers, and in Hopes of which their twelve Tribes had been Day and Night instant in their Devotions; and which was also a Thing not incredible in it self, and sufficiently reveal'd in the Scriptures,* viz. *the Resurrection of the Dead.* Next he gave him an Account of the Effects of his Education, and with what an implacable Zeal he had formerly persecuted *Christianity*; and how by an amazing Light, and a wonderful Voice from Heaven, he was stop'd in his Proceedings, and commanded to diffuse the Rays of God's Bounty to the Illumination of the *Pagan* World. *That therefore since he cou'd not disobey that heavenly Vision, he had preach'd Repentance and Reformation, first to the* Jews *of* Damascus *and* Jerusalem, *and after that to the* Gentiles. *That it was for this Cause alone, that the* Jews *apprehended him in the Temple, and design'd to have murther'd him; but that being supported by a divine Power, he still continu'd in that Testimony, asserting nothing but what was agreeable to* Moses *and the Prophets, who had plainly foretold, That the* Messiah *shou'd be put to Death, and*

Acts 26. 1—32.

riſe again, and by his Doctrine enlighten both the Jewiſh *and the* Gentile *World.* While *Paul* thus confidently and warmly apply'd his Diſcourſe to *Agrippa*, *Feſtus*, unskilful in theſe Matters, cry'd out to the Apoſtle, *That he was tranſported beſides himſelf; that too much Learning had turn'd his Brain.* But the other calmly reply'd, *That his Words were not the Effect of Madneſs, but of Truth and Soberneſs; for which he appeal'd to the King, who cou'd not be unacquainted with the Life of* Jeſus, *all Things being tranſacted in ſuch an open and publick Manner; that he was confident that his Majeſty believ'd the Prophets, and therefore cou'd not be ignorant that thoſe Propheſies were accompliſh'd in* Chriſt. His Diſcourſe had ſo great an Influence upon *Agrippa*, That he openly declar'd, *That he had almoſt perſuaded him to embrace the* Chriſtian *Faith.* To which *Paul* return'd, *That he heartily pray'd, that he and the whole Auditory were not only in ſome Meaſure, but altogether, tho' not Priſoners, yet as much* Chriſtians *as himſelf* This done, the King and the Governor, and the reſt of the Council withdrew a while, to confer privately about this Matter. And finding by the Accuſations againſt him, that by the *Roman* Laws he was not Guilty of any capital Crime, nor of any that deſerv'd Impriſonment; *Agrippa* told *Feſtus, That he might have been releas'd, if he had not prolong'd his Trial by appealing to the Emperor at* Rome.

Acts 27. 1—26. It being upon this Appeal now finally reſolv'd that *Paul* ſhou'd be ſent to *Rome*, in order thereto, He and ſome other Priſoners of Note were committed to the Charge of *Julius*, a Centurion or Captain of a Company belonging to the Legion of *Auguſtus*; being accompany'd in his Voyage by the Evangeliſt *Luke*, *Ariſtarchus* a *Macedonian*, *Trophimus*, and ſome others. In the Month of *September*, they went on board a Ship of *Adramyttium*, a Port of *Mycia*, which probably being a trading Ship, was to ſail along by the Coaſts of the leſſer *Aſia*. Having ſail'd about 25 Leagues Northward, they caſt Anchor at *Sidon*, where *Julius* civily gave the Apoſtle leave to go on Shore to viſit his Friends, and refreſh himſelf. Putting out from thence, they were oblig'd to ſail under the Iſland *Cyprus*, becauſe the Winds were contrary; and when they coaſted by the Provinces *Cilicia* and *Pamphilia*, after 180 Leagues ſail from *Sidon*, they landed at *Myra*, a Port in *Lycia*, where this Ship finiſh'd its Voyage. Here having left their Veſſel, then went a board a Ship of *Alexandria*, bound for *Italy*, carrying to the Number of 276 Perſons. The Winds were ſtill contrary, and ſailing Weſtward, it was ſeveral Days before they got

got 70 Leagues over againſt *Cnidus*, a City and Promontory of *Caria*; from whence they turn'd Southward, and after 30 Leagues ſail, ſtood over againſt *Salmone*, a Promontory of *Crete*; and at laſt coaſting the Iſle, came to a Place call'd *The Fair Havens*, near the City *Laſia* or *Thalaſſa*. This Port was inconvenient to Winter in; but Sailing grew now very dangerous in thoſe Seas, the Faſt of the *Jews* Expiation being over, at which Time this Sea was generally very tempeſtuous; *Paul* therefore urg'd them to ſtay there that Winter, and told them by the Spirit, *That if they proceeded in the Voyage, the Ship and Goods wou'd not only be in Danger, but their Lives alſo.* Nevertheleſs the Captain gave leſs Credit to *Paul*, than to the Maſter and Owner of the Ship, who encourag'd them to go on to *Phenice*, another Haven of *Crete* more convenient, about 50 Leagues Weſtward; eſpecially ſince the Company of the Ship in general deſir'd it, and a gentle Gale then blowing favour'd their Deſign. And thereupon looſing from thence, they ſtill coaſted along the Iſle; but ſhortly after there aroſe a violent North-Eaſt Wind, which ſo furiouſly bore upon them, that the Seamen cou'd not govern the Ship, but were compell'd to leave it to the Mercy of the Winds and Waves, which carry'd it to a certain Iſlet call'd *Clauda*, on the South-Weſt of *Crete*; where with much Difficulty they ſav'd the Boat, and with no leſs Labour undergirt the Ship to ſecure it from ſplitting. And being ſtill more violently toſs'd by the Storm, the next Day they lightned the Ship by parting with the Merchants Goods, and two Days after threw alſo the Tackle and Furniture of the Veſſel overboard: And being depriv'd of the Sight of the Sun, Moon and Stars for many Days together, and being entertain'd with a continu'd Scene of Horror and Amazement, they utterly deſpair'd of eſcaping. After a long Abſtinence, the Apoſtle put them in mind *how ill advis'd they had been in not taking his Counſel; yet he deſir'd them to be of good Courage, for that God whom he had ſerv'd and worſhip'd, had the laſt Night purpoſely ſent an Angel from Heaven, to let him know, that notwithſtanding the preſent Danger, he ſhou'd be brought ſafe before the Emperor; that they ſhou'd be ſhipwreck'd indeed, and caſt upon an Iſland, but that for his Sake God had promis'd to ſpare all the Lives in the Ship, ſo that not one ſhou'd be loſt, and that he doubted not but that what had been foretold him wou'd infallibly come to paſs.*

In the fourteenth Night, having been driven along the *Adriatick*, or rather *Mediterranean* Sea, above 230 Leagues Weſt from *Crete*, the Seamen ſounded, and finding but *Act.* 27. 27—44.

twenty Fathom of Water, they concluded they were near ſome Land: And ſounding a ſecond Time, and finding but fifteen Fathom, they durſt not venture any farther, but let down four Anchors at the Stern, and earneſtly wiſh'd for Day. In the mean Time the Seamen, who beſt underſtood the Danger, under Colour of caſting Anchor, were letting down the Skiff, deſigning to truſt themſelves to that and eſcape to Land: Which *Paul* perceiving, told the Captain and the Soldiers, *That unleſs they ſtaid to aſſiſt in the Ship, the reſt cou'd not be ſafe*; for tho' God had promis'd certainly to ſave their Lives, yet it was to be with their concurrent Diligence in managing the Ship. Whereupon the Soldiers, for their own Safety, ran and cut the Ropes of the Skiff, and let it fall off into the Sea. And while the Day was approaching, *Paul*, with the utmoſt Care and Tenderneſs, beſought the Company to eat and refreſh themſelves, that they might the better grapple with the Difficulties they were to encounter, having in all the Time of Danger kept no ordinary and regular Meals; aſſuring them, *That not a Hair of their Head ſhou'd be loſt.* Then taking Bread himſelf, he bleſs'd God for it, and began to eat, the reſt following his Example with great Chearfulneſs; ſo great a Comfort and Bleſſing was this poor deſpis'd Priſoner to the whole Company. Having well refreſh'd themſelves, to lighten the Ship, they threw all the Proviſion that was left into the Sea. In the Morning they diſcover'd Land, not knowing what Country it was; but diſcerning a Creek with a kind of a Haven, they reſolv'd, if it were poſſible, to thruſt the Ship in there, or at leaſt to bring it as near Land as the Shore wou'd permit. Whereupon the Mariners weigh'd Anchor, loos'd the Rudder Bands, hoiſted up the main Sail to the Wind, and made directly for Shore. In their Paſſage they unexpectedly fell into a Place where two Seas met, where the Veſſel ran a Ground; ſo that the Head of the Ship being fix'd and immoveable, the Stern was ſoon broken in pieces with the Torrent and Violence of the Waves. Awakned with the Danger they were in, the Soldiers cry'd out to kill the Priſoners, to prevent their Eſcape; but their Captain having ſome Senſe of *Paul*'s Worth, prevented their Deſign, and commanded that ſuch as cou'd ſwim ſhou'd throw themſelves firſt into the Sea, that they might be more helpful to others. And the Iſſue was, that part by Swimming, part on Planks, and part on broken Pieces of the Ship, they got all ſafe to Shore.

Acts 28. 1—10. The Country upon which they were caſt was an Iſland, as *Paul* had foretold, call'd *Melita*, now *Malta*, between *Sicily*

Sicily and *Africk*; the Inhabitants of which were *Carthaginians*, but ſubject to the *Romans*, who receiv'd them with great Civility and Kindneſs, making them Fires to dry their wet Clothes, and cheriſh their Bodies benumm'd with Cold. While *Paul* was buſied in throwing a Bundle of Sticks upon the Fire, a Viper diſlodg'd by the Heat, came out of the Wood, and faſtned on his Hand. Which being eſpy'd by the *Barbarians*, they by the Light of Nature concluded, That he was ſome notorious Malefactor or Murtherer, whom the divine Vengeance, tho' it had ſav'd him from the Sea, yet had reſerv'd for a more publick and ſolemn Execution. But when they ſaw him ſhake that venomous Creature into the Fire, without any ſucceeding Swelling, or any other Hurt, they chang'd their Sentiments to the other Extream, and cry'd out, *That he was a God.* And thus was God pleas'd by a new Miracle to confirm the Apoſtle's Authority, and to make way for the Propagation of the Goſpel in this Iſle. The Shipwreck of *Paul* and his Companions being made known to *Publius* the *Roman* Governor, he out of Compaſſion to their Misfortunes, entertain'd them three Days, and lodg'd them with all Civility. *Paul* gratefully acknowledg'd the Hoſpitality of this great Man, and requited his Kindneſs with the miraculous Cure of his Father, who lay ſick of a Fever and a bloody Flux at that Time, which he did by Prayers and laying on his Hands. This he did alſo to many other of the Inhabitants, who by this Miracle were encourag'd to bring their Diſeaſed to him: Whereby great Honours were heap'd upon him, and for which afterwards both he and his Company were furniſh'd with Proviſions and Conveniencies for the reſt of their Voyage. Nay *Publius* himſelf is ſaid by ſome Writers to have been hereby converted to the Faith, and by St. *Paul* to have been conſtituted Biſhop of the Iſland; and that it was this *Publius* that ſucceeded *Dionyſius* the *Areopagite* in the See of *Athens*, and was afterwards crown'd with Martyrdom.

In this Year 60, it is believ'd by ſeveral that the Apoſtle and Evangeliſt St. *Matthew*, after an abſtemious Life, and innumerable Labours in the Countries of *Æthiopia*, *Perſia* and *Parthia*, ſuffer'd Martyrdom in the City of *Nadabber* in the *Aſiatick Æthiopia*, being ſlain with an Halbert. But the Time of his Death is very uncertain, and ſo likewiſe is the Place and Manner of it; ſome reporting, that he was martyr'd in *Parthia*, and others that he died a natural Death. His Feaſt in the *Greek* Church is kept on the 16th of *November*, but the *Latin* Church celebrates it on the 21ſt of *September*. Se-

veral Books beſides his Goſpel, are attributed to him, as the Hiſtory of the Infancy of *Chriſt*, much us'd by the *Valentinians*, his *Æthiopick* Liturgy, with ſome others cited by *Metaphraſtes*, but they are rejected as falſe and ſpurious. We have ſomewhat more Certainty of the Death of the ſecond Evangeliſt St. *Mark*, in the following Year, and 8th of *Nero*, being atteſted by *Euſebius* and St. *Jerom*. This Evangeliſt having parted from *Peter*, probably about the Year 54, went to *Alexandria* in *Ægypt*, in which City and the Neighbouring Places he converted Multitudes of both Sexes to *Chriſtianity*. From whence he travell'd Weſtward to the Countries of *Marmarica*, *Libia*, and other barbarous Parts of *Africa*; where by his Preaching and Miracles he not only made Way for the Goſpel, but rooted it in the Minds of thoſe People, and confirm'd them in the Profeſſion of it. After this, returning to *Alexandria*, to eſtabliſh that Church by providing Paſtors and Governors; in the Time of *Eaſter*, while he was employ'd in the Divine Worſhip, the great Enemy of God and Man rais'd the Promoters of Idolatry into a Tumult againſt him. It being the Time that their great Solemnities of *Serapis* were to be celebrated, the prophane *Ægyptians*, to vindicate their Grand Idol, violently broke in upon *Mark*, and drag'd him on the Ground thro' the Streets into Priſon; where in the Night he had the Comfort of a Divine Viſion. The Rage of the People being yet unſatisfied, they came again the next Morning, and dragging him again after the ſame Manner, his Fleſh was miſerably torn, and he expir'd in their Hands. Nor did their Fury end here, for according to *Metaphraſtes*, they alſo burnt his dead Body, whoſe Soul had burnt with a fervent Zeal for the Glory of God, and the Salvation of Mankind. As for the Θεραπευταὶ of *Ægypt* of whom *Philo* writes, that they were *Chriſtians* of St. *Mark*'s Converſion, as *Euſebius* and *Baronius* imagine, we can ſee no Reaſon to believe. After his Death the Presbyters of the Church made Choice of *Anianus* to be Biſhop in his Room, a Man moſt eminent for his Piety, and all other Qualifications, who held this Biſhoprick 22 Years, from the 8th of *Nero* to the 4th of *Domitian*.

A. D. 61. Nero, 7/8.

Acts 28. 11-16.

III. The Apoſtle *Paul* having made many Converts, and planted a Church in the Iſle *Melita*; at the end of three Months Stay, being generouſly furniſh'd by the Inhabitants, he and his Company left the Place, and ſet ſail for *Rome* in a Ship of *Alexandia*, nam'd the *CASTOR* and *POLLUX*, which had winter'd in the Iſle. In their Paſſage Northwards,

wards, after 40 Leagues ſail, they put in at *Syracuſe*, a famous City of *Sicily*, and tarry'd there three Days; after which they ſail'd 54 Leagues farther to *Rhegium*, a Port and City of *Calabria* in *Italy*, from whence by the South Wind they ſail'd 80 Leagues farther, and in two Days ariv'd at *Puteoli*, a Port of *Campania*, in *Italy*, near *Naples*, where the Ships of *Alexandria* uſually landed. Here *Paul* meeting with ſome *Chriſtians*, at their Requeſt, tarry'd with them a Week, and then proceeded on his Journey to *Rome* by Land, which was near 100 Miles. The *Chriſtians* at *Rome* hearing that the Apoſtle was coming to that City, went out to meet him, tho' a Priſoner, ſome as far as *Appii-forum*, 51 Miles from *Rome*, and others as far as the Place call'd *The Three Taverns*, 33 Miles; and when *Paul* ſaw them, he bleſs'd God, and took Courage, believing that Chriſtianity was not ſo much hated at *Rome* as he fear'd; ſince they had ſo much Liberty, as that they durſt come thus publickly to own him. Arriving at *Rome*, *Julius* the Captain deliver'd his Priſoners to the *Prætorian Præfect*, the Head Commander of the Emperor's Guards, who was then *Burrhus*, a Man of a good Diſpoſition and Reputation. It is uncertain how he treated the other Priſoners, but he was very obliging to the Apoſtle, permitting him to dwell in his own hired Houſe or Lodgings, with a Chain and a ſingle Soldier to ſecure him, more from the *Jews*, as it's believ'd, than from any Eſcape. In theſe Lodgings all were freely admitted to him; and he continu'd in this manner of Living for two Years, teaching and Preaching without any Obſtruction.

Rome was now the Metropolis not only of the *Roman* Empire, but of the whole World, for People and Extent, and for Riches and Magnificence; but the Inhabitants were extreamly corrupted in their Morals, by a long Security and bad Princes, and more particularly by the Impieties and Enormities of the preſent Emperor *Nero*. This caus'd *Paul* to be more diligent in his Miniſtry, but according to his Cuſtom he firſt offer'd Salvation to the *Jews*; and three Days after his Arrival he ſent for the Heads of their Conſiſtory there, whom he acquainted with the Cauſe and Manner of his coming, *That tho' he had been Guilty of no Violation of the Law of their Religion, yet he had been deliver'd by the* Jews *into the Hands of the* Roman *Governors, who won'd more than once have acquitted him as innocent of any capital Offence, but that by the Perverſeneſs of the other, he was conſtrain'd, in his own Vindication, without deſigning to charge his own Nation, to make his Appeal to the Emperor: That* *Acts* 28. 17--29.

That now being come, he deſir'd ſome Conference with them, to let them underſtand, That it was for his conſtant aſſerting the Reſurrection, the Hope of all true Iſraelites, *that he was bound with that Chain which they ſaw.* The *Jews* reply'd, *That they had receiv'd no Advice concerning him, nor had any of the Nation that came from* Judæa, *brought any Charge againſt him: Only for the Religion which he had eſpous'd, they deſir'd to be a little better inform'd concerning That, it being in all Places decry'd both by* Jew *and* Gentile. Accordingly the Apoſtle appointed a ſet Day, upon which great Numbers of the *Jews* came to his Lodgings, where he open'd to them at large theſe two Points; Firſt, *That the promis'd Kingdom of the* Meſſiah *was a ſpiritual, and not an earthly Kingdom*; Secondly, *That* Jeſus *of* Nazareth *was the true* Meſſiah: Both which he prov'd by Teſtimonies out of the Law of *Moſes*, and out of the Prophets; continuing his Diſcourſe from Morning 'till Night. The Effect of it was, that ſome were convinc'd by the Force of his Arguings, but others perſiſted in their Infidelity; ſo that they parted in ſome Difference and Diſagreement among themſelves. At their Departure the Apoſtle to rouſe the Unbelievers, told them, *That God had accompliſh'd in them that prophetical Curſe in* Iſaiah, *namely*, '*That they ſhou'd hear with their* 'Ears *and not underſtand, and ſee with their Eyes and not* 'perceive: *For that their Hearts were grown ſtupid, their* 'Ears *deafned, and their Eyes clos'd; leſt their Eyes ſhou'd* 'direct *them, their Ears inform them, their Hearts inſtruct* 'them, *and convert them, and God ſhou'd heal them.* Concluding all with this ſolemn Declaration, *Be it known unto you all, That the Salvation of God is ſent unto the* Gentiles, *and they will undoubtedly hearken to it.* Upon their Departure, the *Jews* had great Diſputing among themſelves about the Apoſtle's Diſcourſe, ſome oppoſing, others as zealouſly defending the Truth of it.

Phil. 1. 12--17. During the two Years that the Apoſtle was a Priſoner at *Rome*, he receiv'd all that came to him, either out of Curioſity or Kindneſs, and preach'd the Goſpel of *Jeſus Chriſt* with all Confidence, without any Oppoſition or Diſcouragement; inſomuch, that his Impriſonment very much promoted the Propagation of the Goſpel, and made him famous even in the Emperor's Court, where he converted ſeveral to *Chriſtianity*. Many alſo of the Brethren taking Courage from his Succeſs, grew bolder to preach the Word without Fear; tho' ſome did it with a pernicious Deſign of making him more ſeverely perſecuted, exciting *Nero*'s Fury at the Progreſs and Fame of *Chriſtianity*. Some report, That while

while *Paul* continu'd at *Rome*, he had a Correſpondence with the famous *Seneca* by Letters; but thoſe Letters which now bear their Names, are rejected as ſpurious by all the learned World. And now the Apoſtle's Companion *Luke* being at Leiſure, ſet about the third Goſpel, which he compos'd by the particular Aſſiſtance of St. *Paul*; and it is generally believ'd that this is what the Apoſtle primarily intends when he ſo often ſpeaks of *his Goſpel*. The Evangeliſt dedicated it to one *Theophilus*, with the Title of *Moſt Excellent*, who probably was ſome Magiſtrate of *Antioch*, converted and baptiz'd by him. The Occaſion of it was partly to prevent thoſe falſe and fabulous Relations, which even then began to be obtruded upon the World, and partly to ſupply what ſeem'd wanting in the two former Evangeliſts; tho' it is not certain whether he had ſeen St. *Matthew*'s Goſpel when he wrote this. It begins at the Angel *Gabriel*'s foretelling *John Baptiſt*'s Birth, and ends with the Aſcenſion of our bleſſed Saviour; ſo that it is an Hiſtory including, according to a preciſe Reckoning, 38 Years wanting one Month; four Years more than the vulgar Account; The whole containing much more Variety, and written in purer *Greek* than the former Goſpels; tho' not wholly free from *Hebraiſms* or *Syriaciſms*. He mainly inſiſts upon what relates to *Chriſt*'s ſacerdotal Office, and tho' recording other Parts of the Evangelical Story, yet it is ever with a peculiar Reſpect to his Prieſthood; a Thing properly aim'd at by him who was a *Gentile*, and aſſiſted by an Apoſtle of the Uncircumciſion, becauſe it ſhew'd the *Chriſtian* Prieſthood to be more excellent than the *Jewiſh*. Therefore in our Saviour's Genealogy, he deſign'd not ſo much to ſhew him to be the Seed of *Abraham*, in whom the *Jews* truſted, as the Seed of the Woman, in whom *Gentiles* were alſo to expect Salvation; and in other Parts of his Goſpel, he is very particular in thoſe Diſcourſes or Parables of our Saviour which relate to the Rejection of the *Jews*, and the Call of the *Gentiles*. As to thoſe Paſſages concerning our Saviour's weeping over *Jeruſalem*, and concerning his ſweating Drops of Blood, which were wanting in ſome Copies, they are abundantly ſupply'd in others more ancient; and 'tis believ'd that they were ſcrupulouſly omitted by ſome who were afraid of aſcribing to *Jeſus Chriſt* any Marks of human Weakneſs. Some are of Opinion that this Goſpel was written eight Years before, at *Corinth* when St. *Paul* was there; but the Time that we have fix'd ſeems much more probable, *viz.* in the Year 61, which was 28 after our Lord's Aſcenſion.

In

Joſeph. In this Year, *Judæa* being grievouſly infeſted with Robbers and Murtherers, the Governor *Feſtus* prov'd very ſerviceable to the Nation in quelling and ſuppreſſing them; eſpecially thoſe, who with their ſhort Swords hid under their Garments, committed intolerable Outrages even in *Jeruſalem* it ſelf. And as the People were ready to follow after all falſe *Meſſiahs* and Impoſtors, ſo great Numbers were led into the Deſart after a Magician, who promis'd them a Deliverance from all their Troubles; but *Feſtus* by a ſtrong Party of Horſe and Foot, at once deſtroy'd both the Deceiver and the Deceived. About the ſame Time, *Agrippa* now reſiding at *Jeruſalem*, erected a ſtately Building within the Palace, which formerly belong'd to the *Aſmoneans*, being ſituated on a high Place with a pleaſant Proſpect, from whence the King with Delight cou'd behold not only the City, but alſo what was done within the ſpacious Courts of the Temple. The chief Men of the City were highly diſguſted at this Building, ſince the Law had forbidden any Man to behold the Sacrifices and Oblations; therefore to prevent ſuch Prophanation, they erected an high Wall upon the Top of the Weſtern Cloyſters, which not only hinder'd the Proſpect of the King's Houſe, but of that Building alſo where the *Roman* Soldiers on publick Days kept Guard. *Agrippa* was highly offended at this, and *Feſtus* ſtill more, who commanded the Wall to be pull'd down; but they beg'd Leave of him firſt to ſend their Ambaſſadors to the Emperor, alledging, *It was Death to them to pull down any Part of the Temple.* And ſending ten of their Nobility, with *Iſmael* the High-Prieſt, and *Chelcias* the Treaſurer,

A. D. 62. Nero, 8 9. *Nero* by the Interceſſion of *Poppæa*, not only pardon'd what they had done, but alſo order'd that their Building ſhou'd continue. But *Iſmael* and *Chelcias* were detain'd as Hoſtages; and *Agrippa*, who had the Power of diſpoſing of the Prieſthood, remov'd *Iſmael*, after he had continu'd in that Office near four Years, and plac'd *Joſeph*, ſirnam'd *Cabis*, the Son of *Simon* a former High-Prieſt, in his Room, who was the 14th High-Prieſt after the Birth of our Saviour. But in a very ſhort Time *Agrippa* commanded him to lead a private Life, and advanc'd in his ſtead *Ananus* the Son of *Annas*, who was one of the five Brothers who all enjoy'd this Dignity.

About the ſame Time the Apoſtle *James*, tho' particularly Biſhop of *Jeruſalem*, yet having by his apoſtolical Function an unlimited Commiſſion, thought it ſuitable to his Office to take Care of all the Converted among the twelve Tribes of *Iſrael* diſpers'd in all Countries; and accordingly

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he wrote an Epiſtle to them, which in the ſacred Canon is plac'd firſt of thoſe call'd *Catholick Epiſtles*. We are aſſur'd, That not only in the moſt ancient *Latin* Copies, but alſo in ſome of the *Greek* Copies, he has the Title of an Apoſtle given him in the Inſcription, tho' in ours it is otherwiſe. The Occaſion of his Writing it, as St. *Auſtin* ſays, 'was 'to ſuppreſs and confute a dangerous Error then growing 'up in the Church, That a bare naked Faith was ſufficient 'to ſecure Men's Salvation, tho' good Works were neg-'lected; as alſo another Doctrine of as bad a Source, That 'God was the Author of Sin; and likewiſe to comfort the '*Chriſtians* againſt the frequent Troubles and Perſecutions 'rais'd againſt them by the worldly Powers, and to awaken 'them out of their ſtupid Security, when Judgments were 'at the Door: To compaſs which Ends he fill'd his Epi-'ſtle with many excellent Exhortations, to bear Afflictions, 'to hear the Word of God, to mortifie their Luſts, to bri-'dle their Tongue and avoid Swearing; to get right Appre-'henſions of the Nature of God, and to adorn their *Chriſti-'an* Profeſſion with a good Converſation, with Meekneſs, 'Peace and Charity; laſtly, teaching them how to behave 'themſelves in Times of approaching Miſeries. He like-'wiſe intimated ſomething concerning the *Jewiſh* Cuſtom 'of Anointing the Sick, and of the Confeſſion of Faults, 'which *Chriſtians* ought to make to each other. The whole is wrote with abundance of Simplicity and Subſtance, full of engaging, ſolid and natural Thoughts, worthy of an apoſtolical Pen. This is one of the Epiſtles that have been a little doubted; but tho' *Euſebius* and St. *Jerom* have obſerv'd, that ſome Perſons queſtion'd the Authority of it, yet 'tis certain that in their Time it was in the Canon of the new Teſtament, as they themſelves own; and it is alſo found in all the ancient Canons of the *Greek* and *Latin* Churches, and quoted by the Fathers of the ſecond and third Century.

Not long after, the Governor *Feſtus* dying in his Province, *Nero* ſent *Albinus* in his Room; who was the twelfth Governor of *Judæa* after the Baniſhment of *Archelaus*, and the ſixth after the Death of King *Herod-Agrippa*. Before his Arrival, in this Interval, the unbelieving *Jews*, who having been diſappointed in their Deſigns againſt *Paul*, had turn'd their Fury againſt *James*, now found an Opportunity to effect their Purpoſes; which they did by means of the High-Prieſt *Ananus*, a bold and daring *Sadducee*, who call'd a Council of the chief Men of the *Jews*, who were Enemies to *Chriſtianity*. *James* and ſeveral others were brought before *Joſeph. Euſeb.*

before this Council; but the People had ſo great a Veneration for the Juſtice and Sanctity of *James*, that they durſt not attempt him by a formal Accuſation, and therefore the *Phariſees* aſſaulted him another Way, and by ſubtle Inſinuations thought to inſnare him. Wherefore complaining to him, *That the People were miſerably deceiv'd, and led away with ſome Errors concerning* Jeſus *being the* Meſſiah; *they earneſtly deſir'd him that he wou'd recover them from their Errors by his Words; which they were all ready to believe, becauſe they had ſuch an Opinion of his Virtue and Sincerity, that they wou'd immediately yield to his Judgment.* It was now the Time of the Paſſover, and the Multitude was come together to the Feaſt; wherefore ſetting him upon ſome of the Battlements of the Temple where all might hear him, they ſaid, *Tell us, O juſt Man, in whom we all put our Confidence, what we are to believe concerning* Jeſus, *who was crucify'd?* To whom the Apoſtle made Anſwer with an audible Voice, Jeſus *the Son of Man, after whom you enquire, now ſits at the right Hand of the divine Majeſty, as the Son of God, and ſhall come again in the Clouds of Heaven.* The People below hearing it, glorify'd the bleſſed *Jeſus*, and openly proclaim'd *Hoſanna to the Son of* David! The *Scribes* and *Phariſees* now perceiving their Miſtake, and that inſtead of weakning they had confirm'd the People in their Opinion, in a great Rage reſolv'd to diſpatch him immediately, that his ſad Fate might terrifie others from believing him. Whereupon ſuddenly crying out, *That* Juſtus *himſelf was ſeduc'd, and become an Impoſtor*, they threw him down from the Place where he ſtood. Tho' much bruis'd, he was not kill'd by the Fall, but recover'd ſo much Strength, as to get upon his Knees, and pray to Heaven for their Pardon, *for they knew not what they did.* This did not ſatisfie their Malice, but inrag'd at their Diſappointment, they fell afreſh upon the poor Remainders of his Life; and while he was yet at Prayer, and a *Rechabite* ſtood by entreating them *to ſpare a juſt and righteous Man who was praying for them*, they began to load him with a Sower of Stones, 'till one more mercifully cruel than the reſt, with a Fuller's Club beat out his Brains. His Death prov'd to the infinite Regret of all good Men, and of all ſober and juſt Perſons among the *Jews* themſelves; he being a Man of that divine Temper, that he was the Love and Wonder of his Age, and upon the Account of his ſtrict and pious Life, was univerſally ſtill'd *James the Juſt.* His Temperance was admirable, abſtaining both from Fleſh and Wine; and he was ſo frequent in his Devotions, that his Knees became

became hard and brawny as a Camel's; and *Josephus* himſelf confeſſes that his Death haſtned the Ruin of his Nation. His Feaſt by the *Latin* Church is celebrated on *May* the 1ſt with St. *Philip*'s, but by the *Greek* Church on the 23d of *October*.

The Biſhoprick of *Jeruſalem* being void, according to *Euſebius*, the providing for that Place was ſo far thought the Concernment of the *Chriſtian* Church, that the Apoſtles and Diſciples of our Lord are ſaid to have come from all Parts to adviſe, and conſult about a fit Succeſſor in his Room. None was thought a fit Candidate for the Place but one of our Saviour's own Relations; and accordingly with one Conſent they devolv'd the Honour upon *Simeon* or *Simon*, St. *James*'s own Brother, about 75 Years of Age, and one of the Seventy Diſciples, whom they all judg'd moſt worthy of the Dignity. At the Time of St. *James*'s Martyrdom, we are told by ſome, that *Ananus* the High-Prieſt apprehended the Apoſtle *Matthias* in *Galilee*, and had him brought before him; and making a long Speech to him, after he found him contrary to his Exhortations aſſerting *Jeſus* of *Nazareth* to be the *Meſſiah*, he condemn'd him to be ſtoned, and the Sentence was immediately executed. But of this, or of any other Account of St. *Matthias*'s Death, we have but ſlender Authorities. He was one of thoſe Apoſtles who left no Writings behind him; tho' a Goſpel and ſome few other Things have been aſcrib'd to him. The *Greeks* celebrate his Feaſt on the 9th of *Auguſt*, and the *Latins* on the 24th of *February*. As for *Ananus*, his Actions and Proceedings againſt St. *James* were ſo very diſpleaſing to all good Men in the City, that they not only complain'd of him to King *Agrippa*, but alſo ſeveral of them went to meet with their new Governor *Albinus* in his Way to *Alexandria*, remonſtrating that he had not only acted unjuſtly, but alſo exceeded his Authority. Upon which *Albinus* wrote an angry Letter to *Ananus*, threatning him with Puniſhment; and for the ſame Cauſe *Agrippa* diſpoſſeſs'd him of his High-Prieſthood, after he had held it three Months, and eſtabliſh'd *Jeſus* the Son of *Damnæus* in his Room, who was the 16th High-Prieſt after our Saviour's Nativity. *Euſeb.*

Not long after the Settlement of *Albinus* in his Government, being at *Jeruſalem* at the Feaſt of Tabernacles, when that City for a while enjoy'd both Peace and Plenty, four Years before the *Jewiſh* Wars, and ſeven Years and ſix Months before the Siege of the City, there hapned the firſt great Preſage of its Ruin. And this was from an ordinary Countryman, one *Jeſus* the Son of *Ananus*, who coming *Joſeph.*

to

to the Feaſt, began ſuddenly to cry out; *A Voice from the Eaſt, a Voice from the Weſt, a Voice from the four Winds; a Voice againſt* Jeruſalem *and the Temple, a Voice againſt new marry'd Perſons, a Voice againſt all this People!* And thus crying Night and Day about the Streets, ſome of the Nobility growing uneaſie, caus'd him to be very ſeverely ſcourg'd; which he endur'd without any Intreaties or Complaints, but continu'd repeating the ſame Words. The Magiſtrates then fearing it ſome divine Impulſe, led him to *Albinus*, where being beaten 'till his Bones appear'd, he never ſhed one Tear, but framing a weeping Voice, at every Stroak he cry'd, *Woe, woe, to* Jeruſalem! *Albinus* then ask'd him, *Who, and what he was, and why he made that Outcry?* but he made no Anſwer, but ſtill continu'd to bewail *Jeruſalem*; 'till the Governor thinking him mad, ſuffer'd him to depart. He cry'd thus moſtly on the Feaſt Days, for above ſeven Years together, without being hoarſe or weary, 'till the Siege began. And leaving for ſome Days, he once more cry'd, *Woe to the City, Temple and People*, adding alſo a *Woe to himſelf*; and immediately after was kill'd with a Stone ſhot out of an Engine. Shortly after the Feaſt of Tabernacles, *Agrippa* gave the High-Prieſthood to *Jeſus* the Son of *Gamaliel*, and the other *Jeſus* parting with it unwillingly, it caus'd great Miſchiefs and Diſturbances in the City. And great Numbers of Robbers and Aſſaſſinates taking the Advantage of troubleſom Times, from that Time the *Jewiſh* State grew worſe and worſe, and the Seeds of their future Deſtruction were now ſown. *Albinus* alſo prov'd an intolerable Governor, not only taking away private Mens Goods under Pretence of Juſtice, but alſo burthening the Nation with extraordinary Tributes; and then being brib'd by all Kinds of Villains, he became the Encourager of infinite Ravages and Diſorders.

Tacit. Suet.

IV. During theſe Troubles in *Judæa*, the Emperor *Nero* more and more proceeded in his Enormities and Cruelties, the Cares of *Burrhus* and *Seneca* now nothing availing. In this Year, and the ninth of his Reign, *Burrhus* dy'd, not without Suſpicion of Poiſon from *Nero*'s Agents, which ſo weakned the Intereſt and Authority of *Seneca*, that ſeeing himſelf deſpis'd, he prudently deſir'd Permiſſion to withdraw himſelf, offering alſo to deliver up his large Eſtate, which had created him ſo much Envy; but *Nero* having learn'd, and practis'd the Art of Diſſimulation, under Colour of Reſpect, deny'd his Petition; but *Seneca* from that Time, alter'd his Courſe of Life, admitted of few Viſits,

ſits, and always appear'd with a very ſmall Retinue. For *Nero* now began to diſplay his ſanguinary Temper without Mercy or Diſcretion, and unjuſtly put many eminent Perſons to Death, among the reſt *Rubellius-Plautus* and *Pallas*, the former for being of the *Julian* Family, and the latter for being rich, a Crime for which many ſuffer'd; then proceeding in his Cruelties, he divorc'd and baniſh'd his Wife and Predeceſſor's Daughter *Octavia*, upon the Account of his Concubine *Poppæa*, whom he now marry'd; and when the People murmur'd at this Injury, he afterwards caus'd her to be put to Death. In the midſt of theſe uncomfortable Times in *Rome*, the Apoſtle *Paul*, ſtill under Confinement, proceeded in his Miniſtry with indefatigable Diligence, and no leſs Succeſs, tho' not without many Croſſes, and Afflictions from obſtinate and deſigning Brethren. The *Chriſtians* of *Philippi* in *Macedonia*, where he had been three Times, who before had been very bountiful to him, gave him ſpecial Signs of their Care of him during his Impriſonment at *Rome*; for they ſent to him *Epaphroditus* their Biſhop, with a large Supply of Mony, and to aſſiſt his Perſon in their ſtead, in effecting of which he was expos'd to ſo many Dangers, that he fell into a Diſeaſe that endanger'd his Life, and detain'd him a long Time at *Rome*. The *Philippians* heard of his Sickneſs, and were much troubled; for which Reaſon, the Apoſtle ſent him to *Philippi*, as ſoon as he was recover'd, and with him an Epiſtle to the *Philippians*, which is that which now bears that Name. It is written in the Name of *Paul* and *Timothy*, and particularly directed to the Biſhops, or rather Presbyters, and Deacons of the Church; 'manifeſting a ſpecial Love and Tenderneſs for them, and Joy for their Bounty to him, not 'ſo much for his own Sake, who had learnt to endure 'the extreameſt Want, as for theirs, who ſhou'd receive ſo 'great a Reward from God. He writ to them as a Father, exhorting them to walk as Children of the Light, 'and to ſhine as Stars among the *Gentiles* with whom they 'were mix'd; warning them of *Judaizing* Teachers, who 'were Enemies to the Croſs of *Chriſt*; and adviſing them 'to live in continual Obedience to *Chriſt*; to avoid Diſputations, to delight in Prayer, to be conſtant in Afflictions, to be full of Joy and Peace. He beſought them alſo to live in perfect Union; and ſince Union cou'd not 'be preſerv'd without Humility, which caus'd Men to prefer others before themſelves, he propounded the Example 'of the bleſſed *Jeſus*, who ſo far humbled himſelf as to become obedient to Death, even the Death of the Croſs:

Philip. 4. 15, 16, 18. *Chap.* 2. 25--28.

'Particularly recommending this Union to *Evodias* and '*Syntiche*, two pious Women of that Church, and his Fel-'low Labourers in the Goſpel, who notwithſtanding had 'ſome Difference with the Brethren; deſiring one of the 'chief Paſtors, whom he call'd his Yoke-Fellow, to com-'poſe the Diſſentions. He likewiſe told them, That he de-'ſign'd to ſend *Timothy* to them, and afterwards hop'd to 'ſee them himſelf; for tho' he long'd to die and to be 'with *Chriſt*, yet he knew that God wou'd continue him 'in Life, for their Comfort, and the Encreaſe of their 'Faith. This was the ſeventh Epiſtle that the Apoſtle wrote; having writ nothing for above five Years before.

Shortly after the Apoſtle turn'd his Thoughts towards the *Chriſtians* at *Epheſus*, among whom he had labour'd more, and continu'd longer, than in any other City, namely, three Years, from 54 to 57. He had been inform'd that the Believers of that Church continu'd in the Faith, and in Charity; but fearing that they might ſuffer themſelves to be ſurpriz'd at length, either with the Fables of heretical Teachers, or by the Diſcourſes of thoſe converted *Jews*, who wou'd oblige the *Chriſtians* to obſerve their Law, he wrote an Epiſtle to them to encourage them to continue firm in the Doctrine which he had taught them. It is written only in his own Name, and directed not only to thoſe of *Epheſus*, but alſo to other Believers; ſo that it is generally believ'd, that it was a circular Letter directed to the Church of *Epheſus*, for all the Churches of the Proconſular *Aſia*: And probably for this Reaſon the Heretick *Marcion* afterwards intituled it, *The Epiſtle to the* Laodiceans. 'In this Epiſtle he 'firſt commends the Faith and Charity of the *Epheſians*; but 'his main Deſign was to inſtruct them fully in the great 'Myſteries of the Goſpel, their Redemption and Juſtifica-'tion by the Death of *Jeſus Chriſt*, their gratuitous Elecți-'on, the Calling of the *Gentiles*, the Union of the *Jews* 'and *Gentiles* in one Body, of which *Jeſus Chriſt* was the 'Head, and the glorious Exaltation of that Head above all 'Creatures both Spiritual and Temporal. This is the Subject 'of the three firſt Chapters, where the Stile is ſomewhat 'hard and obſcure, by Reaſon of the Sublimity of the Mat-'ter there handled, his Tongue being not able to expreſs 'fully the Depth and Greatneſs of his Thoughts. It is be-'liev'd, that here he oppos'd not only the *Judaizing Chri-'ſtians* of that Church, but alſo the Scholars of *Simon Ma-'gus*, and other Hereticks, who now began to aſſume to 'themſelves the Name of *Gnoſticks*, who held that Angels 'were Mediators between God and Man, inſtead of *Jeſus*

'*Chriſt*,

'*Chriſt*, and that Perſons ought to have Recourſe to them
'for Reconciliation. And ſince theſe Hereticks did no leſs
'oppoſe an holy Life, than they did the Truth, therefore
'the Apoſtle fill'd the four laſt Chapters of this Epiſtle
'with moſt excellent moral Precepts for the ordering of a
'*Chriſtian* Life in all Conditions. This Epiſtle was ſent by *Tychicus*, to whom the Apoſtle gave the Character of *Dear Brother*, *a faithful Miniſter of* Jeſus Chriſt, *and his Companion in the Service of the Goſpel*, that he might take Care of the *Epheſian* Church in the Abſence of *Timothy* their Biſhop.

Amongſt other of the Apoſtle's Converts at *Rome* was *Oneſimus*, who of a Slave, Renegado and Thief, became a faithful Servant of *Chriſt*; and was thought worthy to be call'd by *Paul*, *His dear and faithful Brother*, *his Son*, *his Bowels*, *Himſelf*. He was a Native of *Coloſſe*, a City of *Phrygia*, near the Metropolis *Laodicea*, and a Servant of *Philemon*, an eminent *Chriſtian* there, and an intimate Friend of the Apoſtle's. *Oneſimus*, always a bad Servant, at length rob'd his Maſter, and fled to *Rome*, where by *Paul*'s Endeavours he was converted, inſtructed and baptiz'd; after which he became remarkably pious, and extreamly ſerviceable to the Apoſtle in his Impriſonment, ſo that he was very deſirous to have kept him with him, but becauſe he had not his Maſter *Philemon*'s Conſent, he ſent him to *Coloſſe*, writing a ſhort Epiſtle to him at the ſame Time, 'deſiring 'him to pardon him, and notwithſtanding his former Faults, 'to uſe him as a Brother; promiſing alſo, that if he had 'wrong'd him, or ow'd him any thing, he wou'd repay it. 'And that this Epiſtle might the more eaſily obtain what 'he deſir'd of *Philemon*, in the Title he ſaluted his Wife '*Apphia*, and his Partner *Archippus* the Paſtor of the Church; 'letting him know that he hop'd to be freed, and be with 'him in a ſhort Time. This Epiſtle was ſent by *Oneſimus* and *Tychicus*; and at the ſame Time he ſent another Epiſtle to all the *Chriſtians* in the ſame City *Coloſſe*; a City where this Apoſtle had never preach'd, but the Goſpel which had ſpread it ſelf in all the World, had taken Root amongſt them, and brought forth much Fruit. *Epaphras* had been their chief Inſtructor, who alſo had given *Paul* an Account of their Converſion, and mutual Love in the Spirit, being then a Priſoner with him at *Rome*; and *Paul* being ſatisfy'd of this, always remember'd them in his Prayers, deſiring of God that they might be fill'd with all ſpiritual Wiſdom, and walk worthy of their Vocation. But the Enemy had ſow'd among the good Corn the Tares of Philoſophy,

Philem. 10, 12. 17. *Coloſ.* 4. 9.

Coloſ. 1. 6. *Chap.* 4. 7, 8. *Chap.* 2. 1, 2. *Chap.* 4. 12. *Philem.* 23.

and a falſe Humility; for the Seducers of thoſe Times endeavour'd to perſuade the *Coloſſians*, that they ought not to go to God by *Jeſus Chriſt*, being ſo far exalted above them, but by Angels, whom they aſſerted to be their Mediators in ſuch a Senſe as only agreed to the Son of God: Which Error ſeems to have been deriv'd from the *Platoniſts*; but becauſe they who then held it added ſome *Jewiſh* Obſervations, they are rather to be reckon'd among the Scholars of *Simon Magus*, or of ſome *Jews* who ſought to mix the Law and the Goſpel together. *Paul* perhaps had heard this partly from *Epaphras*, and partly by a Letter he receiv'd from the Church of *Laodicea*; and therefore having a common Concern for all the Churches of *Chriſt*, both as a Miniſter, and an Apoſtle of the *Gentiles*, he had a great Deſire to comfort their Minds, and unite them in perfect Charity, by an Epiſtle, the Deſign of which was in ſome Meaſure the ſame with that to the *Epheſians*. 'In it he moſt magnificently ſets forth the *Meſſiah*, and all the Benefits flowing from him, as being the Image of his Father, the Redeemer of all Mankind, and Reconciler of all Things to God, the Head of the Church, which gave Life and Vigour to all its Members. He commended the Doctrine preach'd to them by *Epaphras*, exhorting them not to ſuffer themſelves to be beguil'd of their Reward in Obeying, by being led away with the Reaſonings of human Philoſophy, by ſuperſtitious Practices of making Differences of Meats and Drinks, and by worſhiping of Angels. In the three laſt Chapters, he gave them an Abſtract of many chief and principal Duties of the *Chriſtian* Life, eſpecially ſuch as reſpected the Relations of Parents, Wives, Maſters and Servants.

A. D. 63. Nero, 9 10. After the Apoſtle *Paul* had been above four Years a Priſoner to the *Roman* Power, of which two were ſpent at the City of *Rome*, he was then freed from all Confinement, being found not guilty of the Breach of any *Roman* Law. About which Time the Evangeliſt *Luke* wrote his ſecond Hiſtory call'd *The Acts of the Apoſtles*, which he dedicated to the ſame *Theophilus*, to whom he had dedicated his Goſpel; the one containing the Miracles of *Jeſus Chriſt*, and the other thoſe of the Holy Ghoſt. In the firſt he wrote ſuch Things as he had from the Relation of others; in the ſecond, thoſe of which he had been in part an Eye-Witneſs. It is entituled *Acts*, Πραξεις, *of the Apoſtles*, becauſe it contains the Hiſtory of what the Apoſtles did at *Jeruſalem* and *Judæa*, for about a dozen Years after the Aſcenſion of our Saviour. After which, he continues his Hiſtory with the Travels, Actions and Sermons of St. *Paul*, till the End of his

his two Years Confinement at *Rome*. So that it is an History of thirty Years Tranſactions; the former Part principally containing the Acts of the two Apoſtles of the Circumciſion, *Peter* and *John*, with the Preaching of the Goſpel to the *Jews*, and the latter thoſe of the two Apoſtles of the Uncircumciſion *Paul* and *Barnabas*, with the Planting and Progreſs of the Goſpel among the *Gentiles*. He ſays nothing of the Travels and Progreſs of the other Apoſtles, becauſe he had not been a Witneſs of them, and cou'd not learn them from his Maſter St. *Paul*. It is writ both with Eloquence and Art; and the Narrative has no leſs Sublimity, than Simplicity. And St. *Jerom* ſays, That all the Words of that Work, compos'd by one who was a Phyſician by Profeſſion, were as ſo many Cures for a languiſhing Soul.

The Apoſtle *Paul* being now releas'd from his Bonds, remembring that he was an Apoſtle of the *Gentiles*, and had a larger Dioceſs than *Rome*, left the City to travel into other Parts of the World, having made a plentiful Harveſt in that vaſt Place. About the Time of his Departure, or immediately after, being in *Italy*, upon the Return of *Timothy*, he wrote his famous and moſt elaborate Epiſtle to the *Hebrews*, that is, to the converted *Jews*, dwelling in *Jeruſalem* and *Judæa*, the *Jews* of other Countries being call'd *Helleniſts*; and many think that he deſign'd it for a Treatiſe, and not an Epiſtle; for tho' it be one of the longeſt of his Pieces, he yet excus'd its Brevity, Chap. 13. 22. Theſe *Hebrew* Converts now dwelt in an accurs'd Land, ſurrounded with many Troubles and Calamities, heavy Perſecutions both from *Jews* and *Gentiles* preſſing in upon them on every Side, beſides a ſpecious Train of plauſible Inſinuations to reduce them to their ancient *Moſaick* Inſtitutions, to which many had turn'd of late, apoſtatizing from the Purity of the *Chriſtian* Faith. Wherefore partly to warn and inſtruct them, and partly to encourage and ſupport them, he wrote this celebrated Epiſtle; but he neither prefix'd his Name nor Title to it, as well becauſe theſe Believers themſelves had entertain'd a Prejudice againſt him, as becauſe he was not properly their Apoſtle; *Clemens Alex.* adds, becauſe of the Reverence he bore to *Jeſus Chriſt* himſelf, who was the Apoſtle of the *Hebrews*. 'His Deſign in this 'Epiſtle, as in thoſe to the *Romans* and *Galatians*, was prin-'cipally to prove, That Juſtification was not by the Law, 'but by Faith in *Jeſus Chriſt*, who had communicated his 'Spirit to them; and this he does by ſhewing the Inſufficiency of the Legal Sacrifices for that End, as he had done

'in the Epiſtle to the *Romans* of the Moral Law and 'Works perform'd without the Grace of *Chriſt*, and in 'that to the *Galatians* of the Ceremonies and Circumciſi-'on. To make this Truth plain, he repreſented to them 'the Dignity of the Son of God, as far above all Angels 'and created Beings; and as to his Office of *Meſſiah*, he 'prov'd him to be a greater Lawgiver than *Moſes*, a great-'er Prieſt than *Aaron*, and a greater King and Prieſt than '*Melchiſedeck*. He demonſtrated, That the Ceremonies, 'the Sacrifices and the Obſervations of the Law, cou'd 'have no Virtue in themſelves, but only as they were Types 'and Figures of a better Sacrifice *Jeſus Chriſt*; and that 'they were accompliſh'd in his Perſon, and by his Mini-'ſtry, and conſequently were finally and totally aboliſh'd. 'He ſhew'd by the Examples of the Patriarchs and Prophets, 'That Juſtification was by Faith alone; and in the whole 'Epiſtle he mingled many excellent Precepts for the Regu-'lation of their Lives; exhorting them in the midſt of their 'Sufferings to repoſe an immoveable Truſt in *Jeſus Chriſt*, 'and arming them againſt Apoſtacy from that excellent Re-'ligion, wherein they had ſo happily engag'd themſelves. This Epiſtle is full of excellent Allegories, and of noble Thoughts expreſs'd in a ſublime Manner; and in a Word, it is the moſt accurate, and methodical of all his Epiſtles, the moſt equal in all its Parts, and where he treats of the ſame Matter in the profoundeſt Way, and with the largeſt Extent. This is the 11th Epiſtle that St. *Paul* wrote, which many think was originally in the *Hebrew* or *Syriack* Tongue, and ſhortly after tranſlated into *Greek* by ſome other Hand; and others think that St. *Paul* dictated the Matter to St. *Luke*, by whom it was form'd into an elegant Style. Indeed the Want of the Inſcription has given Occaſion to ſome particular Men to diſpute the Author of it, and alſo its being Canonical; ſome attributing it to St. *Luke* or *Clemens*, others to *Barnabas*: But St. *Jerom* aſſures us that all the Eaſtern Churches and *Greek* Fathers receiv'd it as St. *Paul*'s, and the *Latins* have follow'd them; and *Theodoret* reproves the *Arians* for rejecting this Epiſtle, contrary to the Authority of the Church. In ſhort, the Epiſtle it ſelf, as well as the Churches Authority, ſhews it to be St. *Paul*'s; and all the Diſputes about it began in the third Century, and vaniſh'd in the fifth.

Rom. 15. 24, 28. The Apoſtle having left *Rome* and *Italy*, according to his Promiſe in his Epiſtle to the *Romans*, ſail'd Weſtward and preach'd the Goſpel in *Spain*, as we learn from St. *Clemens*, *Theodoret* and others; and many are of Opinion that he went

went as far as *Britain*, which indeed is very uncertain. After he had preach'd about eight or nine Months in these Western Parts, he return'd again Eastward, and leaving both *Sicily* and *Greece*, arriv'd at *Crete*, probably about the latter End of the Year 63. After he had preach'd a while, and establish'd some Churches, in the Beginning of the following Year, he constituted *Titus* Bishop of the Island, to manage the Government and Administration of it, as all the Ancients assure us. St. *Paul* also tells *Titus* in his Epistle, Chap. 1. 5. *That for that Cause he had left him in* Crete, *namely to set in Order the Things that were wanting, and to ordain Presbyters in every City, as he had appointed him.* By Presbyters or Elders, both St. *Chrysostom* and *Theodoret* say he means Bishops; the former adding, That the Apostle was not willing that the Administration of so large an Isle shou'd be left to one Person, but that every City might have its proper Governor to inspect and take Care of it, that the Burthen might be lighter, and the People attended with great Diligence. After this Settlement *Paul* leaving the Isle, is suppos'd to go with *Timothy* into *Judæa*, to visit the *Christians* in those Parts, according as he design'd *Heb.* 13. 23. but of this we have no great Certainty.

A. D. 64. Nero, 10 11.

V. In the Beginning of this Year, and the 10th of *Nero*, or in the latter End of the last, the Apostle *Peter* in all Probability came and settled at *Rome*; and that he did settle there, we have the Authority of most of the Ancients: That it was in the latter Part of his Life, and in *Nero*'s Reign, we are assur'd from *Origen* and *Lactantius*: That it was not before the Year 63, is highly probable from St. *Paul*'s Silence in his Epistles from *Rome*; and that it was not after the Year 64, is apparent from *Lactantius*, who says he came before *Nero*'s Persecution, which began in that Year, and was one main Occasion of it. This Apostle besides the Eastern Parts formerly mention'd, is said to have preach'd in *Africk*, *Sicily*, *Italy*, and also in *Britain*, making great Numbers of Converts in all Places. Arriving at *Rome*, he found the Peoples Minds strangely bewitch'd, and hardned against *Christianity* by the infernal Arts of *Simon Magus*, whom he had formerly defeated at *Samaria*; who after infinite Mischiefs in other Places, at *Rome* had so insinuated himself into the Peoples Favour, that according to *Justin Martyr*, they erected him a Statue with this Inscription, *Simoni Deo Sancto*, *To Simon the Holy God*. But the Credit of this Inscription seems much weakned, tho' we cannot say overthrown, by another found in the last

Age in the ſame Place, very like this, *viz. Semoni ſango Deo fidio, &c.* However it is certain, that this *Simon* by Means of his Sorceries obtain'd a great Veneration from the *Romans*, and no ſmall Favour from the Emperor *Nero*, who was a profeſs'd Patron of Magicians, and all ſuch as maintain'd ſecret Ways of Commerce with the infernal Powers. His great Progreſs provok'd the Indignation of *Peter*, who finding him ſtill pretending himſelf ſome great Perſon, yea and the *Meſſiah*, cou'd not but zealouſly oppoſe his preſumptuous Arrogancy. But *Simon*, more incens'd by the Oppoſition, made ſome bold Challenges to the Apoſtle; in which being continually worſted, he at length offer'd to give the People ſuch an evident Demonſtration of his Power, as was beyond Contradiction; for he wou'd, he ſaid, immediately aſcend up into Heaven, as the Son of God: Whereupon he rais'd himſelf up into the Air by the Help of two inviſible Devils, as in a Chariot of Fire like *Elijah*, and by his Magical Power ſeem'd to be poſting to Heaven. The Apoſtle ſeeing this Deluſion, betook himſelf to Prayers, and obtain'd of God that for the Honour of his Son, the Impoſtor ſhould be diſcover'd. Whereupon his two Spirits were taken from him, and being deſerted, he fell Headlong to the Ground, and was ſo bruis'd and wounded, that he dy'd ſhortly after. This Story, related at large by *Hegeſippus* the younger, is by moſt thought fabulous; but it is generally acknowledg'd by good Writers, that *Simon Magus* did really receive an intire Defeat from this Apoſtle at *Rome*.

And here it may not be improper to take ſome Notice of the *Dogmata* and Hereſies firſt broach'd by *Simon*, and then vented and propagated by his Diſciples and Followers; who tho' paſſing under different Titles, yet all center'd afterwards in the Name of *Gnoſticks*. One of their Opinions was, That God did not create the World, but that it was made by Angels, and that therefore divine Honours were due to them, and they were to be ador'd as ſubordinate Mediators between God and Man: An Opinion from which the Church was not freed for ſeveral Ages. Another Principle was, That Men might freely and indifferently eat what had been offer'd to Idols, yea and ſacrifice to the Idol it ſelf, it being lawful confidently to abjure the Faith in Time of Perſecution. Beſides theſe, *Simon* and his Followers made the Gate yet wider, maintaining an univerſal Licence to ſin, That Men might act as they were inclin'd, That Women might be common, That there wou'd be no Reſurrection of the Body, tho' the Soul was Immortal,

That

That to preſs the Obſervance of good Works was inconſiſtent with the Goſpel Liberty; That if Men believ'd *Simon* and his Concubine *Hellen*, they had no Reaſon to regard Law or Prophets, but ſhou'd be ſav'd by Grace without any Works. As the Conſequence of their Principles, *Irenæus* tells us, they liv'd in all Luſt and Impurity, and wallow'd in the moſt horrible and unheard of Beſtialities. By theſe, and ſuch like Principles and Practices, of which many more might be enumerated, they corrupted the Faith of *Chriſtians*, diſtracted the Peace of *Chriſt*'s Church, and ſtain'd and defil'd the Honour and Purity of the beſt Religion in the World.

The Defeat of *Simon*, and the Succeſs of *Peter* was highly diſpleaſing to *Nero*, who now more and more abounded in his Enormities and Vices. After he had imbru'd his Hands in the Blood of his Brother, his Mother, and his Wife, and many of the Nobility, he ſo wretchedly debas'd himſelf as to become a common Player, a Charioteer, and a publick Singer; and this Year fell into prodigious Impieties, and unheard of Pollutions: And as nothing is ſo monſtrous as Luſt when it is unconfin'd, ſo it brought him into the moſt extravagant Follies, and unnatural Inconſiſtencies, that cou'd enter into human Minds. After he had exhauſted his Invention in his lewd Feaſts and Banquets, having attir'd himſelf in the Habit of a Woman and a Bride, he was wedded to one of his abominable Companions call'd *Pythagoras*, and again to his Freed Man *Doripharus*; after which he became an Husband to a Boy call'd *Sporus*, who being emaſculated, was cloath'd with all the Ornaments of an Empreſs, and accompany'd by the Emperor in the moſt publick Places: Which occaſion'd ſeveral to ſay, *That the World had been happy had* Nero's *Father been marry'd only to ſuch a Spouſe*. His unbounded Luſt, and exorbitant Luxury daily encreas'd the Rage of his fierce and bloody Mind, and he became cruel even to a Proverb, deſtroying ſuch Numbers, that he rather appear'd a Devil Incarnate, than a Man; likewiſe boaſting of his Actions, and ſaying, *That none of his Predeceſſors knew their own Power*. He often ſaid, *That he had rather be hated than lov'd, becauſe Men lov'd him according to their own Humours, but hated him according to His*; and when a Perſon in his Preſence ſaid as a Proverb, *When I am dead let the World be burnt*; *Nay*, reply'd he, *let it be while I am alive*. And not long after this, being offended at the Narrowneſs of the Streets and Irregularity of the Buildings, or ambitious of founding a new City, he cans'd *Rome* to be ſet on Fire in ſeveral Places; getting

Tacit. *Dion.* *Sutt.*

getting himſelf upon *Mecænas*'s Tower, beholding the miſerable Deſolation with infinite Pleaſure and Delight, and in a Player's Habit ſung, *The Deſtruction of* Troy. The Fire continu'd above ſix Days, conſuming innumerable Rows of ſtately and glorious Buildings and Temples, with Riches, Goods and Merchandiſe of ineſtimable Value; deſtroying great Numbers of People, and laying near three Quarters of this vaſt City in Aſhes. This Fire began on the 19th of *July*, and the Year 64, and almoſt immediately preceded, and was one wicked Occaſion of the firſt General Perſecution of the Church, which hapned 31 Years after our bleſſed Saviour's Aſcenſion.

CHAP. VII.

From the Beginning of the firſt General Perſecution of the Church, to the Deſtruction of Jeruſalem, *and the Diſſolution of the* Jewiſh *Oeconomy.*

Containing the Term of about ſix Years.

The First General Persecution.

A. D. 64. Nero, 10 11. *Tacit.*

I. IMmediately after the Emperor *Nero* had committed the execrable Fact of burning the moſt glorious City in the Univerſe, he ſeem'd to have ſome Remorſe, and began to fear the Rage and Reſentments of an injur'd People. Therefore he not only us'd the utmoſt Expedition in re-edifying the City, but likewiſe all other Methods that human Policy cou'd ſuggeſt: Large Gifts were beſtow'd on the meaner Sort; the Books of the *Sybils* were conſulted to appeaſe the incenſed Gods; Proceſſions and publick Prayers were made to *Vulcan*, *Ceres* and *Proſerpine*; the young Ladies, to propitiate *Juno*, made Sacrifices at the Capitol; and the marry'd Women celebrated ſolemn Vigils to the Honour of other Deities. Yet all theſe Gifts, Largeſſes, Ceremonies and Sacrifices, were not ſufficient to ſecure the Emperor's Reputation, or remove the Suſpicion of his being the Author of this ſtrange Tragedy. Wherefore to divert the Suſpicion from himſelf, being excited by an infernal Malice, he turn'd all the Odium upon the inno-

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cent *Chriſtians*, who he knew were hated in the utmoſt Degree by the looſer Sort, and proceeded againſt them as the Incendiaries, and the Actors in this Calamity. *Lactantius* adds, That St. *Peter* being now at *Rome*, by his many Miracles and his numerous Converts excited *Nero*'s Fury againſt the *Chriſtians*; who finding that great Multitudes, not only in *Rome*, but in all other Places, were daily falling from Idolatry, and were turning to this new Religion, and being tranſported by his brutal Tyranny to all Sorts of Cruelty, he ſet himſelf firſt of all to deſtroy this Religion, and to perſecute the Servants of God. So that this is properly call'd, The *firſt general Perſecution* of the Church; not but that the Church had often met with Perſecution from particular Nations and People; but, as *Tertullian* expreſſes it, *Nero* was the firſt who drew the Imperial Sword againſt the *Chriſtians*, then greatly flouriſhing in *Rome*. *Tiberius* ſeem'd a Favourer of the Sect, *Caligula* did not diſturb them, and *Claudius*, tho' he baniſh'd ſeveral from *Rome*, yet it was under the particular Denomination of *Jews*.

As for the Particulars of this Perſecution, *Tacitus* tells us, That at firſt ſeveral were ſeiz'd who made Profeſſion of this new Religion; and by their Confeſſion infinite Numbers of others were detected and executed, whom the common Hatred, and not the Burning of the City, had made criminal. He adds, That they were treated with all the Inſtances of Scorn and Cruelty; ſome of them were wrapt up in the Skins of wild Beaſts, and worry'd and devour'd by Dogs; others were crucify'd; others burnt alive, being clad in Paper Coats, dipt in Pitch, Wax and ſuch combuſtible Matter; that when Day-Light fail'd, they might ſerve for Torches and Illuminations in the Night. *Nero* exhibited theſe Spectacles in his own Gardens, impiouſly joining to them the Diverſions of the Cirque, and appearing himſelf publickly in the Habit of a Charioteer, ſitting in his Chariot; which yet the People entertain'd with more Pity, than Pleaſure, knowing that they were not done for the publick Benefit, but meerly to gratifie his own private Rage and Malice. Thus barbarouſly were the *Chriſtians* treated at *Rome*; among whom in the ancient Martyrologies we find the Names of *Tecla*, *Torques*, *Torquatus*, *Marcellus*, and ſeveral others. We are inform'd by *Sul. Severus* and *Oroſius*, that not long after the Perſecution began in *Rome*, the Emperor iſſu'd out Edicts againſt the *Chriſtians* through moſt if not all the Provinces of the Empire; but in this Mr. *Dodwel* is ſingular, believing that the Perſecution was confin'd

confin'd to *Rome*. However we find the Names of ſome Martyrs in *Milan* and other Places; and an Inſcription was found at *Clunia* in *Spain*, dedicated to *Nero* in Memory of his having clear'd the Province of ſuch as had introduc'd a new Superſtition among Mankind. How long this Perſecution laſted it is hard to determine; but in all Probability it was abated at *Rome* in a very ſhort Time, tho' in ſome of the Provinces it might continue longer; and the Chriſtians were in leſs Safety than formerly throughout the reſt of *Nero*'s Reign. And here we may not improperly take notice out of *Tacitus* of ſome Calamities that befel *Rome* and *Italy* ſhortly after. *Campania* was deſtroy'd by Whirlwinds, which beat down Villages, tore up Woods and Corn, and ſpread its Fury almoſt to the Gates of *Rome*; whilſt the City was expos'd to a moſt dreadful Peſtilence, which rag'd without any Sign of a corrupted Air: Houſes were fill'd with dead Bodies, and the Streets with Funerals; neither Age nor Sex eſcap'd, both Slaves and Freemen promiſcuouſly periſh'd: Parents and Children while they lamented each others Loſs, often themſelves made up the Funeral Pile: Knights and Senators, tho' they indifferently periſh'd, were leſs lamented, having as it were by a common Fate eſcap'd the Cruelties of their Emperor.

The Preaching and Succeſs of the Apoſtle *Peter* was one great Occaſion of this Perſecution, therefore his Life was eſpecially aim'd at; but by what Means he eſcap'd in the Heat of it, we have no Account. It is probably conjectur'd by ſome, that part of that Storm which he avoided, in this Year, fell upon his Brother *Andrew* in the Province of *Achaia*; tho' the Year muſt be acknowledg'd to be much more uncertain than the Place. This Apoſtle having preach'd the Goſpel, and wrought many Miracles in the wild Northern Countries of *Scythia* and *Sogdiana*, and afterwards in ſome of the Provinces of the leſſer *Aſia*, at length came into *Greece*, *Epirus* and *Achaia*, where he ſtill added more Converts to the *Chriſtian* Faith. In the City of *Patræ* in *Achaia*, he confirm'd all thoſe Truths he had preach'd by the Effuſion of his Blood, being condemn'd to be crucify'd by *Ægeas*, the Proconſul of that Province; which Sentence was ſhortly after executed on *November* the 30th. All the particular Circumſtances of his Death are very largely deſcrib'd in a Letter, attributed to the Prieſts and Deacons of *Achaia*, his Diſciples, of which Dr. *Cave* has given us an Extract; but the Authority of that Piece is not to be rely'd on, having been condemn'd by the Ancients, as

as being compos'd by Hereticks. The Year of his Martyrdom is very uncertain, ſome placing it in the Perſecution under *Domitian*, about 30 Years after this Perſecution, and others in this; which to us ſeems the moſt probable. The modern *Greeks* attribute to him the Founding of the Church of *Bizantium*, ſince call'd *Conſtantinople*, and the Ordaining of *Stachys*, whom St. *Paul* calls *his beloved Stachys*, firſt Biſhop of the Place; which is expreſly aſſerted by *Nicephorus-Calliſtus* and *Nicephorus* Patriarch of *Conſtantinole:* But this not being mention'd by the Ancients, many doubt of the Truth of it. The Church has always rejected the Acts ſaid to be written by this Apoſtle, as ſpurious, and alſo a Goſpel attributed to him.

In the midſt of theſe Times of Perſecution, the Apoſtle *Paul* continu'd the Courſe of his Miniſtry with indefatigable Toil, wading through all Difficulties without Fear of the greateſt Dangers. Having been ſome ſhort Time in *Judæa*, according to Biſhop *Pearſon*, he paſs'd from thence into the Proconſular *Aſia*, where *Timothy* met him at *Epheſus*; a City which he formerly thought he ſhou'd never have ſeen again. Then journeying about 80 Miles Eaſtward, he made a Viſit to the *Coloſſians*, whom he had never ſeen before; taking Lodgings with *Philemon* and his Wife *Apphia*, with his Fellow-Soldier *Archippus*. After a conſiderable Stay, he return'd back to *Epheſus*, and ſhortly after took a Voyage over into *Macedonia*. Before which Voyage, he undertook to ſettle the Church of *Epheſus*, and firſt excommunicated *Hymenæus* and *Philetus*, for denying the Reſurrection of the Dead, and other Articles of Faith. After that he order'd *Timothy* to have his Reſidence at this great City, and to take the Charge of all the Proconſular *Aſia*. But whether this was the preciſe Time of *Timothy*'s being conſtituted Biſhop of this Place, or whether it was when the Apoſtle took his Leave of the *Epheſians*, as we hinted in the Year 57, we leave to the Determination of the Learned.

Philem. 22.

1 *Tim.* 1, 20. 2 *Tim.* 2, 17, 18.

1 *Tim.* 1, 3.

II. Towards the latter End of the ſame Year that *Rome* was burnt, *Geſſius Florus* was ſent into *Paleſtine* in the Room of *Albinus*, being prefer'd by the Empreſs *Poppæa*'s Intereſt. He was the thirteenth Governor or Procurator of *Judæa* after the Baniſhment of *Archelaus*, and the ſeventh after the Death of King *Herod-Agrippa*. About the Time of his Arrival, the *Levites*, who ſung Hymns in the Temple, petition'd King *Agrippa*, to allow them the Uſe of the Linnen Robe, which ſolely pertain'd to the *Prieſts*; alledging, That ſuch a Favour wou'd perpetuate the Memory of his Reign.

Joſeph.

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Whereupon the King by the Advice of his Council, permitted them to lay aſide their former Habit, and aſſume that of the Prieſts, appointing other Singers in their Room. Which Innovation, being ſo contrary to the *Jewiſh* Laws and Ordinances, it was not to be expected, as *Joſephus* intimates, but Vengeance wou'd ſhortly follow. About the ſame Time the magnificent Buildings of the Temple were all finiſh'd, 80 Years after their being begun by *Herod* the Great; and the People perceiving that by this above 18000 Workmen wou'd want both Employment and Bread, and fearing the Holy Treaſury ſhou'd become a Prey to the *Romans*, apply'd themſelves to *Agrippa* to repair the Eaſtern Porticos, a ſtupendous Pile, and the Work of King *Solomon*, hanging over a deep and narrow Valley, and ſupported by a Wall of four hundred Cubits high, conſiſting all of vaſt white Marble Stones of twenty Cubits in Length, and ſix in Thickneſs. But the King finding it an Undertaking of extraordinary Difficulty and Expence, deny'd their Requeſt, but permitted them to employ themſelves in paving the City with broad white Stone. After this he took away the High-Prieſthood from *Jeſus* the Son of *Gamaliel*, and gave it to *Matthias* the Son of *Theophilus*; who was the 18th High-Prieſt after our Saviour's Nativity, and the laſt of the Sacerdotal Order.

A. D. 65. Nero, 11 12. *Florus* being eſtabliſh'd in his Government, in a ſhort Time ſhew'd himſelf ſo rapacious and tyrannical, that in Compariſon with him, his wicked Predeceſſor *Albinus* might have been thought a Benefactor. For the other acted all Things ſecretly, and with Signs of Shame, but *Florus* openly, and publickly glorying in his greateſt Violences; in which he behaved himſelf more like a common Executioner, than a Governor, omitting no Rapines nor Oppreſſions that might afflict the People. He was inflexible to all Entreaties, and inſatiable in his Profits, equally graſping at ſmall and great, and waſting and pillaging whole Cities as well as Provinces; and at length he proceeded ſo far as to proclaim through the whole Country by the Voice of a Cryer, That it ſhould be lawful for any Man to rob and plunder, provided they brought him a Share of the Booty: Inſomuch, that great Numbers were conſtrain'd to abandon their Habitations, and flie to foreign Countries, judging they might live better among the greateſt *Barbarians*. Theſe Afflictions and Calamities were remarkable Fore-runners of the Deſtruction of a moſt impious and obſtinate Generation; but in this Year there hapned ſtill more aſtoniſhing Preſages; and ſuch as ſhew'd the more immediate Hand of Heaven.

Heaven. In the Paſſover, which fell this Year on the eighth of *April*, about three Hours after Midnight, in the *Prieſt's Court* between the Temple and the Altar, there ſhin'd ſuch an extraordinary Light as equal'd the brighteſt Day; and ſo continu'd for the Space of half an Hour. At the ſame Feſtival, a Cow led to be ſacrific'd at the Altar, brought forth a Lamb in the middle of the Temple; and the great Eaſtern Gate of the Temple, of maſſy Braſs, which every Night took at leaſt twenty Men to ſhut it, being alſo ſecur'd with Iron Locks and Bars let into the ſolid Stone, about ſix a Clock at Night was ſeen to open of its own accord; which being related to the Governors, they could ſcarcely ſhut it again. In the 21ſt of *May* following, before Sun ſet, there appear'd an amazing Sight of warlike Chariots in the Air all over the Country, and Battalions of armed Soldiers paſſing through the Clouds, and inveſting the City. At the Feaſt of *Pentecoſt*, and 28th of the ſame Month, the Prieſts going into the Inner Temple call'd the *Holy Place*, according to Cuſtom, at firſt felt the Place to move and tremble, and afterwards heard a Voice more than Human, crying, *LET US DEPART HENCE!* St. *Chryſoſtom* ſays, that it was the Voice of Angels, who now left the Place, having ſtaid 'till then, in Hopes of the *Jews* Repentance. Beſides theſe, a wonderful Comet, in Form of a flaming Sword, for a Year together was ſeen to hang over *Jeruſalem*; threatning Vengeance to that miſerable City. All theſe and the like Prodigies were foretold by our bleſſed Saviour, but could not open the Eyes of theſe deluded obſtinate People, who generally interpreted all to their own Advantage, and ſupported themſelves with the Expectation of their *Meſſiah*; whom *Joſephus*, *Tacitus* and *Suetonius* mention under the Name of a Perſon coming from the Eaſt, who ſhould command the Univerſe, which they all ignorantly apply'd to the Emperor *Veſpaſian*.

As the Miſeries and Calamities of *Judæa* encreas'd, ſo did thoſe of the City of *Rome*, eſpecially by the Diſcovery of a great Conſpiracy form'd againſt the Emperor, which open'd a Paſſage to new Miſchiefs and Cruelties: For upon this Occaſion *Nero* put great Numbers to Death of all Ranks, Noble and Ignoble, Guilty and Innocent. Among whom, beſides *Piſo* the Head of the Conſpiracy, dy'd *Lucan* the famous Poet, who hated *Nero* for his forbidding him to publiſh his Verſes, vainly comparing his own to them. The great *Seneca* follow'd, who tho' he was no ways Guilty, yet was commanded to die, which Command he chearfully obey'd, deſiring only to diſpoſe of ſome Legacies; *Tacit.*

cies; which being refus'd, he told his weeping Friends, *That ſince he had been hinder'd from giving them what they had merited, he left them the Example of his Life, the Memory and Imitation of which would gain them immortal Honour among all good Men.* He was oblig'd to ſeek for Death ſeveral Ways, for he had ſo macerated himſelf with Abſtinence, that he could not bleed, and Poiſon would have no Effect upon him; but at length entering a Bath, he was ſtifled by the Fumes, having according to his uſual Elegancy, diſcours'd even to the laſt, of many excellent Precepts of Morality. After him follow'd the polite and impure *Petronius*, one who had been a great Aſſiſtant to *Nero* in his extravagant Pleaſures, and noted for his exquiſite Art of heightning and refining a voluptuous Life. His Death ſeem'd as luxurious as his Life, in which he proceeded with the leaſt imaginable Trouble and Concern, opening his Veins, and cloſing them as he thought fit; diſcourſing with his Friends, not of ſerious Matters, or of a future State, but of light and pleaſant Subjects, all the Time attending to ſoft and tender Verſes, and delicate amorous Songs. Beſides theſe and innumerable others, dy'd the Empreſs *Poppæa* her ſelf, who being with Child and indiſpos'd, *Nero* kill'd her with a Kick with his Foot, for upbraiding him as he return'd late from driving his Chariot in publick. So that *Nero* daily became more and more inſupportable to the City and Government.

In the mean Time, the Apoſtle *Paul* proceeded daily in his Miniſtry; and having paſs'd over from *Aſia* into *Macedonia*, viſited *Philippi* a fourth Time, according to his Promiſe in his Epiſtle to that Church. Here he ſtaid a conſiderable Space; and from hence, in all Probability, he wrote his firſt Epiſtle to *Timothy*, having promis'd to ſee him in a ſhort Time; but leſt he ſhould be prevented, he gave him Inſtructions how to behave himſelf in his Office at *Epheſus* by Letter. 'In which he laid down the Duties and Qualifications of a Biſhop, as well in Reſpect of his Miniſtry, as of his private Converſation, inſtructing him in the Office of a true Chriſtian Paſtor. Upon which Account St. *Auſtin* ſays, 'That all Perſons ſeparated for the Service of the Church, ought to have the two Epiſtles to *Timothy*, and that to *Titus*, always before their Eyes, as containing the Virtues of the miniſterial Life and Office. One of the Apoſtles Exhortations was to Reading, by which, as he intimated what he himſelf did in the firſt Place, ſo he ſhew'd, that the greateſt ſupernatural Gifts did not excuſe a Paſtor from ſpending ſome Time in reading the

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'Holy Scriptures. He recommended it alſo to him to drink 'a little Wine for the Weakneſs of his Stomach, and fre 'quent Indiſpoſitions; uſing human Means to preſerve th- Health of ſo neceſſary a Perſon, and not that Power which God had given him to heal Diſeaſes without Medicines, which was intended principally for the Converſation of Infidels. The Apoſtle having a Deſign to remove out of *Macedonia*, and winter in *Nicopolis* in *Epirus*, wrote a Letter to *Titus* then in *Crete* to meet him there, ſending *Artimas* and *Tychicus* to ſupply his Place in governing that Church in his Abſence; for *Paul* had ſome ſpecial Service for him to do in *Macedonia*, and the next Year ſent him into *Dalmatia*. 2 *Tim.* 4. 10. 'In this Epiſtle to *Titus*, as he had done in that to 'Timothy, he ſet down the Qualifications that a Biſhop 'ought to have, admoniſhing him to rebuke thoſe ſharply, 'who were naturally hard and obſtinate, as the *Cretians* 'were; and not to ſuffer them to be led away with the 'Deluſions of *Judaizing* Teachers. He alſo laid down 'Precepts for all Conditions of Men, not neglecting 'Servants, becauſe *Jeſus Chriſt* had poured out his Grace 'upon all Men. He order'd him to take Care of *Zenas* 'and *Apollos*, to conduct them ſafe in their Journey, and 'let them want nothing. *Apollos* has been ſpoken of formerly; *Zenas* was a *Jew* well skill'd in their Law, and a *Chriſtian* Teacher: He is ſaid to have written an Hiſtory of *Titus*, but 'tis a forg'd Piece.

The Apoſtle having winter'd at *Nicopolis* in *Epirus*, continu'd his Journey South-Eaſtward, and went a third Time to *Corinth*, where he appointed *Eraſtus* to continue; and croſs'd the Sea to *Aſia* and *Epheſus*, as he promis'd *Timothy* in his Epiſtle. He left *Timothy* at *Epheſus*, who ſhed many Tears at his Parting; and from thence he went to *Miletum*, not far diſtant, where he left *Trophimus* ſick. After that he travell'd Northwards to *Troas*, and lodg'd with *Carpus* one of his Scholars, where he left his Cloak, ſome Books and Parchment Rolls, perhaps the Holy Scriptures. About this Time, in all Probability, he ſuffer'd at *Antioch* in *Piſidia*, *Iconium* and *Lyſtra*, thoſe Perſecutions which he mentions in general in the ſecond Epiſtle to *Timothy*, Chap. 3. 11. and thanks God for his Delivetance from them. The Fathers relate, That about this Time God reveal'd to him that his Death was approaching; and *Athanaſius* ſays, That it was particularly made known to him by God that he ſhould ſuffer Martyrdom at *Rome*, and that thereupon inſtead of avoiding it, he haſtned with Joy towards the Place: But he

A. D. 66. Nero, 12 13. 2 *Tim.* 4. 20. *Chap.* 1. 4. *Chap.* 4. 13.

arriv'd not at *Rome* 'till the Beginning of the following Year. A conſiderable Time before that Journey, about *April* 66, *Vologeſus* King of *Parthia* being vanquiſh'd, and his Brother *Tiridates* King of *Armenia* being brought to *Rome*, *Nero* ſhut up the Temple of *Janus* in Token of an univerſal Peace, which had ſtood open from the ſecond Year after our Saviour's Nativity. And having with great Pomp reſtored *Tiridates*, *Nero* left *Rome* with a vaſt Retinue, and paſs'd into *Greece* and *Achaia*, where he continu'd above a Year in the Exerciſe of all Kinds of Games and Extravagancies. He left *Helius* Governor of the City, a Freed Man, and one of his wicked Inſtruments, and bloody Executioners, to whom he gave full Power and Authority, to the great Affliction of the Inhabitants.

Tacit. Joſeph.

III. The univerſal Peace continu'd but a very ſhort Time, before a moſt deſperate War broke out in *Paleſtine*, which prov'd the Ruin and Deſtruction of the *Jews:* For now being ripened for Vengeance, and having fill'd up the Meaſure of their Iniquity, the fatal Time approach'd, when they were to pay for the Blood of all the Prophets and holy Men, eſpecially for that of the bleſſed *Jeſus*, which they had ſolemnly impecrated upon themſelves, and their whole Progeny. Beſides their own perverſe and ſeditious Tempers, the Tyranny and Oppreſſion of *Florus* was the main Occaſion of their Rebellion, and their taking up Arms againſt the *Romans*. For he having moſt unjuſtly and inhumanly treated the *Jews*, and committed ſeveral Outrages and Slaughters both in *Cæſarea* and *Jeruſalem*, they at length, without conſidering the Conſequences, notwithſtanding all the powerful Diſſuaſions of *Agrippa*, broke out into an open War. And this began in the Month of *May*, in the 12th Year of *Nero*'s Empire, tho' 17th of *Agrippa*'s Reign, and the 2d of *Florus*'s Government.

The War began by ſome of the inferior Sort, who ſurpriz'd a ſtrong Caſtle call'd *Maſſada*, near the Dead Sea, and put all the *Roman* Garriſon to the Sword. At *Jeruſalem* alſo *Eleazar* the Son of the former High-Prieſt *Ananias*, Commander of the Guards of the Temple, a bold and intrepid Youth, diſſuaded the Prieſts from offering any Sacrifices but thoſe of the *Jews*, eſpecially excluding ſuch as were offer'd for the Emperor or the *Romans*. Which raſh and unprecedented Act caus'd great Affliction to the Governors of the City, who being more peaceable and prudent, us'd all Methods to prevent ſuch Practices, well knowing

knowing it was an Indication of an open Rebellion; but perceiving the Numbers of the Seditious to encreaſe, they diſpatch'd Meſſengers both to *Florus* and *Agrippa*, deſiring that they wou'd ſend Forces to ſuppreſs the Tumult in the Beginning. The former deſiring nothing ſo much as a Revolt to cover his numerous Corruptions, neglected the Meſſage; but the latter immediately ſent 3000 Horſe, who together with the Rulers and Prieſts, and the reſt of thoſe who deſir'd Peace, poſſeſs'd themſelves of the Upper City againſt the Seditious, who were intire Maſters of the Temple and the Lower City. Continual Skirmiſhes paſs'd between both Parties for ſeven Days together; but upon the Feaſt of their Carrying Wood into the Temple, many Robbers and Aſſaſſinates out of the Country were receiv'd into the Temple, who with the reſt boldly encounter'd *Agrippa*'s Forces, and forcing them from the upper Part of the City, drove them into *Herod*'s Palace, and burnt down thoſe Buildings where the publick Papers and Records were kept, together with the Palace of the *Aſmonæans*, which was then *Agrippa*'s Court, and the Palace of *Ananias*. This caus'd the Nobility and Prieſts to fly into Vaults and ſecret Places, from whence *Ananias* was taken and ſlain miſerably, according to St. *Paul*'s Predictions eight Years before, *Acts* 23. 3. The next Day being the 15th of *Auguſt*, they took the Caſtle of *Antonia*, after two Days Siege, kill'd all the *Roman* Soldiers, and ſet the Caſtle on Fire. And then being join'd by *Manahem* Son to the famous *Judas* of *Galilee*, who brought a ſtrong Party of Rebels into the City, they ſet upon the King's Palace, where *Agrippa*'s Soldiers were retir'd, took it and burnt it; the Soldiers with the *Romans* flying to the Towers call'd *Hippico*, *Phaſælus* and *Mariamne*. *Manahem* for his Tyrannical Practices was ſoon after ſlain in the Temple by *Eleazar*, and many of his Party expell'd the City. Shortly after, *Agrippa*'s Soldiers and the *Romans* in the three Towers yielded upon Compoſition, delivering up all their Arms; but the Seditious, contrary to Oaths and Treaties, put all the *Romans* to the Sword, except *Metellus*.

At the ſame Day at *Cæſarea*, by the Inſtigation of *Florus*, all the *Jews* that inhabited that City were cruelly maſſacred by the *Gentiles*, to the Number of 20000; which ſo enrag'd the *Jews* throughout the whole Country, that they began to waſte and deſtroy all the Villages of the *Syrians* and the neighbouring Cities, as *Philadelphia*, *Geraſa*, *Ptolemais*, *Pella*, *Scythopolis*, *Gadara*, *Hippo*, *Gaulanitis*, *Sebaſte*, *Aſcalon*, *Anthedon*, and *Gaza*. Upon theſe Outrages, the

Syrians made terrible Maſſacres of the *Jews* among them, which they deſtroy'd partly out of old Reſentments, and partly for Security; by which Means all *Syria* was in a deplorable Condition, and every City expos'd to the Miſeries of two Armies which plac'd their Safety in the greateſt Effuſion of Blood; the Days being ſpent in Slaughters, and the Nights in Fears worſe than Death it ſelf. Only the Inhabitants of *Antioch*, *Apamea* and *Sidon*, out of Policy or Mercy ſpared the *Jews* dwelling among them; but in *Alexandria* in *Ægypt*, upon a Sedition rais'd there, 50000 *Jews* were ſlain in one Day, by two *Roman* Legions let in upon them. About the ſame Time, the *Jews* in *Judæa* inveſted the ſtrong Caſtle of *Macharus* in *Peræa*; and the *Roman* Garriſon finding themſelves weak and ill provided, in a ſhort Time yielded it up, upon Condition of departing without Moleſtation.

The general *Revolt* of the *Jews* caus'd *Ceſtius Gallus*, Governor of *Syria*, to uſe all poſſible Diligence and Expedition, and coming down with a powerful Army from *Antioch* and *Ptolemais*, he invaded *Judæa* and *Galilee*, burning both *Zabulon* and *Joppa*, in the latter of which he kill'd 8400 *Jews*. About the Feaſt of Tabernacles, having burnt *Lydda*, he march'd directly to *Jeruſalem* it ſelf; and near *Bethoron*, about ſix Miles from the City, he was met by great Numbers of *Jews* who came to the Feaſt, who ſet upon the *Romans* with that impetuous Fury, that the whole Army was in Danger; but freſh Troops coming in to *Ceſtius*, he not only repell'd the *Jews*, and forc'd them into *Jeruſalem*, but on the fourth of *October* alſo broke into the City with his Forces. In a ſhort Time he became Maſter of the lower Part of the City, as alſo *Bezetha* and *Cænopolis*; and proceeded againſt the ſtronger Parts, the Temple and the Upper City, which he might eaſily have taken, had he vigorouſly continu'd his Attacks, the better Sort favouring the *Romans*, and the Seditious only withſtanding them.

Euſeb. And now the *Chriſtians* and Believers began to be ſenſible of that Caution which our Lord had given them, *That when they ſhould ſee* Jeruſalem *compaſs'd with Armies, and the Abomination of Deſolation* (the *Roman* Army) *ſtanding in the Holy Place, they ſhou'd then flee into the Mountains*, betake themſelves to ſome obſcure Place of Refuge: And having been lately commanded by a particular Revelation, communicated to ſome pious and good Men among them, to leave *Jeruſalem* and flie to *Pella*, which *Epiphanius* ſays was done by the Miniſtry of an Angel, they univerſally withdrew themſelves with their Biſhop *Simeon*, and ſeaſonably

ably retreated thither, as to a little *Zoar* from the Flames of *Sodom*, and ſo none of them periſh'd in the common Ruin. This *Pella* was a little City beyond *Jordan* in *Decapolis* and *Trachonitis*, about 100 Miles North-Eaſt of *Jeruſalem*, belonging to *Agrippa*'s Dominions, inhabited by *Gentiles*; and probably God was pleas'd to direct the *Chriſtians* hither, that they might be out of the Reach of the *Beſom of Deſtruction*, that was to ſweep away the *Jews* where-ever it came. Nor was it a leſs remarkable Inſtance of the Care and Tenderneſs of the divine Providence over them, that when *Ceſtius* had beſieg'd *Jeruſalem* and the Temple, on a ſudden he ſhou'd unexpectedly break up the Siege, when he had ſo great a Proſpect of ſucceeding; giving the *Chriſtians* warning of their Danger, and an Opportunity of eſcaping, and at the ſame time reſerving the *Jews* to more terrible Chaſtiſement.

Ceſtius having retreated from *Jeruſalem* without any apparent Reaſon, the *Jews* took freſh Courage and purſu'd him in the Way towards *Cæſarea*, with ſo much Succeſs that the *Romans* not only loſt above 6000 Men, but the greateſt Part of their Baggage and Ammunition, their Engines and Slings, and other Arms which the *Jews* us'd in their own Defence in the laſt Siege. At length the *Romans* with great Difficulty eſcap'd to *Antipatris*, and ſo to *Cæſarea*, making a very diſhonourable and diſadvantagious Retreat, upon the eighth of *November*. The *Jews*, elevated with their Victory, upon their Return to *Jeruſalem*, created *Joſeph Gorion* and *Ananus*, once High-Prieſt, Governors of the City, and ſent many Commanders into every Province and Government; and among the reſt they ſent *Joſephus* a Prieſt, and the famous Writer of the *Jewiſh* Wars and Antiquities, into *Galilee*; where after he had wall'd and fortify'd many Towns, and gather'd together above 60000 Men, he waited for the coming down of the *Romans*. Yet notwithſtanding all his Care and Diligence, there were many Commotions and frequent Seditions rais'd againſt him, by the ſubtle Deſigns of *John* the Son of a certain *Levite*, and by the Malice of ſome of the Rulers in *Jeruſalem* who envy'd him the Government of *Galilee*. But *Joſephus* fruſtrated all their Endeavours, Arts and Councils, and avoided them by his extraordinary Policy and Management, compelling *John* to flie with his Forces to *Jeruſalem*, out of *Giſcala* a Town of *Galilee* which he had fortify'd. At *Jeruſalem*, *Ananus* the chief Governor of the City diligently prepar'd all Things neceſſary for a War, repair'd the Walls, and order'd the making of all Kinds of Arms, and warlike Inſtruments.

He in vain endeavour'd to reconcile the Faction of the *Zealots*, and alſo to apprehend *Simon Giora*, who was both a Tyrant and a Robber, by ſending ſome Troops againſt him; but he and his Party fled to others of the ſame Employ that kept *Maſſada*, from whence they with their Robberies and Murthers miſerably infeſted all the Country of *Judæa* and *Idumæa*. In the mean Time, *Ceſtius* ſent Meſſengers to *Nero* in *Achaia*, giving him an Account of the ill Poſture of Affairs in *Judæa*, much blaming the Conduct of *Florus*. The Emperor now wanted his General *Corbulo*, whom he had lately put to Death, and deliberating whom to ſend thither, he at length deſign'd the famous *Veſpaſian*, as the only Perſon capable of ſuch a Charge; and not fearing him by Reaſon of the Meanneſs of his Birth and Name, tho' he had much diſoblig'd him, he made him Governor of *Judæa* in the Room of *Florus*, and at the ſame Time ſent *Mutianus* into *Syria* in the Room of *Ceſtius Gallus*. *Veſpaſian* was the fourteenth Governor of *Judæa* after the Baniſhment of *Archelaus*, and the eighth after the Death of *Herod-Agrippa*, entering upon that Office in the latter End of the Year 66, and the Beginning of the 13th of the Emperor *Nero*.

A. D. 67. Nero, 13 14. *Veſpaſian* with all Expedition paſs'd over into *Aſia*, and ſo to *Syria* and *Antioch*; where he gather'd together all the *Roman* Forces and Auxiliaries in thoſe Parts; and coming down to *Ptolemais* in *Phœnicia*, he immediately recover'd *Sephoris* that favour'd the *Romans*. Here he was join'd by his excellent Son *Titus* from *Alexandria*, who brought from thence the fifth and tenth Legion, with other Auxiliaries; which together with his own Troops compos'd an Army of 60000 Men, beſides their Baggage and Attendants. With this powerful Force *Veſpaſian* march'd to the Borders of the Province of *Galilee*, and there encamp'd, deſigning by the Sight of his Army to terrifie the Enemy, and give them Time to repent and yield; but finding all poſſible Reſiſtance, he ſet down before *Gadara*, in a ſhort Time ſtorm'd the Fortifications, burnt down the Town, and put all the *Jews* to the Sword. Then advancing to *Jotopata*, a Place of great Strength, he inveſted it on the 21ſt of *May*, where he was valiantly oppos'd by the renowned *Joſephus*, who with his Skill and Courage, defended it beyond all Expectation: But after forty Days cloſe Siege, *Veſpaſian* took the Place by Storm, to the Deſtruction of 40000 *Jews*. *Joſephus* himſelf flying into a Cave or Vault, was at length taken Priſoner, and order'd to be ſent to the Emperor; but deſiring to ſpeak a word with *Veſpaſian*, by a Prophetick

tick Spirit he foretold, *That he ſhou'd free him from his Captivity, but ſhou'd firſt be Emperor himſelf.* After ſome Refreſhment of the Legions, and *Agrippa*'s Entertainments of this great Commander at *Cæſarea Philippi*, *Veſpaſian* proceeded to the Sieges of *Tiberias* and *Tarichæa*, on the Sea of *Galilee*, of which the former yielded, and was ſpared at the Requeſt of *Agrippa*; but the latter was taken by Force and deſtroy'd, where great Numbers were cut in Pieces, beſides 30000 which were ſold for Slaves. Theſe Cities being recover'd or deſtroy'd, almoſt all *Galilee* became ſubject to the *Romans*, except *Gamala*, *Giſcala*, and the Mountain *Ituburium* or *Tabor*. But *Veſpaſian* proceeding with extraordinary Valour and Conduct, took and deſtroy'd *Gamala* after a Month's Siege, on the 23d of *October*; and ſhortly after the Mountain *Ituburium* was alſo taken by the *Romans*; both with terrible Slaughters of the *Jews*. *Giſcala* was left to the Management of *Titus*, who offer'd fair Terms to the Governor *John*, who ſeem'd ready to embrace them, till he found an Opportunity to flie with his ſeditious Party to *Jeruſalem*. *Titus* ſpar'd the City, when he took it; put a Garriſon into it, and repair'd to *Cæſarea*; where he was met by his Father *Veſpaſian*, who having won *Jamnia* and *Azotus*, ended the Campaign in *December*, with the total Reduction of all that ſtrong and populous Province *Galilee*.

IV. During theſe buſie Tranſactions, the Apoſtle *Paul* being aſſur'd of his approaching Martyrdom, return'd a ſecond Time to *Rome*; where meeting and joining with *Peter*, they both us'd their utmoſt Endeavours to inſtruct the *Jews* in their Synagogues, and to convert the *Gentiles* in all publick Places and Aſſemblies. They continually labour'd to inſtill into the Minds of all Men the true and pure Knowledge of God, the Rules of Virtue and *Chriſtian* Morality, and to win Perſons from their exceſſive Dancings, Drunkenneſs, and other ſenſual Pleaſures, that were the Companions of Incontinence, to which all the *Romans*, both Prince and People, were extreamly addicted. Beſides theſe Reformations, *Lactantius* aſſures us, that both theſe Apoſtles at *Rome* foretold, 'That in a ſhort Time God 'wou'd ſend a Prince who ſhou'd entirely conquer the 'Jews, and level their great City with the Ground; That 'the beſiged ſhou'd ſuffer the extreameſt Miſeries that at-'tend Famines and Want, and at length fall into their E-'nemies Hands, when they ſhou'd ſee their Wives inhu-'manly treated, their Daughters violated and proſtituted,

'their Sons torn aſunder, and their Infants daſh'd in Pie-
'ces; and in ſhort, all Things waſted with Fire and Sword,
'and themſelves for ever baniſh'd from their beloved
'Land; and all this becauſe of their Contempt and Abuſe
'of the Son of God.

Tho' *Nero* was ſtill in *Greece*, and abſent from *Rome*, yet the Actions of the two Apoſtles in a ſhort Time began to be cenſur'd by the Magiſtrates, eſpecially by the wicked Governor *Helius*, who like a ſecond *Nero* rag'd againſt them and their Doctrine. It is reported, that their greateſt Prejudice againſt *Peter* was his defeating *Simon Magus*, and that againſt *Paul*, his converting one of the Emperor's Concubines. Theſe two being ſought for, and in apparent Danger, St. *Ambroſe* tells us, That the *Chriſtians* in *Rome*, by daily Prayers and Importunities, ſolicited *Peter* to make an Eſcape, and to reſerve himſelf for the farther Benefit of the Church. This he at firſt rejected, as too much reflecting upon his Courage and Conſtancy, till their Tears and Entreaties prevailing, he made his Eſcape by Night; but as he paſs'd the City Gate, he was met by one in the Shape of his dear Maſter *Jeſus*: Who being ask'd by *Peter* whither he was going, made Anſwer, *To* Rome *to be crucify'd a ſecond Time*; which he taking for a Reproof of his Cowardice in flying from his Perſecutors, return'd again into the City with great Courage, and was immediately put into the *Mamertine* Priſon with the other Apoſtle *Paul*. Here they were kept eight or nine Months in cloſe Impriſonment, where they ſpent their Time in the moſt ſolemn Acts of Devotion; and as Occaſion offer'd, preach'd the Goſpel to their Guards and Fellow-Priſoners, among whom it is reported, they converted *Proceſſus* and *Martinian*, the Captains of their Guards, and forty ſeven others. In a ſhort Time *Paul* was call'd to anſwer before *Helius*; and tho' all Men out of Fear abandon'd him, yet the Lord ſtood by him and ſtrengthned him, to make his Preaching more conſpicuous and effectual to the *Gentiles*, and deliver'd him out of the Mouth of that Lion; not from his Bonds, but 'from 'every evil Work, to preſerve him to his heavenly King-'dom. *Alexander* the Copper-Smith, who not long before had been excommunicated by the Apoſtle, now turn'd all his Malice againſt him, and did him much Injury, for which he pray'd that the Lord wou'd reward him. Alſo the Diſciples of *Aſia*, of whom were *Phygellus* and *Hermogenes*, who attended him to *Rome*, forſook him there, fearing to run any Hazard with him: Only *Oneſephorus*, his former Convert, who had been very ſerviceable to him at *Epheſus*,

2 *Tim.* 4. 16--18. 14. 15. *Chap.* 1. 15--18.

Epheſus, coming to *Rome*, ſought him out, and adminiſtred to him in Priſon, not being aſham'd of his Chains; for which he zealouſly pray'd for the Proſperity of him and his Family.

During the Time of the Apoſtles Confinement, St. *Peter* wrote his ſecond general Epiſtle, not directed to any particular Church, but to all that obtained pretious Faith through the Righteouſneſs of God, and our Saviour *Jeſus Chriſt*. Yet ſince he told them, Chap. 3. 1. 'That this was the 'ſecond Epiſtle he wrote to them; it follows, that that, as well as the firſt, was directed to the converted *Jews*, diſperſed through the Provinces of *Aſia*; and alſo that it was writ not long before his Death, as it is intimated Chap. 1. 14. 'In this Epiſtle he labour'd by earneſt Exhortations to 'engage the *Chriſtians* to perſevere in the Apoſtles Doctrine, and to teſtifie the Soundneſs and Sincerity of their 'Faith by their Works, forewarning them of the falſe Teachers already riſen, foretelling their ſad and terrible Deſtruction, and deſcribing them by their odious Marks, that 'they might avoid them. After which he vindicated the 'Doctrine of *Chriſt*'s Coming, which the Hereticks then 'deny'd, to encourage Men the more ſecurely to entertain 'their lewd Courſes; declaring, that tho' *Chriſt* delay'd his 'Coming, that he might not ſurprize Men in their Sins, yet 'he wou'd certainly come to execute Judgment upon thoſe 'Scoffers and Seducers. He ſet forth the Deſtruction of *Jeruſalem* in ſuch a manner as our Saviour had done before, 'namely as the Deſtruction of the whole World, ſpeaking 'of the Heavens paſſing away, the Elements melting, and 'the Earth being burnt up; and after that of a new Heaven and a new Earth, a new State of the Church under 'the Goſpel among the *Gentiles*, after the old World of 'the *Jewiſh* State ſhou'd be diſſolv'd. He alſo recommended St. *Paul*'s Epiſtles; adding withal, That there were 'ſome Places in them hard to be underſtood, which the 'Unlearned and Unſtable wreſted to their own Damnation. This Epiſtle, tho' now generally receiv'd for Canonical, was by many in the firſt Ages doubted of, and accounted ſuppoſititious, as differing in Stile from the former: But this is no ſufficient Reaſon againſt ſo many others as have been produc'd for its being genuine, as the Inſcription bearing his Name, its Conſent with the former, the Deſcription in Chap. 1. 16, 17, 18. with ſeveral other Marks, which do equally overthrow *Grotius*'s Opinion, that *Simon* or *Simeon* Biſhop of *Jeruſalem* was the Author of it.

About

About the ſame Time *Paul* wrote his fourteenth and laſt Epiſtle, which was his ſecond to *Timothy*, who was at that Time in ſome Part of *Aſia*, but not at *Epheſus*. It is evident from his own Words, that it was written near his Death, which he intimates to be an involuntary Death, or Martyrdom; for which Reaſon St. *Chryſoſtom* ſays, That this Epiſtle was, as it were, his laſt Will and Teſtament. 'In it he not only deſir'd *Timothy* to come to him before 'Winter, but he again exhorted him to diſcharge all the 'Duties of a Biſhop and Paſtor ſuitable to thoſe excellent 'Graces he had receiv'd, and with a generous Contempt 'of the World, ſince the Spirit of *Chriſtianity* was not a 'Spirit of Fear, but of Love and Courage, and of a ſound 'Mind: Adding, that whoſoever wou'd live godly Lives 'in *Chriſt Jeſus*, muſt ſuffer Perſecution, according to his 'Example. He adviſ'd him not to forget the Doctrines 'he had taught him, nor to be diſturb'd or ſurpriz'd at the 'Apoſtacy of ſome from the Faith and the Truth, but to 'preach the more zealouſly againſt ſuch Oppoſers as cou'd not 'bear ſound Doctrine, but heap'd to themſelves Teachers 'agreeable to their own unſtable itching Humour. The Rea-'ſon why he deſir'd *Timothy*'s Coming was becauſe he 'had none of his old Companions and Diſciples with him, 'but *Luke*; *Demas* had forſaken him, and was gone to '*Theſſalonica* for his ſecular Intereſt; *Creſcens* was gone to '*Galatia*, *Titus* to *Dalmatia*, and *Tychicus* he had ſent to '*Epheſus*. There were doubtleſs many *Chriſtians* at *Rome* 'of eminent Piety and Courage, among whom he nam'd '*Eubulus*, *Pudens* and *Linus*, who miniſter'd to him in his 'Bonds; but he particularly deſir'd to have ſome of his 'Scholars about him to aſſiſt him in his Miniſtry, and to com-'fort the faithful under Perſecution. What is ſpoken of *Jannes* and *Jambres*, the *Ægyptian Magicians* who withſtood *Moſes*, is not taken from a Book which ſome pretend to have been written by theſe two Perſons, but from ſome ancient Tradition, or Writings among the *Jews*.

A. D. 68. Nero, 14. In the Beginning of the ſucceeding Year, *Nero* by Reaſon of Diſturbances at Home, at the Requeſt of *Helius*, left *Greece*, tho' in the Midſt of Winter; but before his Arrival at *Rome*, the Time was accompliſh'd that the two great Apoſtles *Peter* and *Paul* ſhou'd glorifie God by their Martyrdoms; and the former as a *Jew* and a Foreigner was condemn'd to be crucify'd, and the latter as a *Roman* to be beheaded. *Peter* being ſcourg'd according to the *Roman* Cuſtom, was led to the Top of the *Vatican* Mount near *Tyber*; where he entreated and obtain'd the Favour of the Officers,

Officers, that he might not be crucify'd in the ordinary Way, but might ſuffer with his Head downwards, declaring, *That he was far unworthy to ſuffer in the ſame Poſture, wherein his Lord and Maſter had ſuffer'd before him:* Happy Man! as St. *Chryſoſtom* gloſſes, to be ſet in the readieſt Poſture of travelling from Earth to Heaven. The other Apoſtle was beheaded three Miles out of the City in a Place call'd *Aqua Salviæ*, on the ſame Day, and 22d of *February*, according to Biſhop *Pearſon's* Calculation; in the Abſence of *Nero*, as appears from *Clemens*'s Epiſtle, which ſays that he ſuffer'd 'by the Command of the Governors, who durſt 'not in his Preſence have executed ſuch Authority. Thus dy'd the two moſt eminent Apoſtles of *Jeſus Chriſt*, after they had with indefatigable Labours reap'd a moſt glorious Harveſt of infinite Numbers of Souls, and triumphantly propagated Salvation to the moſt conſiderable Parts of the World. A Biſhoprick was founded in *Rome* by St. *Peter*, who was now ſucceeded by *Linus*, the ſame mention'd 2 *Tim.* 4. 21. But many of the Ancients mention both theſe Apoſtles as equally concern'd in the Founding the Biſhoprick, and do expreſly aſſert *Linus* to have been the firſt Biſhop of *Rome*. We are told, that St. *Peter*'s Wife ſuffer'd Martyrdom before his Death by his Encouragement, and that he left behind him a Daughter nam'd *Petronilla*; but we have no Certainty of it. Several Writings have been falſly attributed to him, as his Acts, Goſpel, Revelation, Preaching, and of the Judgment, as alſo of the Doctrine of St. *Peter*, and a Liturgy. As the like has been done to St. *Paul*, namely, an Epiſtle to the *Laodiceans*, a third Epiſtle to the *Theſſalonians* and to the *Corinthians*, a ſecond to the *Epheſians*, his Letters to *Seneca*, his Acts, his Revelation, his Voyage with *Thecla*, and his Sermons.

Shortly after the Death of theſe two Apoſtles, *Nero* having return'd to *Rome* in a Kind of a Triumph, ſurrounded with Muſicians and Players, the inbred Diſtempers of the *Roman* Empire, contracted by the Miſgovernment of four ſucceeding Princes, began to break out and diſcover themſelves in their furious Effects. The *Romans* had with Decency born with the Diſſimulation of *Tiberius*, the Brutality of *Caligula*, and the Stupidity of *Claudius*, but the Fury of *Nero* having exhauſted all human Patience, all Men preſs'd to a Revolution; and *Vindex* Commander of the Legions in *Gaul*, began the Revolt, publickly proteſting againſt the Government of *Nero*, and proclaiming *Sergius Galba* Emperor, then Governor of Part of *Spain*. *Galba* joining in the Enterprize, and taking the Empire upon him, it ſhortly *Dion. Suet.*

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after caus'd the Revolt not only of the Armies in *Spain*, but alſo of the Legions in *Germany*, and other Places, all unanimouſly declaring againſt the preſent Emperor. Theſe Proceedings drove *Nero* to the utmoſt Rage and Deſpair, and caus'd him to enter upon the moſt black and barbarous Deſigns imaginable, reſolving to maſſacre all the Governors of Provinces, and Commanders of Armies, to deſtroy all exil'd Perſons, to murther all the *Gauls* in *Rome*, and give up their Nation to the Plunder of his Army, to poiſon the whole Senate at an Entertainment, to burn the City, and to turn out Wild-Beaſts among the People to prevent their extinguiſhing the Flames. But he ſoon found himſelf unable to effect any ſuch Attempts; for all Mankind fell from him and forſook him, which made him become as ſervile, as before he had been tyrannical; and he who a few Days before had been the great Monarch of the World, was now reduc'd to a State more abandon'd and deplorable than the vileſt Slave. And what was ſtill more terrible, the Senate being aſſembled, pronounc'd him a mortal Enemy to the State, and ſolemnly condemn'd him to dye *More Majorum*, which was to have his Head made faſt in a Pillory, and to be ſcourg'd to Death. *Nero* having with the utmoſt Confuſion and Diſtraction retir'd in Diſguiſe to a Country Houſe belonging to his Freed Man *Phaon*, there heard of his Doom and the dreadful Puniſhment deſign'd him; which caus'd him to ſnatch up a couple of Daggers, and after a thouſand inglorious Sighs and Tears, and often complaining, *What an Artiſt the World wou'd loſe*, by the Aſſiſtance of others he diſpatch'd himſelf, his Eyes ſtaring in his Head after an unheard of Manner. Thus dy'd *Nero* the ſixth Emperor of *Rome*, and the firſt that embru'd his Hands in the Blood of the *Chriſtians*, who by his execrable Actions brought upon himſelf the ſevereſt Misfortunes that cou'd befal a Prince, and upon the State the greateſt Calamities that cou'd ariſe from unjuſt Tyranny in his Life, and from inteſtine Convulſions after his Death. He was the laſt of the Family of the *Cæſars*, who reign'd in *Rome*, tho' the following Emperors had the Titles of *Cæſar*. He dy'd in the Year 68, on the 9th Day of *June*, under the Conſulſhips of *S. Italicus* and *G. Trachalus*, being in the 32d Year of his Age, and having reign'd 13 Years, ſeven Months, and 27 Days.

A. D. 68.

GALBA, *the ſeventh Roman Emperor.*

V. *Nero* was ſucceeded by *Galba*, who had aſſum'd the Imperial Power in *Spain* two Months and ſeven Days before, a noted and experienc'd Perſon now 72 Years of Age;

Age; being the firſt who receiv'd the Empire from the Hands of the Soldiers, the Senate conſenting, having himſelf no Affinity or Alliance with the Family of the *Cæſars*, either by Blood or Adoption. Upon hearing of *Nero*'s Death, after he had conquer'd and ſuppreſs'd many Difficulties and Diſturbances, he repair'd to *Rome*, where he ſoon became diſtaſtful to the People by his many Inſtances of Severity and Avarice. However he at firſt gave no little Satisfaction by reſcinding the odious Acts of *Nero*, and by executing many of the wicked Inſtruments of his Cruelty, and *Helius* in particular; tho' he ſpar'd ſome of the moſt notorious Offenders for the Sake of Mony. He was ſo remarkably covetous, as ſometimes to ſigh and weep when his Table was better furniſh'd than ordinary; a Vice incident to his Age, but more dangerous to his Circumſtances, eſpecially in Reſpect to the Looſneſs of the *Prætorian* Soldiers. For when a large Donative had been promis'd them in his Abſence, as it was uſual when they ſwore to a new Emperor, he utterly refus'd to allow it, declaring, *That he choſe, but never wou'd purchaſe his Soldiers*; a Saying highly offenſive to the Soldiers of theſe corrupt Times, who cou'd bear no rigorous Diſcipline like the ancient *Romans*, eſpecially from a Prince who ſuffer'd himſelf to be bought and ſold every Hour. But what made this Prince moſt generally hated and abhor'd, was his giving up himſelf to the Management of three Favourites, *Vinius*, *Laco*, and *Icelus*; who having their Lodgings with him in his Palace, and being always in his Preſence, were commonly ſtil'd his *Pædagogues*. Theſe three, whoſe Vices and Humors were as different as poſſible, abus'd his Authority with ſo much Inſolence, that they made him appear by the Inequality of his Conduct, both odious and deſpicable; ſo that ſometimes he ſhew'd himſelf rigorous, at other Times remiſs, condemning illuſtrious Perſons unheard, and pardoning others without Reaſon, as he was guided by theſe Men. In ſhort, there was nothing but, by their Mediation, he permitted either to be purchas'd for Mony, or granted for Favour; as Taxes, Exemptions, Puniſhments for Innocents, Impunity for Criminals, and other Pieces of the higheſt Injuſtice. So that conſidering the Hatred of the Soldiers, and the great Inſtability of the Times, it was not to be expected that this Emperor ſhou'd continue long upon the Throne.

In the latter End of this Year, or the Beginning of the following, St. *Clement*, an eminent Diſciple of St. *Peter*'s, and afterwards Biſhop of *Rome*, wrote his celebrated Epiſtle to the *Corinthians*. This Perſon, by ſome call'd an Apoſtle and others an Apoſtolical Man, is mention'd by St.

St. *Paul*, *Phil.* 4. 3. who mentions him not only as his Fellow Labourer in the Work of the Goſpel, but as one *whoſe Name was written in the Book of Life*; and his Epiſtle, next to the Holy Scriptures, is accounted one of the moſt eminent Records of Antiquity, and accordingly was for ſome Ages read in the *Chriſtian* Congregations. It was written in the Name of the whole Church of *Rome* to that of *Corinth*, upon Occaſion of ſome Diviſions concerning their Teachers, their vain Conceit of their ſpiritual Gifts, and their Miſtakes about the Reſurrection, all which began to break out again, tho' St. *Paul* by his Epiſtles and Sermons had in a great Meaſure ſuppreſs'd them. 'In this, he firſt 'put them in Mind of the Happineſs of that Peace they 'had formerly enjoy'd, repreſenting to them the Danger 'of their preſent Diviſions, ſhewing the deplorable Conſe-'quences by many Examples, and how highly diſpleaſing 'they were to God; moreover adviſing them to a Re-uni-'on and a Repentance, in practiſing Obedience to their 'lawful Paſtors, Humility, and Charity, in Imitation of 'the Humility of *Jeſus Chriſt*, and the Mercy of God, 'through the Hope of a Reſurrection, which he much in-'ſiſted upon. From thence he took an Occaſion to recom-'mend to the Faithful the Practice of many *Chriſtian* Vir-'tues, and the Obſervation of a regular Diſcipline; declar-'ing, That it was very ill done to riſe up againſt the Pa-'ſtors and Biſhops, who were conſtituted by the Apoſtles, 'or elected by the Faithful after their Death. He diſplay'd 'the Hainouſneſs of their Crime who were the firſt Pro-'moters of this Diviſion, earneſtly ſoliciting them to re-'turn to their Duty and Obedience towards their Mini-'ſters, and to re-unite themſelves to the reſt of the Believ-'ers. The whole is written with great Simplicity and Energy, with ſoft Words and hard Arguments, with the tendereſt Concern for the Church of *Chriſt*, and with a happy Mixture of Zeal and Charity. As to the Time of its being written, there have been ſeveral Opinions; but we have plac'd it here, becauſe, as it is evident, is was written after the Deaths of St. *Peter* and St. *Paul*, ſo it is very probable it was before the Deſtruction of *Jeruſalem*, ſince it ſpeaks of the Temple Service as then in Being.

Tacit. &c. In the Beginning of the Year 69, the Emperor *Galba*, finding the *Roman* Provinces in Diſorder, and his own Affairs in a dangerous Poſture, reſolv'd to adopt ſome Perſon, who in his Life time might protect and ſupport him, and after his Deceaſe ſucceed him in the Empire. Upon declaring his Determination, his three Favourites were very

ry buſie in recommending Perſons to him; and *Otho*, having gain'd the chief Favourite *Vinius*, together with the *Urban* and *Prætorian* Cohorts, aſſur'd himſelf of Succeſs. But *Galba*, reſolving to conſider the publick Good, and diſliking *Otho*'s looſe Life, as too much reſembling that of his Maſter *Nero*, he rejected him, and made Choice of a young Man call'd *Piſo*, one of promiſing Abilities, who on the 10th of *January* was coldly acknowledg'd both by the Army and Senate. But that which was juſtly thought the beſt Means to ſecure *Galba*'s Life and Empire, immediately after prov'd the Occaſion of his Confuſion and utter Ruin. For *Otho* finding all his Hopes blaſted, immediately apply'd himſelf to the Soldiers who were all in his Intereſt; and by his plauſible Speeches, and great Promiſes, procur'd them to proclaim him Emperor in Oppoſition to *Galba*; to which they unanimouſly agreed, and with their drawn Swords carry'd him to their Camp out of the City Gates. This News being brought to *Galba*, he was both diſheartned and confounded; for ſome were of Opinion that he ought to put himſelf in Arms and appear in publick, and others that he ſhou'd ſecure himſelf in the Capitol, and attend the Reſult of the Diſorder. He ſtill continu'd wavering and doubtful; 'till at length being deluded by a falſe Report of *Otho*'s being ſlain, he rode arm'd out of his Palace with his Guard and many Followers into the grand *Forum*. And at the ſame Inſtant, on the other Side, there enter'd a ſtrong Body of Horſe from the Camp; who tho' they came with a full Reſolution of diſpatching the Emperor, yet upon their near Approach, for a while ſtood amaz'd, and in a dubious Poſture, apprehending the Conſequence of their fatal Commiſſion. This brought *Galba* to the greateſt Confuſion, not knowing whether to return to the Palace, or to retire to the Capitol; and being ſo irreſolute, he was ſuddenly abandon'd by the chief of his Followers, which occaſion'd the Soldiers ſent by *Otho* to ruſh in amongſt the People, diſperſing and trampling them under foot; and approaching *Galba*, he ſtretch'd out his Neck, according to *Plutarch*, bidding them, *Strike it off, if it were for the Good of the Commonwealth and the* Roman *People*. This was accordingly done, upon the 15th Day of *January* 69, in the 73d Year of his Age, after a ſhort Reign of ſeven Months and ſeven Days; his Death being ſucceeded by thoſe of his three Favourites, and his adopted Son *Piſo*.

A. D. 69. OTHO, *the eighth* Roman *Emperor.*

On the ſame Day that *Galba* was thus murther'd in the *Forum*, the Senate and People of *Rome* all acknowledg'd *Otho*

Otho for his Succeſſor, a Perſon of an ancient Family, now thirty eight Years of Age; the firſt Emperor who was advanc'd to this Honour by means of the *Prætorian* Soldiers, which gave them Occaſion frequently to aſſume the Authority of creating Emperors afterwards; a pernicious Precedent for the *Roman* Empire, and for the Emperors themſelves, as Time and Experience manifeſted. *Otho*, contrary to the Expectation of many, defer'd his Pleaſures, diſſembled his riotous and luxurious Life, and order'd all Things agreeable to the Honour of the Empire; which together with the juſt Puniſhment of *Tigellinus*, *Nero*'s chief Inſtrument of Impurity, and his generous Reſtauration of many Exiles, gain'd him the higheſt Love and Affection of the People of *Rome*. During theſe Affairs in the City, the Legions in the Lower *Germany*, having been purchaſed by the large Gifts and ſpecious Promiſes of their Commander *Vitellius*, proceeded to create him Emperor, without attending the Will and Pleaſure of the Senate, about thirteen Days before *Galba*'s Death. The ſudden News of which threw both *Otho* and the City into a great Conſternation, all knowing that the Conteſt could no ways be decided but by the Sword, and by the Blood of many thouſands of *Romans*, their Pretenſions being plauſible on both Sides. The Cares and Fears of the City were much augmented by the great Preparations of *Otho*, and the Diſabilities of the Nobility and Gentry in martial Affairs: The chief of the Senate were grown old and impotent, wanting both the Power and Vigour of Soldiers; the Nobility ſlothful, cover'd with the Ruſt of a long Peace, and forgetting the Fatigues of a Camp; and the *Equites* diſſolv'd in Eaſe and Luxury, and ignorant in military Service, which the more they endeavour'd to conceal, the more they betray'd their Fears. And indeed all the World now began to be in a Commotion and Perturbation, as well as the Province of *Judæa*; agreeably to our Saviour's Predictions, that there ſhould be Wars and Rumors of Wars in all Nations, before the terrible Deſtruction of *Jeruſalem*.

In a ſhort Time, *Otho* receiv'd Advice that *Vitellius*'s Forces were upon their March towards *Italy*, under the Conduct of two Commanders nam'd *Valens* and *Cæcinna*; whereupon he departed from *Rome* with a fair Army, leaving the Government of the City to *Flavius Sabinus*, Brother to *Veſpaſian*, who was ſtill in *Judæa* with his Army, which he had ſworn both to *Galba* and *Otho*. Upon the nigh approach of theſe numerous Armies a fatal Civil War began, from which the *Roman* State had been free for near

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an hundred Years; and both Parties proceeded with ſuch Haſte and Precipitation, that beſides Skirmiſhes and other Encounters, in a very few Days, three conſiderable Battels were fought, one at *Placentia*, another at *Cremona*, and a third at a Place call'd *Caſtor*; in all which *Otho* and the Senate had the Advantage. But the *Vitellianiſts* joining all their Forces, came to a general Battel near *Bedriacum*, and after a moſt ſharp Diſpute, entirely defeated the *Othonians*, which at once decided the Conteſt. For *Otho*, tho' he had ſufficient Encouragement to continue the War, yet being reduc'd to a ſort of Deſperation, reſolv'd upon an Attempt, contrary to his ſoft and effeminate Temper; which was to die himſelf to ſpare the Blood of his Countrymen. No Arguments or Entreaties could move or divert him from this Reſolution, which he carry'd on and effected with the moſt imaginable Calmneſs and Eaſineſs, and with ſuch tender Regard to his Soldiers, that many of them, according to their *Pagan* Superſtition, kill'd themſelves about his Funeral Pile. This Emperor's Death hapned on the 15th Day of *April* 69, after a very ſhort and troubleſome Reign of only 12 Weeks and 6 Days.

VITELLIUS, *The ninth* Roman *Emperor.* *Tacit.* *Suet.*

Shortly after the Death of *Otho*, *Vitellius* ſtill in *Gaul*, was both by the Army and Senate acknowledg'd Emperor, being now 56 Years of Age, and the Son of *Vitellius* Governor of *Syria*, mention'd in the Years 35 and 36. In his Journey towards *Rome*, arriving at *Bedriacum* where the laſt Battel was fought, he was extreamly delighted at the Sight of the putrify'd Bodies, and Limbs of Men and Horſes there ſcatter'd; and when ſeveral of his Train complain'd of the noiſom Smells, he impiouſly reply'd, *A dead Enemy ſmells well, but a dead Citizen better.* Nor did he give greater Satisfaction at his Arrival at *Rome*, entering there like a Conqueror, encouraging his Soldiers in all Kinds of Inſolencies and Outrages, and abandoning himſelf to the moſt extravagant Degrees of Luxury, Gluttony and Cruelty: So that no Perſon in this Emperor's Court ſought to raiſe themſelves by Virtue and Abilities, but by profuſe Banquets and magnificent Entertainments made to him; who conſidering nothing but the preſent Enjoyment of his Pleaſures, in four Months waſted above ſeven Millions of our Mony, and ruin'd many Cities and Families beſides. He gave himſelf up to ſuch a ſtrange Careleſſneſs and Stupidity, that nothing but his horrid Cruelties cou'd put him in Mind of his exalted State; and fortifying himſelf with confus'd Mirth and Sottiſhneſs, againſt all Dangers and Exigencies, he al-

moſt loſt the Remembrance of Things paſt, and the Thoughts of Things to come; not the leaſt mention of War was made before him, and the very Diſcourſe of it was ſtrictly forbidden the City. And thinking by his Induſtry to have prolong'd his Life, he baniſh'd from *Rome* and *Italy* all the judicial Aſtrologers, call'd Mathematicians, becauſe they had declar'd, *That his Reign ſhou'd not continue a Year.* But ſhortly after the publiſhing of his Edict for their Baniſhment and Departure before the firſt Day of *January*, a Writing was ſet up in the *Forum* to this Effect, *We, in the Name of the ancient* Chaldæans, *give warning to* Vitellius *the Emperor to depart the World before the ſaid Day.*

Vitellius having made himſelf odious, both to the City and Country, the Legions in the Eaſt began to revolt, and ſhortly after unanimouſly reſolv'd to make *Veſpaſian* their Emperor. Now *Veſpaſian* had proceeded with great Bravery and Renown againſt the perfidious *Jews*, and had reduc'd the moſt conſiderable Part of their Country, except *Jeruſalem*, when he heard of the Death of *Nero*, and the Succeſſion of *Galba*; which caus'd him to defer his deſign'd Enterprize againſt *Jeruſalem*, ſending his Son *Titus* to know *Galba*'s Pleaſure. *Titus* was ſo long retarded by contrary Winds, that upon his Arrival in *Greece*, he heard of *Galba*'s Death and *Otho*'s Advancement; which News caus'd him to return to his Father in *Judæa*. And during the civil Conteſts between *Otho* and *Vitellius*, *Veſpaſian* continu'd Neuter, tho' he acknowledg'd *Otho* for Emperor, 'till *Vitellius* obtain'd the Victory and Empire; a Matter no ways pleaſing to him, nor to the Commanders in the Eaſt: So that on the appointed Day to ſwear Allegiance to the new Emperor, in the Preſence of *Veſpaſian*, they perform'd the Solemnity with great Silence and Heavineſs. And now *Veſpaſian* renewing the War in *Judæa* with extraordinary Fame and Honour, and having reſolv'd upon the Siege of *Jeruſalem*; the Murmurings and Diſcontents increas'd againſt the new Emperor, not only in *Veſpaſian*'s Army, but likewiſe in thoſe of *Syria* and *Ægypt*, as alſo in the other Legions of the Eaſt; inſomuch that they all fix'd their Eyes upon *Veſpaſian*, a Perſon of 58 Years of Age, and accounted moſt worthy of the higheſt Authority, and moſt able to put an End to the Miſeries of his Country. This Deſign was promoted by the News they receiv'd, that the Legions of *Mœſia* and *Pannonia* had the ſame Reſolution; whereupon ſeveral Meſſages and Letters paſs'd between *Alexander* Governor of *Ægypt*, and *Mutianus* Governor of *Syria*, both determining *Veſpaſian* to be Emperor, tho' he ſhou'd utterly

ly refuſe it. The Matter being brought to this Iſſue, *Alexander* made the firſt Overture, and on the firſt of *July* proclaim'd *Veſpaſian* Emperor; and on the third Day, his own Army in *Judæa* did the ſame; and becauſe he abſolutely refus'd that Honour, his Soldiers compell'd him with their drawn Swords, threatning him with immediate Death, if he did not take the Empire upon him. Whereupon *Veſpaſian* yielded, and not long after call'd a Council of War, with *Mutianus*, *Alexander*, and his Son *Titus*; where it was determin'd, That *Titus* ſhou'd continue the Wars againſt the *Jews*; That *Mutianus* ſhou'd enter *Italy* with the greateſt Part of the Legions; and that *Veſpaſian* ſhou'd go to *Alexandria*, to make Proviſion for all Parts, from thence to join *Mutianus* if Occaſion requir'd it. In the midſt of theſe Conſultations, *Veſpaſian* forgot not his famous Priſoner *Joſephus*, but publickly applauded his Valour, and gratefully acknowledg'd his Predictions concerning his own Advancement; and accordingly order'd his Chains not to be unloos'd, but to be broken in ſunder, by way of Amends for his former Treatment.

In the mean time *Antonius Primus*, Commander of the *Mæſian* Legions being a Friend to *Veſpaſian*, and knowing his Deſigns, immediately march'd with all his Forces into *Italy*, before *Mutianus* cou'd arrive; and being oppos'd by the *Vitellianiſts* under *Cæcinna*, in one Battel he entirely defeated them, and march'd directly towards *Rome*. At which *Vitellius* was ſo extreamly ſtartled and irreſolute, that he became ridiculous and deſpicable; ſometimes propoſing Terms of Accommodation, and offering to lay down his Authority, then reaſſuming of it again, 'till it caus'd a Faction and a Civil War even in the City; in which the Capitol was beſieg'd, taken and laid in Aſhes, and *Sabinus* the Governor ſlain. After which *Anthony* wou'd hearken to no Treaty nor Compoſition, but continu'd his March even to the Walls of *Rome*, and in *December* vigorouſly attack'd the City on three Sides: The *Vitellianiſts* ſally'd out in as many; but after a furious Battel of almoſt a Day's Continuance, they were driven into the City, and purſu'd through the *Campus Martius*, and all the Streets with a moſt terrible Slaughter, which was continu'd with the moſt inhuman Barbarities imaginable. Yet in the midſt of theſe Devaſtations, the People being celebrating their *Saturnalia*, rather than not enjoy the Pleaſures of the Feſtival, they converted the common Calamity into Mirth and Jollity, not wanting a Reliſh in their extreameſt Miſeries. So that throughout

the whole City there was both a barbarous and ſhameful Spectacle, and a ſcandalous Mixture of Cruelty and Lewdneſs; in one Place wounding and ſlaying, in another tipling and bathing; here Streams of Blood and Heaps of mangled Bodies, and hard by, lewd Debauches and ſhameleſs Proſtitutes; in ſumm, all the abominable Licentiouſneſs of a moſt diſſolute and riotous Peace, and all the deplorable Miſeries of a moſt dreadful and cruel Captivity. And thus was this mighty City, the Head and Empreſs of the World, taken and ravag'd by her own natural Subjects; and as it was fatal to many thouſands, ſo it was no leſs to *Vitellius* himſelf, whom the Soldiers dragg'd out of his Palace, and without hearkning to any Entreaties, bound his Hands behind him, and threw an Halter about his Neck. Then tearing his Cloaths, they drew him half naked into the publick *Forum*, through the main Street call'd *Via Sacra*, upbraiding him with a thouſand opprobrious Words, and treating him with all imaginable Indignities, tying his Hair backwards, as was uſual to the moſt execrable Malefactors, and holding the Point of a Sword under his Chin to prevent his concealing his Face. At length they brought him to the *Gemoniæ*, the Place for notorious Criminals, and with many Wounds diſpatch'd him; from whence they dragg'd him with a Hook, and with all poſſible Ignominy threw him into the *Tiber*. This was done upon the 20th Day of *December* 69, after a ſhort Reign of eight Months and five Days; a Reign which together with that of *Galba* and *Otho*, make but a little above 18 Months; which occaſion'd ſome Writers not to put them into the Catalogue of Emperors, and *Plutarch* to compare them to Kings in Tragedies, who continue ſo ſhort a Time upon the Stage.

A. D. 70. VESPASIAN, *the tenth Roman Emperor.* *Tacit. Suet. Dion.*

VI. After the deplorable Ravages were abated, and ſome Order began to appear in the State, the *Roman* Senate aſſembled, where *Veſpaſian* was declar'd Emperor by the unanimous Conſent of all; and they gave his two Sons *Titus* and *Domitian* the Titles of *Cæſar*, nominating the former to be Conſul with his Father for this Year now beginning, and the latter for *Prætor* with Conſular Power. *Mutianus*, *Antony*, and ſeveral others were rewarded with great Revenues and Dignities, for contributing towards this happy Eſtabliſhment; and Courriers were immediately diſpatch'd to *Veſpaſian* at *Alexandria*, to yield Obedience to him, and to deſire his Return to *Rome*; but the Winter being dangerous for ſailing, he defer'd his Voyage

to

to a more convenient Seaſon. During his Stay in that City, this remarkable Accident is related of him by the moſt authentick Writers: A blind and a lame Man, of mean Condition, preſenting themſelves to him as he ſat upon his Tribunal, moſt humbly beſeech'd him, *That he wou'd vouchſafe to cure them, for they had been inform'd by their God* Serapis *in a Dream, that if he pleas'd but to ſpit upon the Eyes of one, and to tread upon the other's Foot, both of them ſhou'd be cured. Veſpaſian* doubting much of the Succeſs, durſt not put it in Practice; till being over-rul'd by the Importunity of his Friends, he try'd both Means before the whole Aſſembly, and found the Perſons effectually cured. If we conſider, That *Veſpaſian* was by ſome thought to be the *Meſſiah*, this, no doubt, may be reckon'd among thoſe Miracles that our Saviour foretold ſhou'd happen about this Time from *falſe Meſſiahs, and falſe Prophets, who ſhou'd ſhew great Signs and Wonders, inſomuch, that if it were poſſible, they ſhou'd deceive the very Elect*, Matth. 24. 24. *Veſpaſian* before his Departure from this City, left his Son *Titus* to continue the Wars againſt the *Jews*, well knowing his extraordinary Valour and Skill for ſuch an Undertaking.

And now we are arriv'd at the great and terrible Year, for the Diſſolution of the *Jewiſh* Oeconomy, which St *Peter* calls *the End of all Things*, and St. *James the Coming of the Lord*, 1 Pet. 4. 7. James 5. 8. And the Sound of the Goſpel having gone through all Nations to the utmoſt Parts of the Earth, by Means of the Apoſtles and others, in leſs than forty Years Time, now God thought fit to make a dreadful Example of the moſt perverſe Oppoſers of it, the *Jews*. Theſe miſerable People, ſtill thinking themſelves the Favourites of Heaven, now languiſh'd in a deplorable Manner under all the Miſeries and Calamities, which cou'd poſſibly befal Mankind; and as our bleſſed Saviour predicted, *Such Tribulation as never was ſince the Beginning of the World to that Time, nor ever ſhou'd be again*, Matth. 24. 21. Famines, Plagues, Earthquakes, Prodigies in Heaven and Earth, omenous Voices, Armies, and flaming Swords in the Air, as we have formerly mention'd, were ſo many fatal Preſages of the Deſtruction of that glorious City and Temple of *Jeruſalem*, now threatned by the *Roman* Eagles: And there never was the like ſignal Inſtance of Heaven's Viſitation of a People, who by their obſtinate Blindneſs, and Impieties, were become miſerable Objects of divine Wrath, and fully ripen'd for Vengeance.

Joſeph. The Revolutions in the *Roman* Empire gave ſome Diverſion to *Veſpaſian*'s Arms, ſo that after his firſt Campaign he cou'd not purſue the War vigorouſly; but this gave but ſmall Eaſe to the *Jews*, for before *Titus*'s Expedition againſt *Jeruſalem* this Year, they were moſt grievouſly embroil'd in Factions and Diſſentions, pillaging, robbing and murthering each other in all Parts; at length great Numbers gathering together in whole Troops, committed ſuch Ravages and Cruelties, as equal'd all the Miſeries and Calamities they receiv'd from the *Roman* Armies. Afterwards the Robbers being loaden with Pillage and Plunder, violently broke into *Jeruſalem* it ſelf, where they not only conſum'd the Proviſions of the People, but fill'd the City with miſerable Slaughters, Rapines and Diſſentions. They caſt *Antipas* and many of the principal Citizens and Nobility into Priſon, and then put them to Death unheard; pretending that they deſign'd to have betray'd the City to the *Romans:* Yet after all theſe horrid Outrages and Impieties, they boaſted of Zeal for the Law of God, and the religious Cuſtoms of their Country, and thereupon were term'd *Zealots*. Finding the People were ready to oppoſe them with Arms, they retir'd to the Temple it ſelf, which they us'd for a Fortreſs, where they made an ignorant mean Perſon call'd *Phanias* High-Prieſt, tho' he was not of the Sacerdotal Order: But they were ſharply reſiſted by *Ananus*, once High-Prieſt, who procur'd the People to riſe againſt them, and after a ſevere Conteſt, forc'd them into the inward Part of the Temple. Upon which Exigency they privately ſent to the *Idumæans*, accuſing *Annanus* of *wickedly deſigning to betray his Country*, and imploring their Aſſiſtance, *ſince they themſelves, who fought for the Liberty of it, were now cloſely beſieg'd.* The *Idumæans* immediately repair'd thither, to the Number of twenty thouſand Men, who being in the Night let into the City by Means of the *Zealots*, together with them committed moſt inſupportable Outrages and Devaſtations againſt the miſerable Inhabitants. Beſides an infinite Number of the meaner Sort, they maſſacred eight thouſand Citizens the firſt Night, and afterwards twelve thouſand of the higher Rank, among whom was *Ananus*, who was now juſtly puniſh'd for his unjuſt Condemnation of St. *James*, the Biſhop of the City. The *Zealots* alſo finding *Zacharias* the Son of *Barachias*, a Perſon of eminent Piety, declaring againſt their Wickedneſs, formally judg'd him, and after he was clear'd ſlew him in the midſt of the Temple by the Altar; which many believe to be the ſame Perſon mention'd *Matth.* 23. 35. and that our

our Saviour nam'd him by way of Prolepſis, or Propheſie, when the Nation ſhou'd have fill'd up the Meaſure of the Wickedneſs, and anſwer for all the Blood of the Saints from *Abel*, to that very Time.

In a ſhort Time after the *Idumæans* began to relent, and perceiving the unreaſonable Practices of the *Zealots*, and that they had falſly accus'd the Nobility, they ſet at Liberty two thouſand, whom they had impriſon'd, and then return'd to their own Country. After whoſe Departure the *Zealots* renew'd their Rapines and Slaughters, and rag'd more barbarouſly than ever, eſpecially againſt ſuch as endeavour'd to flie to the *Romans*, whom they ſlew, without permitting any to bury them. But ſhortly after, the *Zealots* were divided among themſelves, by Reaſon of one *John*, who with a ſeditious Party holding *Giſcala*, pretended to accept of the Articles offer'd by *Titus*, and privately fled to *Jeruſalem*, as was formerly mention'd. His Party joining with the *Zealots*, he himſelf became the principal Incendiary, and now affected Sovereign Power over the reſt; but he was vigorouſly oppos'd by ſuch as before had been his Equals. Yet tho' they diſagreed in this Matter, they all were unanimous in plundering the People; and *Jeruſalem* being thus fill'd with Tumults and Diſturbances, thoſe who were without the City had Liberty to rob and pillage, and thoſe whoſe Towns were deſtroy'd by theſe Means, aſſembled together in the Deſarts, and in great Bodies broke into other Temples and Towns; ſo that there was no Place in *Judæa* which did not ſuffer after a moſt ſtrange and unheard of Manner. Not long after, a new Faction was rais'd againſt the *Zealots* by one *Simon* the Son of *Giora*, a bold and valiant Man, who gathering together great Multitudes of Robbers and Murtherers, who were got into the mountainous Parts, and encreaſing in Strength, attack'd many Cities and Towns, conquer'd all *Idumæa*, waſted *Judæa*, encamp'd with all his Forces before *Jeruſalem* it ſelf, and became a mighty Terror to the Inhabitants, who were already moſt miſerably oppreſs'd by the *Zealots* within. In the mean Time, ſuch *Idumæans* as had lately fled into the City, and join'd themſelves with the *Zealots*, deteſting the Cruelties of *John*, whom the *Zealots* had choſen for their Commander, oppos'd his Proceedings, kill'd many of his Men, burn'd down his Palace, and forc'd the Tyrant into the Temple; but the Citizens greadly dreading his Temper, and that he ſhou'd deſtroy the City in the Night, agreed to let in *Simon* with his Army; who entering the City, immediately attack'd the Temple, but in vain. About

the ſame Time *Eleazer*, who formerly was chief Commander of the *Zealots*, envying the new Authority of *John*, found Means to draw over many of his Soldiers to him, and ſeiz'd on the inward Part of the Temple; ſo that now a third Faction was rais'd, and *John* was oblig'd daily to fight both againſt *Eleazar* within and *Simon* without. By which Means the Temple and Altar were abominably prophan'd and polluted with Blood, all Things about it were burnt up, and ſuch Quantities of Proviſions deſtroy'd, as might have ſerv'd the City for many Years, and for want of which it ſuffer'd ſo extreamly in a ſhort Time. So that that renowned City, which was formerly celebrated for Peace and Unity within it ſelf, now became the Place of all imaginable Diviſions, Diſtractions and Confuſion; and perhaps had a nearer Reſemblance of Hell, and the State of the Damn'd, than any Thing before in this World.

Joſeph. VII. *Jeruſalem* was involv'd in all theſe miſerable Calamities, when *Titus* with a powerful Army approach'd the Place to inveſt it, being attended by *Alexander* Governor of *Ægypt*, *Agrippa*, *Sohemus* and *Joſephus* now at Liberty. *Titus* lat down within ſix or ſeven Furlongs of the City, in the Beginning of *April* 70, and immediately before the Feaſt of the Paſſover, and ſhut up an infinite Multitude of People in the Place, who according to Cuſtom came from all Parts to that great Solemnity; by which Means all Subſiſtence, and Proviſions were conſum'd in a ſhort Space. The City, not very large in Extent, was advantagiouſly ſituated for Defence, and ſtrongly fortify'd with three Walls; beſides which, the Caſtle of *Antonia*, the Palace, and above all the Temple, were as ſo many diſtinct Citadels. The three unnatural Factions, upon the Sight of the *Roman* Army, unanimouſly agreed to join and oppoſe it, and accordingly ſally'd out with great Fury and Reſolution, put the *Romans* to Diſorder, and oblig'd them to abandon their Camp and fly to the Mountains; but the *Jews* were at laſt repell'd, and driven into the City by the extraordinary Skill and Valour of *Titus*, who highly ſignaliz'd himſelf in this and all other Actions in the Siege. During all Intermiſſions of the Beſiegers Attacks, the civil Conteſts were reviv'd within the City with great Slaughters and Confuſions; and upon the firſt Day of the Paſſover, now the 14th Day of *April*, *Eleazar* and his Aſſociates open'd the Gates, that all Perſons might have Liberty to perform their uſual Ceremonies and Devotions in the Temple. But *John*, who held the other Part of the Temple, us'd this Feſtival as a Means

Means to effect his treacherous Deſigns, cauſing great Numbers of his Party to enter among the People with Weapons under their Garments, to get Poſſeſſion of the Inner Temple; who being admitted with the reſt of the Multitude, in a ſhort Time ſhew'd themſelves in Armour. Immediately a dreadful Tumult aroſe in the Temple; for all the Multitude, who were not of the Sedition, thought themſelves betray'd, and the *Zealots* imagining this Treaſon only to prejudice them, abandon'd their Poſt, leap'd from the Towers, and fled into the Vaults about the Temple; ſo that the poor People flocking about the Altar, not knowing how to ſecure themſelves, and others who were driven into the Temple, were kill'd with Clubs and Swords, and trodden under Foot after a barbarous Manner. Great Numbers were ſlain upon private Reſentments, and all ſuch as had formerly offended theſe Traitors were deſtroy'd without Mercy: But they who ſo cruelly rag'd againſt the Innocent, gave the Offenders Time and Leiſure to eſcape out of their Vaults, by which Means they regain'd the inward Part of the Temple, and with great Slaughter aſſaulted the other Parties; the Iſſue of which was that *Eleazar* being kill'd, the three Factions were at length reduc'd to two, that under *John*, conſiſting of 8400 Men, and the other under *Simon* of 10000, beſides 5000 *Idumæans*. Notwithſtanding the Enemy was at the Walls, and to oppoſe them, they uſually join'd their Forces, yet upon all Intermiſſions they violently rag'd againſt each other, and both againſt the unfortunate Citizens; ſo that never any City in the World was more ſeverely harraſs'd without, and more miſerably torn within.

The City being ſtrongly fortify'd with three Walls, as before mention'd, *Titus* found great Difficulties in the Siege; but having with much Oppoſition plac'd his Engines, he batter'd the outward Wall, and the *Jews* retiring, on the third Day of *May*, he broke in and poſſeſs'd himſelf of the North Quarter of the City, as far as the Caſtle of *Antonia*, and the Valley of *Cedron*. In all which Time he ſhew'd great Clemency and Commiſeration to the Beſieged, giving them all poſſible Aſſurances of Pardon, and civil Treatment if they wou'd ſubmit; but the *Jews* were ſo obſtinate, that they refus'd all Terms and Conditions, and judg'd his generous Humanity to be nothing but Cowardice. This more exaſperated the *Romans*, and caus'd them to proceed with the greater Fierceneſs and Severity; ſo that God and Man, Heaven and Earth ſeem'd to fight againſt this wretched Nation. Five Days after, *Titus*, having beaten down a certain

tain Tower with the Ram from the North Quarter, broke through the ſecond Wall, and poſſeſs'd himſelf of the new Lower City; from whence he was repuls'd by the Beſiegers vigorous Sallies: But on the fourth Day he regain'd the Place intirely, and prepar'd for the Battery of the third Wall. After which, being ſtill deſirous to ſave the City, and eſpecially the Temple, he ſent *Joſephus* to his Countrymen to exhort them from the Walls to yield, who, tho' he us'd all the powerful and pathetical Perſuaſions imaginable, and offer'd to ſacrifice the Life of himſelf and Family for his Country's Preſervation, yet he was entertain'd only with a Shower of Darts, Scoffs, and Reproaches: So that *Titus* was now no ways inclin'd to ſhew Mercy to a People that had been perfidious and rebellious to the higheſt Degree, and was now ſtubborn and remorſeleſs beyond all Example and Belief. The Citizens deſigning to eſcape out of the City, *John* and *Simon* ſtop'd up all Paſſages; but the Famine encreaſing, notwithſtanding great Numbers ſtole out, who being taken Priſoners by *Titus*, he caus'd them to be ſcourg'd and crucify'd, as they had formerly treated our Saviour; and in ſuch Numbers that Room was wanting for Croſſes, and Croſſes for Perſons: Still deſigning by the Cruelty of the Spectacle to terrifie the City, and haſten its Surrender. The Seditious made a contrary Uſe of this Management, ſhewing the Citizens this diſmal Sight from the Walls, to terrifie them from flying to the Enemy; whereupon *Titus* cut off many of the Priſoners Hands, and ſent them to *Simon* and *John* in the City, that their Calamity might teſtifie them to be Captives, and not ſuch as fled voluntarily to the *Romans*.

On the 12th Day of *May*, *Titus* began four Mounts for his Battering-Rams, which were all finiſh'd on the 29th, two nigh the Caſte of *Antonia*, where he was in Hopes of taking the Temple, and two nigh the Monument of *John* the High-Prieſt, where he ſuppos'd he might break into the Upper City with greateſt Facility. But *John*, whoſe Office was to oppoſe the *Romans* about the Caſtle *Antonia*, with great Bravery ſally'd out, undermin'd the Ramparts, and deſtroy'd them; and two Days after *Simon* with as much Courage ruin'd the other Mounts by Fire, tho' ſeventeen Days had been ſpent in compleating them all. He likewiſe burnt the Enemies Rams and Engines, and couragiouſly preſſing forwards, broke into the very Camp of the *Romans*; but at length was valiantly repuls'd by *Titus* into *Antonia*. The Mounts being thus burnt and demoliſh'd, *Titus* deſign'd to erect new ones, but calling a Council of War,

War, it was determin'd that the whole City ſhould be ſurrounded by a Wall or Intrenchment, both to hinder the Flight of the Beſieged, and to prevent all Relief from coming into the City; all which with incredible Diligence and Celerity was finiſh'd in three Days, the whole being 39 Furlongs, or near five Miles in Compaſs, having thirteen Forts or Caſtles without, each conſiſting of ten Furlongs Compaſs. This exactly verify'd our bleſſed Saviour's Predictions, *Luke* 19. 43. viz. '*The Days ſhall come upon thee that* '*thine Enemies ſhall caſt a Trench about thee, and compaſs* '*thee round, and keep thee in on every Side.* The Seditious ſeem'd nothing mov'd at this, tho' the Famine not only rag'd among the common Sort, but likewiſe began to afflict the Soldiers; and ſuch a Mortality enſu'd, that from the 14th Day of *April*, to the firſt of *July* 115080 Carcaſſes of the poorer ſort, were carry'd out to be bury'd at the publick Charge, as *Titus* was inform'd by one *Mannæus*, who was appointed to pay the Mony. Divers Noblemen that fled to him, aſſur'd him that 600000 of the ordinary Rank were caſt dead out of the Gates, and others who dy'd beſides were innumerable; and that when ſo many dy'd, as they were not able to bury them, they gather'd their Bodies together into the largeſt Houſes adjoining, and there ſhut them up. A Buſhel of Corn was ſold for 600 Crowns; Sinks and Holes were continually rak'd to find the old Dung of Oxen, to ſatifie their Hunger; Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants: Old Men were driven from their Meat as Perſons of no Uſe, young Men were tortur'd to confeſs where their Proviſions lay, and all ſuffer'd after an unheard of Manner.

Theſe deplorable Calamities extreamly mov'd the Compaſſion of the *Romans* themſelves; and *Titus* going about the Walls, and beholding the Ditch fill'd with dead Bodies, wept, and with Hands lifted up to Heaven, call'd God to witneſs, *That it was not his doing.* But the Minds of the Seditious were not at all chang'd, who continually proceeded in their Rapines and Murthers; thoſe that *Simon* rob'd were ſent to *John*, and thoſe that *John* pillag'd were ſent to *Simon*; drinking as it were to one another in the Blood of the People, and dividing their dead Carcaſſes between them. The Nobility daily ſuffer'd; and *Simon* proceeded to murther *Matthias* the preſent High-Prieſt, by whom he had Entrance into the City, with his three Sons, and ſixteen others of the higheſt Rank, pretending that they deſign'd to flie to the Enemy. Upon which *Judas*, one

of

of his Officers, being tired out with his inſupportable Cruelties, attempted to betray a certain Tower to the *Romans* where he commanded; but being diſcover'd by an Accident, he was put to Death with ten other of his Accomplices, in the Sight of the *Roman* Soldiers, and their Bodies thrown down to them. *John* alſo being driven by extream Neceſſity, converted the golden Veſſels of the Temple, with the Sacred Mony to prophane Uſes; and was conſtrain'd to divide the Wine and Oil, ordain'd for Sacrifices, among his Soldiers. And now the Famine rag'd ſo extreamly, that the Soldiers began to eat Girdles, Shoes, Skins and Hay; and a noble Woman boil'd her own Child to eat it, which laſt was look'd upon as ſo deteſtable an Act among the *Romans*, as well as the *Jews*, that *Titus*, after he had inſiſted upon his frequent Offers of Peace and Pardon to the *Jews*, declar'd, *That he would bury that abominable Crime in the Ruins of their Country; and would not ſuffer the Sun to ſhine upon that City, where Mothers eat their own Children, and where Fathers no leſs culpable reduc'd them to that Extremity by their Obſtinacy.* So plainly had our Lord foretold the Daughters of *Jeruſalem*, ‘ *That the Days were com-*
‘ *ing, in the which they ſhould ſay, Bleſſed are the Barren,*
‘ *and the Wombs that never bare, and the Paps which never*
‘ *gave ſuck*, Luke 23. 29.

Titus having brought Materials from all Parts, and cutting down Woods and all Trees, even to 90 Furlongs Diſtance, with great Labour erected new Mounts in 21 Days, one on every Side of the Caſtle *Antonia*. Which when *John* and his Party had weakly and vainly attempted, they were repuls'd by the *Romans*; and *Titus*, on the Beginning of *July* order'd the Ram to be brought to the Wall of *Antonia*, by which a Breach being made on the fifth of that Month, the *Romans* broke into the Caſtle, and purſu'd the flying *Jews* even to the Temple. At which Time many falſe Prophets deluded the Multitude, by telling them, *That they ſhould have Aſſiſtance from God*; and therefore tho' *Titus* and *Joſephus* ſtill exhorted them to yield, they obſtinately refus'd all Accommodation, boaſting, *That they had rather endure all Kinds of Miſeries.* On the 17th Day of *July*, the perpetual Sacrifice in the Temple, which was offer'd Morning and Evening, ceas'd, for Want of Perſons to officiate; which was a new and killing Affliction to the People. A few Days after, *Titus* erected Mounts nearer, the Materials of which had been brought 100 Furlongs diſtant, and overturning therewith the Foundations of *Antonia*, made an eaſie Aſcent to the Temple; then breaking

in

ih by *Antonia*, he ſeiz'd upon the North and Weſt Porticos or Cloyſters of the outward Range of the Temple; part of which joining to *Antonia*, were burn'd and ruin'd by the *Jews*, and two Days after the other Part was burn'd by the *Romans* on the 24th of *July*, the *Jews* not quenching the Fire, that the Porch might be clearly ſeparated from *Antonia*. On the 27th the *Jews* began to burn the Weſtern Porticos as far as the Bridge that led to the Gallery, whither many of the *Romans* getting up, were burn'd alive; but on the following Day the *Romans* burn'd all the North Porticos, as far as to thoſe in the Eaſt. On the eighth Day of *Auguſt*, when *Titus* could not prevail againſt the ſtrong Walls of the Inner Temple, either by Batterings, Undermings, or Ladders, he reſolv'd upon that from which Reverence had long reſtrain'd him, which was to ſet Fire to the Gates, which ſoon caus'd the Porches to be all in a Flame; which amazing Sight ſo ſtupify'd the infatuated *Jews*, that they hinder'd not the Fire, ſo that the Porches burn'd all that Day and the following Night. Still *Titus* and his Commanders reſolv'd to ſave the Temple, if poſſible; but on the tenth of *Auguſt*, when as the *Romans*, which guarded the outward Range of the Temple, being provok'd by the *Jews*, had driven them into the Temple, a certain *Roman* Soldier, contrary to the Command of his General, getting upon his Fellow's Shoulders, and being excited by ſome divine Fury, caſt a flaming Firebrand through the golden Window into the Chambers and Buildings on the North Side, which immediately took Fire, and ſpread throughout the whole Fabrick, conſuming the moſt glorious and beautiful Structure that the World ever ſaw: And in ſpight of all Oppoſition the triumphant Flames prevail'd, and made their Way with ſo fierce a Rage, as if they threatned to burn up all Mount *Sion* to the Roots.

The Sight of this extream Misfortune, put a killing Damp to all the Courage and Fury of the *Jews*, now neither eſteeming their Lives nor Forces, having loſt their greateſt Jewel for which they fought: The loud Outcries, and miſerable Lamentations of the People eccho'd from all the adjacent Mountains; and many famiſh'd and expiring Perſons, whoſe Eyes Death had already clos'd, reaſſum'd new Strength, and open'd their Eyes to bewail the glorious Temple, which they now beheld all in Flames. *Titus* in vain uſing all Methods to ſave the Temple, found ſo much Time as to enter the Sanctuary, with his chief Officers, where they beheld all the holy Things, and found its Riches and Magnificence far ſurpaſſing all Strangers Reports:

ports: They alſo were entertain'd with a diſmal Spectacle of Blood, Smoak and Flames, and the great Altar cover'd with an infinite Number of dead Bodies, which had ſuſtain'd all the Miſeries of Fire, Sword and Famine. The *Roman* Soldiers purſu'd their Victory with all imaginable Fury and Revenge, cutting in Pieces all that they found about the Temple, and ſetting Fire to the reſt of the Buildings; in one of which 6000 Men, Women and Children, being deluded and brought thither by a falſe Prophet, periſh'd miſerably in the Flames. *Titus* was ſhortly after ſaluted *Imperator* by his Soldiers, who at the Eaſt Gate of the Temple offer'd Sacrifices to their own *Pagan* Deities. In all theſe Confuſions the Seditious found Means to flie into the City; where ſeeming to relent, they deſir'd a Parly with the General himſelf, who highly condemn'd them for their Obſtinacy, but notwithſtanding promis'd them their Lives upon immediate Submiſſion. But they refuſing to rely upon his Promiſes, demanded Liberty to depart the City with their Wives and Children, which ſo extreamly exaſperated *Titus*, that he commanded it to be proclaim'd by a publick Cryer, *That they were not any longer to expect any Mercy.* Whereupon he permitted his Soldiers to plunder and burn all the Lower City, with the Palace *Acra*; but the Seditious Tyrants retired to the King's Palace, where great Numbers had depoſited their Wealth, and from thence repell'd the *Romans.* They likewiſe barbarouſly ſlew 8400 of their own Countrymen, and rifling all the Mony and Treaſure, betook themſelves to the upper and ſtrongeſt Part of the City, ſituated upon a ſteep Rock, and call'd *Sion*, where notwithſtanding theſe deplorable Calamities, they ſtill more cruelly tyranniz'd. *Titus* having conſider'd the Strength of the Place, began his Mounts on the 20th of *Auguſt*, and finiſhing them the ſeventh of *September*, he very ſoon made a Breach in the Walls. Whereupon the Tyrants were ſeiz'd with no little Fear and Conſternation, not knowing how to proceed; ſo that *Titus* became Maſter of all the City on *Saturday* the 8th of *September*. The Power of Heaven appear'd in the Overthrow of theſe Wretches; for they abandon'd their Towers which were their only Strength, and in vain ſought to eſcape, by hiding themſelves in Vaults and Privies; from whence both *John* and *Simon* were drag'd, the former being condemn'd to perpetual Impriſonment, and the latter reſerv'd for a Triumph. The reſt were all put to the Sword, and *Titus* commanded both the Temple, and the City to be entirely raz'd, by a Plow being brought over

by *Turnus Rufus*, according to the ancient Cuſtom, which remarkably accompliſh'd our Saviour's Propheſies, *That not one Stone ſhou'd remain upon another*; only he preſerv'd the Weſt Part of the Wall with three Towers, which for their Strength and Beauty might bear Teſtimony of the Statelineſs of the City to Poſterity.

The Soldiers offer'd to have crown'd *Titus* as a Conqueror for this Act, and upon the Account of his extraordinary Valour in the Siege, in which he had in one Encounter ſlain twelve Men with his own Hands. But *Titus* modeſtly refus'd the Honour, denying himſelf to have been the Conqueror, and declaring, *That he only executed the Deſigns of Heaven, which had apparently manifeſted its Wrath againſt the* Jews. To this fatal End came the famous City of *Jeruſalem*, after a Siege of about five Months, having from King *David*'s Reign flouriſh'd under God's own Hand and Protection for above 1100 Years; and it is remarkable that this fatal Siege began a little before the *Paſſover*, at the ſame Time that they had moſt barbarouſly treated and put to Death the Son of God. Never was any Siege in the World more memorable, the Captives amounting to 97000, and thoſe who periſh'd in the Siege to 1100000, which laſt Number being added to the 237490 which *Joſephus* particularly enumerates in the *Jewiſh* Wars, it makes 1337490. So heavy was the Guilt of our Saviour's and his Saints Blood upon this wretched Nation, and ſo abominable were their Vices, that we have Reaſon to agree with the laſt nam'd Author, who believ'd, That if the *Romans* had not come againſt them, the City wou'd have been ſwallow'd up by the Earth, or elſe by Thunder-bolts and Lightnings, have born the Puniſhment of *Sodom*, whoſe Inhabitants they exceeded in Wickedneſs. Here ended the Temporal State and Oeconomy of the *Jews*; and that Province, which had been govern'd by the *Romans* in a great Meaſure as their Friends and Protectors, was now made Captive; and the *Jews*, once the freeſt People in the World, were made Slaves, baniſh'd, ſold and diſpers'd throughout all Parts of the World. This did alſo moſt compleatly fulfil the ancient Propheſie of the *Scepter's departing from* Judah; tho' it was in ſome Meaſure accompliſh'd under the Reign of *Herod* the Great. That this diſmal Deſtruction of *Jeruſalem* is ſet out in *Matth.* 24. as the Deſtruction of the whole World, or at leaſt as a renowned Type of it, need not ſeem ſtrange, if it be conſider'd, that it was the Deſtruction of the Lord's own Habitation, and the Place choſen before all other Places, to put his Name there, and the Deſtruction

of

of the State and Policy of his old peculiar People; a People once higheſt in his Favour, now deepeſt in his Diſpleaſure, whoſe Rejection was now ſeal'd by the Ruin of their City and Temple. So that the Evangelical State ſucceeding the *Jewiſh*, may be call'd a new World, a new Church and Oeconomy, according to the Apoſtle, *Old Things are paſt away, behold all Things are become new*, 2 Cor. 5. 17. This was compleated 37 Years after our Saviour's Crucifixion, in the 2d Year of *Veſpaſian*'s Reign, under the Conſulſhips of *Veſpaſian* and *Nerva*.

The End of the Firſt Volume.

